

BAPTIST ANNALS OF OREGON

VOLUME II

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by

REV. C. H. MATTOON

BAPTIST HISTORY OF THE NORTH PACIFIC COAST

BAPTIST ANNALS OF OREGON

ILLUSTRATED

VOLUME II

From 1886 to 1910

BY REV. C. H. MATTOON


Introduction by Rev. W. J. Crawford, A. M., B. D.

Published under the auspices and approval of the
Oregon Baptist State Convention.

McMINNVILLE, OREGON

1913

The Pacific Baptist Press, McMinnville, Oregon.

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Quadratus Pinnis Cinctus R.

May 25. 1864

Constitution of West Union Baptist Church.

Whereas, in the Providence of God,
a few means of us, the poor, poor followers
of Christ, who hold to no faith nor sect
and no Rites, have been thrown
together in these Wilds of the North, and
being Members of Churches in the United
States, desirous of raising up the worship of
God, in our Dispensations, and in our
Families - Agree that we hereby, Embrace
each and every into common, good prayer,
Devotions to the Lord and then, to each other,
and Consent that we will meet together
to worship God, and keep the Communion, and
Administer of Holy Communion, and in further
Consent to a Church.

May 20th 1844

Names of Church Members of
West Union Baptist Church.

Wives and Daughters	Daughters
William Beagle	Lucinda Beagle
David S. Lewis	Louisa Lewis
Henry Powell	Louisa B. Lewis
Elizabeth Rhine	Abigail Gillingham
Charles Smith	Patsey Robinson
Amos Ford	Mary Ann Smith
John Robinson	Elizabeth Lewis
Thomas B. Simpson	Lucinda Hill
John A. Gray	Elizabeth Castle
Lewis Smith	Lucinda Castle
Amos Smith	Frederica Jones
Henry Beagle	Lucy Davis
William H. Hall	Jessie Davis
John A. Hall	Martha Hall
Charles Smith	William Hall
John A. Smith	Ann Maria Bates
John A. Smith	John A. Smith

286.0979

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FRONTISPIECE

The house in which the First Baptist Church on the Pacific coast was organized; together with their Articles of Faith, and Covenant; and also the list of Constituent members.

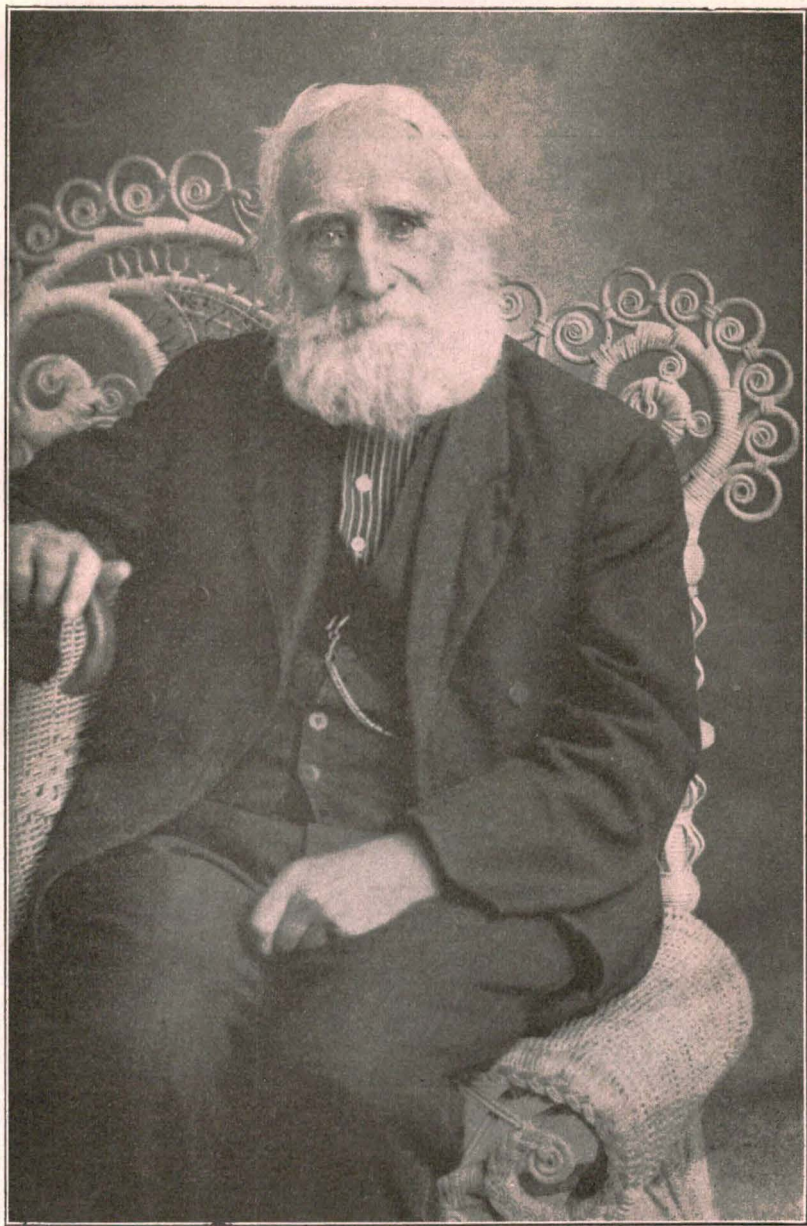
Most kindly presented to the Author by Rev. C. A. Woody, D. D.

Description of Frontispiece

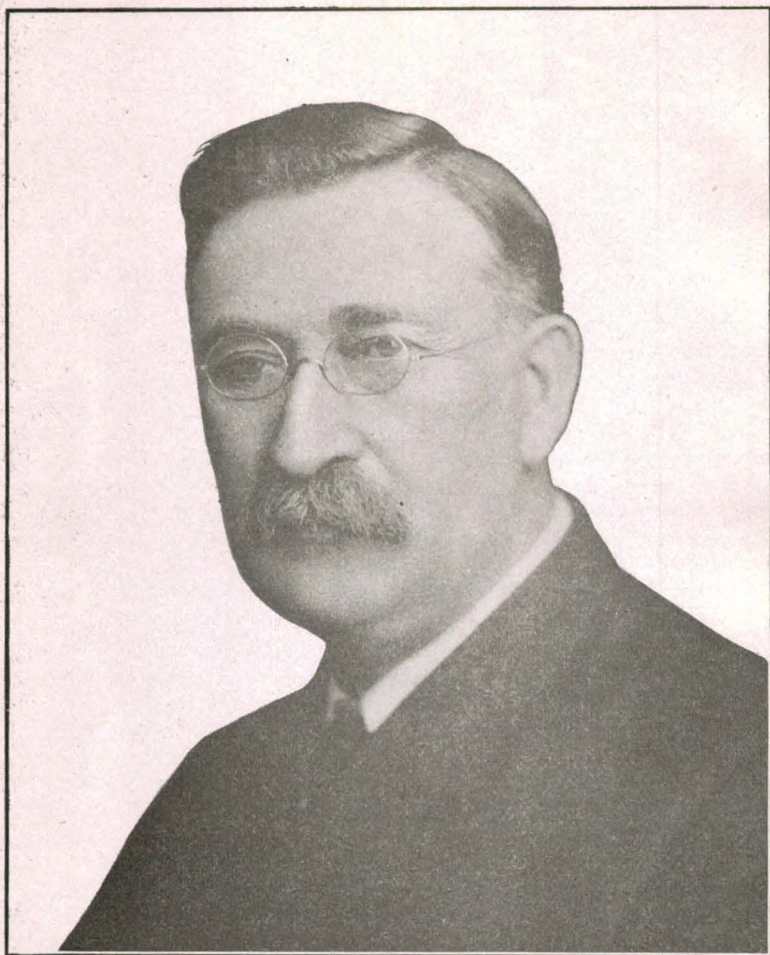
The building at the left at the bottom of the picture was the residence of David T. Lenox in which was organized the first Baptist church on the Pacific Coast. The house was a log cabin, one story, with a stick chimney, log partitions and other things to match. For years it was Baptist headquarters. For a few months, my membership was with this church. We were scattered from one mile to 10 or 15 miles apart. I was six miles and I shared brother Lenox's hospitality when I attended the meetings. I knew most of the members. In the spring of 1852 the church dismissed 11 members to organize the West Tualatin church (Forest Grove). I went also. This was the first Baptist church in Oregon with its constituent members from another Baptist church in Oregon, and I am the only one of them now living. The building at the right is the meeting-house, the third church house in Oregon. One at Oregon City, built in 1848; now a shop or woodhouse. The other at Corvallis, built in 1852; crushed by snow in 1862. Surrounding the West Union house was a dense forest. Next above the buildings are the Articles of Faith, copied from the Encyclopedia of Religious Knowledge, which was then our standard if we had a copy. Otherwise we quoted from memory. Of course there were sometimes variations. At the top at the left is the Covenant. On the right is the list of members. Under "Males" the first four, and under "Females" the first three were the constituent members. The other members came in afterward. The detailed history of these times is found in Volume 1 of "The Baptist Annals of Oregon."

DEDICATION

To my dear friends, who, for so long a time, have so kindly ministered to me in my helpless affliction, I most cordially and affectionately dedicate to you my Second Volume of Baptist labors on the North Pacific Coast.



REV. C. H. MATTOON



REV. C. A. WOODY

Complimentaries of Volume I

Volume I of Baptist Annals has been published about seven years. Public expression is unanimously commendable, so far as public criticism goes. I append the key note of the prominent thought of a few criticisms received, the exact language of the writers:

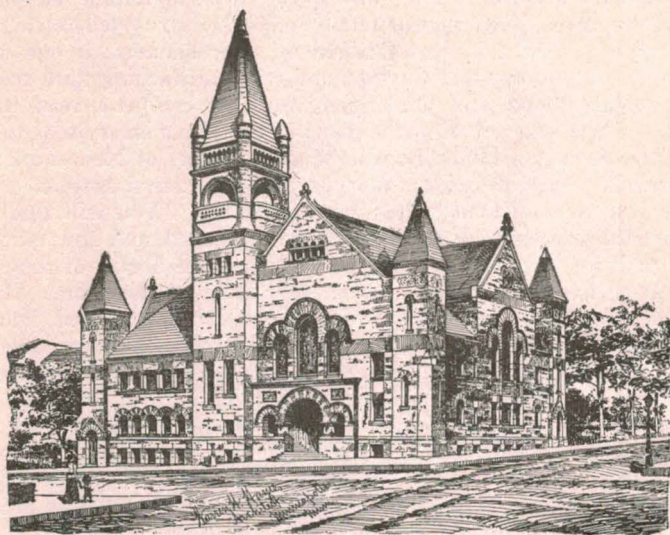
"I have seen nothing so complete."—Rev. H. L. Morehouse, D. D., Cor. Sec. A. B. H. M. Society, N. Y. "The Book is invaluable; a remarkable one."—Rev. Franklin, D. D., Chicago, Ill. "The book is to me of thrilling interest."—Rev. E. K. Chandler, D. D. "The book is just what it claims to be; we commend it most heartily."—Rev. C. A. Woody, D. D., Dist. Sec. "They should be placed in all our churches and let people know that we have something good."—Rev. W. J. Crawford, A. M., B. D. "This book is commended to all lovers of truth about the grand pioneers who laid foundations on which their more favored successors are building."—Hon. W. Carey Johnson, L. L. D. "I had to cease reading on trains, but your book kept me at it all of my last trip."—Rev. Leonard W. Riley, D. D. "We cheerfully commend it heartily."—Pacific Baptist, March 21, 1906. "No pastor on the Pacific Coast can do without it nor ought to."—Rev. C. Cairns, Fremont, Washington. "The Publishing Committee of the O. B. State Convention Superintended the work. The book is unique. In no other part of our country have the Baptist records been preserved so carefully from the first, and no other writer collated those that exist with the patience and exactness employed."—Baptist Standard, Chicago. "He has done his work carefully, conscientiously, fully; his material is of inestimable value, and has rendered the Baptists a great service."—Report of Committee of State Convention. "I regard it as most wonderfully informing and valuable."—Rev. A. J. Hunsaker. "Probably no veteran living could better furnish authentic information regarding the periods covered by these two volumes."—Prof. Rev. F. G. Boughton, McMinnville College.

When Volume I of BAPTIST ANNALS OF OREGON was published, it was expected soon to publish the second volume; several circumstances prevented; poor health and a lack of funds were prominent, and other delays hindered. Then some brethren recommended an outline of the more important events, and for this, much aid was promised. Still the second volume lacks much of the fulness of detail of the first. The author was too old to gather records, or pick up reminiscences, and experiences. Personal sketches are scanty and usually mixed with other matter. Yet his extensive acquaintance and voluminous correspondence was a great help. He also had a large supply of denominational periodicals—especially the Pacific Baptist, the Home Mission Monthly, the Colporter Reports, and the Reports of our Eastern Societies, and kindred sources of information. But while it will be perceived the present volume is more of a compilation than a history, and especially the last decade, yet its superior excellence (if any) should be credited to the generous brethren who put the finishing touches to it. And we all hope and pray that these few records of the prayers and labors, and sacrifices, and feeble struggles of our faithful predecessors may serve as an encouragement, and as a stimulus to higher aims, and stronger and more exalted efforts for the upbuilding of the Kingdom of our Lord Jesus Christ.

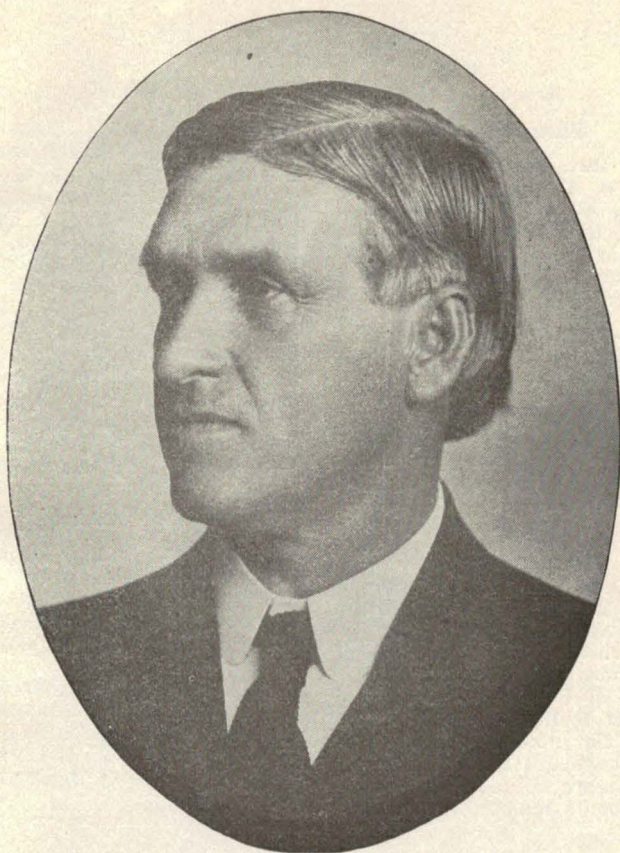
The careful reader will notice that the detailed plan of arrangement in the first volume is changed somewhat in the second. (1) All the churches located within the boundaries of their own Association in 1910, are considered with that Association. By that means, the needy fields of that Association are brought in plainer view to those who should be most interested in their cultivation. In the first 40 years of the settlement of Oregon, the needy fields abutted up to the great majority of the churches, and the faithful churches sent their pastors on a circuit after the mission stations to also look after and care for them. The later policy is to have some man give glowing accounts of such vast areas here and there all over Oregon that the mass of the churches are so bewildered that they do comparatively very little for the really needy sections, it all going to the "Strategic Points." Especially is this the case with the churches west of the Cascade mountains. Very rarely is anything done 10 miles from a railroad. (2) A few clearly expressed, pointed statements in the proper place are sufficient to show the standard position of the Oregon Baptists in doctrine and practice. In practical work, different environments sometimes call for some changes in details of management, but fundamental principles are substantially the same. (3) In the declaration of many moral or popular issues, a judicious collection of a few have added to the value of the work.

Conclusion

If any wish to know all about the Baptist cause in Oregon; the first efforts, the trials, the difficulties, the sacrifices, the struggles and true heroism of the undertakings, and the glorious results; if he wants to know what the brethren did for themselves; what the Home Mission Society did for them; how, against terrible odds they struggled, relying with strong faith in God till victory rested on their banners; if one would realize how with undaunted courage, and with unflinching faith they became a mighty people still pressing forward for conquest, read Baptist Annals. There you will find the name of every missionary sent to Oregon by the American Home Baptist Mission Society of New York; how they came, the hardships of the journey, how they fared on their arrival, and the trials and difficulty they met afterwards. You will find there the time each man labored, the churches he organized, and how much the Society paid for his labors. And you will find like details of those who came "at their own charges." And every field of the Home Mission Society is named, its time of occupation, its churches organized, its meeting houses built, its converts baptized, and the money expended upon it. This is all found in this book. No other book gives thus fully the origin, growth and wonderful expansion of the Baptist work in Oregon. It is in these volumes, the first from 1844 to 1886; the second from 1886 to 1910. Every Baptist wants it; needs it to post him as to the origin of our churches; needs it to tell him what our pioneers did, needs it to tell him what the Home Mission Society did, needs it to tell him whether Home Missions are profitable or not, needs it to tell him whether faith in God and hard work and zeal for his own work will triumph, needs it to draw from its columns inspiration and zeal for his own work. In its application to the Pacific Coast no other book tells the story so well and so completely. And it is authentic and reliable. Its data is gathered from official sources and the reminiscences from brethren and sisters who were personal actors in the scenes. Every Baptist needs it to be thoroughly posted in the history of his own churches. Subscribe for it and find it a source of much satisfaction.



THE WHITE TEMPLE
FIRST BAPTIST CHURCH OF PORTLAND



REV. W. B. HINSON, D. D.

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INTRODUCTION

By Rev. W. J. Crawford, A. M., B. D.

By request of Brother C. H. Mattoon, author of "Baptist Annals of Oregon," Volume I, I write a foreword for this Volume II. After a personal acquaintance for more than 30 years, I am satisfied as to his qualifications to write the history of the Baptists of the North Pacific Coast. There has not been in my recollection, a man so able to give details, nor has there been so indefatigable a man as he in gathering them.

My first acquaintance was in 1878, at Albany, where I located as pastor. Rev. R. C. Hill, M. D. organized the church May 8, 1867; Brother Mattoon followed him in 1873-1875, partly under the A.B.H. M. Society. Rev. A. J. Hunsaker next followed until 1878. I followed in the fall of 1878 and my acquaintance with Brother Mattoon has been most cordial ever since, and I esteem it a privilege to speak a word of praise in behalf of this second volume of Baptist Annals.

Brother Mattoon first came to Oregon in 1851, as a professional teacher, and I am told that he was quite popular and successful in that business, though sometimes his decided and peremptory manner gave some offense, but no lasting ill will. He was always willing and ready to aid in our denominational activities, and as well posted to talk readily and with certainty on most of our church questions. Though a "Land-marker," technically, and somewhat biassed on that question, he has proven more than once the fairness of his mind when dealing with the great problems which have confronted our church. Whilst not fully adopting all his arguments, or conclusions, this question has never in any way disturbed the brotherhood and good feeling between us.

In 1886, the Baptist Convention of the North Pacific Coast, which then comprised Oregon, Washington, Idaho, and British Columbia, became unwieldy; its territory too large, and its interests too many for a single organization, it divided then and since, into about half a dozen smaller Conventions, each with its own historical committee but Brother Mattoon still continued hunting historical data from the entire field until 1900. But very little since except in Oregon. Since the division in 1886, the Oregon Baptist State Convention has had its own Historical Committee and Brother Mattoon has been either directly or indirectly connected with its work, they having the general supervision of his labor, especially along the lines of preparation and revision. Financially matters were looked after by a stock company which advanced nearly \$1000 as expenses for him to visit the entire field and gather data from every available source, and for this aid, aside from a

complimentary copy or two of the published books, no demand has ever been made of the author, except that all preserved material thus gathered, shall be deposited in the archives of McMinnville College for the benefit of future Baptist historians. The manuscripts, except perhaps some of the statistical tables, have been carefully and thoroughly revised, twice by myself and once by Rev. C. A. Wooddy, D. D. Portions have been inspected and largely revised by nearly every member of the historical committees of our Convention. Much care, pains and interest have been shown by the members of the committees that everything published should be authentic and reliable. I can freely say that no Baptist will regret purchasing these volumes, for they will represent the best we have in a historical light and doubtless will take their place among the standard histories of our denomination; for they have been gathered from official reports and publications and from personal observations and reminiscences.

One volume has been published, but the scattered condition of our membership, outside of a few large cities, has made the sales rather slow. Outside of about three counties in the Willamette Valley little effort has been made. To sell by traveling solicitor was too expensive. Still about 600 or 700 copies have been disposed of and no adverse criticisms have appeared—only words of praise—and it is fair to presume that the forthcoming volume will be well and favorably received by these and other readers. Not only the rank and file have expressed themselves as satisfied, but prominent men in the denomination elsewhere have commended the work in the most favorable terms. It is confidently hoped that all who read this second volume will be equally pleased, it being the last great effort of the author.

The funds necessary to publish Volume I of Baptist Annals of Oregon, were furnished by a syndicate of six brethren. These have received no remuneration so far, except a complimentary copy or two of the book, and they are all willing that, as soon as books are sold and the expenses of binding and selling are paid, the balance left be used for the publication of this second volume. Thus we see that noble minded brethren stand ready to abet the cause of the author and further the interests of the denomination, which we take to be the interests of Christ's Kingdom. Many brethren, likeminded, have graced the people of our faith in Oregon, some of whom remain alive today, but all of whom deserve to have their names inscribed upon the tablets of our history for all time.

Our author plans to bring the present volume down to A. D. 1900, adding a supplementary chapter connecting events with the present time. The two volumes to be about the same size, the same in appearance, quality of material, and workmanship, and will sell at the same price; \$1.25 in cloth and \$1.50 in half roan, by mail postage paid. Under all the circumstances, it is doubtful if the author will receive any money

for his great labors; his reward being chiefly that he has gained the approbation of his brethren and the Master. Few men could face poverty and claim such a reward for a life of toil. Still it is better thus blessed than not to have lived for Christ at all.

For reasons explained elsewhere, the author disposed of his material, reserving for himself the portion pertaining to Oregon. He now has bright hopes of finishing a work dear to him for so many years, ere he finally lays down his pen. The manuscript is ready for the press, brought down to and including A. D. 1910. The work of compilation, though, has been delayed a number of times. Sickness interfered. Brethren who promised to assist in preparing the supplement found their own work too pressing and had to ask further time. Nevertheless much has been gathered, and we hope ultimately to have a series of volumes of Baptist history, covering the entire Northwest coast, which shall not be surpassed by any other Baptist history anywhere. And those who desire to be fully informed will need to read all the volumes contemplated on the whole field, which will contain the labors and results of our forefathers in planting the Baptist banner in the Pacific Northwest. This outline of the efforts to preserve our history is in place in this introduction to show the vast amount of care, work, and expense required to accomplish so great an undertaking. The work is in good hands; let it be well done. I am thankful that so much has been already accomplished.

Because of delays caused by infirmities and other hindrances, Brother Mattoon has been compelled to ask aid from other brethren in preparing his second volume for the press. Several kindly responded; and thus, to that extent, the reader will obtain the freshest and best accounts from some of our able men. Amongst those thus assisting are Rev. C. A. Woody, D. D., our able Superintendent of Missions for the North Pacific Coast for the A. B. H. M. Society, of N. Y.; Rev. L. W. Riley, D. D., President of McMinnville College; Rev. F. G. Boughton, Professor in McMinnville College; Rev. J. L. Whirry, Colporteur of the A. B. P. Society, of Philadelphia; Rev. Jacob Kratt, pastor of the First German Baptist Church of Portland, Ore.; Miss Carrie O. Millspaugh, Superintendent of the Women's work on the North Pacific Coast; Rev. Fung Chak, pastor of the Chinese Mission at Portland, assisted by deacon Seid Gain and G. J. Malone, Superintendent of the Chinese School. And other important men with their names are on the list. In fact, nothing of historical character has been omitted that time, patience, and perseverance could bring about, and we place this second volume of Baptist history in the hands of the reader, feeling that as well as we knew we have done, as well as we could, we have wrought. The duty we have performed we owed to the Master who said, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Division Titles

VOLUME I

First Period	Laying Foundations	From 1844 to 1856
Second Period	Lights and Shadows	From 1856 to 1866
Third Period	Burying the Hatchet	From 1866 to 1876
Fourth Period	Marshalling the Forces	From 1878 to 1886

VOLUME II

Fifth Period	Enlargement	From 1886 to 1900
"Lengthen thy Cords and strengthen thy Stakes."		
Sixth Period	By Leaps and Bounds	From 1900 to 1910
"So mightily grew the Word of the Lord and Prevailed."		

The Fifth Period

From 1866 to 1900

Being the history of the later missionary work in Oregon, and the marvelous advancement along every line of denominational activity. It was also a period of drawing lines: first, on the organization of new Associations and Conventions; and secondly, from divisions caused by differences in belief or practice, or both.

In 1886, The North Pacific Coast Baptist Convention disbanded, and three Conventions were organized: Oregon, Western Washington, and British Columbia, and the Eastern Washington and Northern Idaho. This gave more convenience in meeting at annual gatherings, as well as closer concentration of labor, and increased activity with the laborers. Of the churches organized up to date, 97 remained; 16 died; so that at 1900, 106 churches remained and some extinct churches had been re-organized; others remained struggling for life, and a few for various causes were not manifest. There were about 100 churches in 1900, the most of them alive, wide awake, active, and anxiously endeavoring to win souls for Christ. And this, not only where the field had been partially cultivated, but also to enter new fields, and supply as far as possible needy and destitute places. And records, whether by individuals, churches, or general missionaries for Associations, or Conventions, were many of them worthy of notice. With churches in villages or cities, these efforts usually commenced with mission Sunday schools, and were sustained as a part of the regular church work. When more aid was requested, it was made a preaching station; and unless abandoned it usually resulted in the organization of another church with its own accessories.

The churches are considered by Associations. The story of each is told from 1887 to 1900.

The Willamette Association. 1848

The Willamette Association was the first on the Pacific coast, and until 1858, the only one north of California. It now comprises only the churches in the northern part of the Willamette Valley together with the church at Astoria and that at The Dalles. The Association has always been foremost in all the benevolent work of the denomination. To a large extent the membership is mostly from the Northern States, and Northern peculiarities are stamped upon churches and Assoc-

iation. Hence, as a rule, the churches are Anti-Landmark in practice. The Association has always held the greater share of the talent, wealth and influence of the denomination in Oregon. The Pacific Baptist is at Portland*, and with one or two exceptions, the Executive Committee of the Mission Board of the Convention is composed of members belonging to this Association. The churches are nearly all in the cities or villages, and as a missionary field the entire northern part of the Willamette Valley from the Cascade mountains to the Pacific ocean is within its limits. Laborers and aid are both lacking.

In 1900 the Willamette Association had 150,000 population; Portland had two-thirds of it. In this period it had about 30 churches, seven with over 100 members; the Sunday schools were vigorous and prosperous; the Y. P. Societies efficient; 92 baptisms. It recommended systematic help to weak places, religious visitation at home and more sympathy with the calls of pastors. In one of his public addresses Dr. C. A. Woody said he had carefully searched, but could find no reference to the Landmark question; he thinks it was usually left to the churches. He overlooked the minute of 1874, at Amity, when Rev. G. H. Martin offered a resolution, which was published at his request. The question was sometimes discussed in some of the Associations, and some brethren would get warm over it; but if it passed, it was only by those present at that session. Before 1889 no church in Oregon was ever rejected by any Association, for receiving alien immersions. The question was not raised, as long as free discussion was allowed in the Association or Convention; and no one thought of raising an objection, either to co-operation, or as a discordant element. Practically nine-tenths of the Landmarkers were cordially willing for it, and also willing for each church to decide the question for itself. At the close of the period, the Association had 9 ordained ministers, 5 licentiates, and 1 young man studying for the ministry.

First Baptist Church of Portland. 1854

The First Baptist Church of Portland has had more or less of mission schools or stations, almost from the beginning. The first was on Stark street. At first the church took the direct oversight and superintendence of the work; but in 1887 they relegated it to the Board of City Missions, which in 1891 was disbanded to organize the Missionary Union of all the Baptist churches of the City, which was only enlarging the work, and choosing a Board to supervise it, leaving each church to look after the details within its jurisdiction, and many of these beginnings developed into city churches which aided in extending the blessed work into other fields.

*Moved in 1906 to McMinnville.

In Portland and its suburbs and vicinity there have arisen some 15 or 20 churches or mission stations of Baptist faith; the result of 40 years of labor; a gain from 15 in 1860 to probably 1500 or 2000 in 1900. And the natural surroundings of Portland are such that it must grow. It has room for indefinite growth and it cannot be hindered. Hence, if honest, faithful, united labor is prosecuted by Baptists, their growth and expansion is absolutely inevitable, and the present indications are that they are wide awake to the situation, and realize to some extent at least, their responsibility and the importance of this work. And they are sufficiently intelligent and progressive to be fully alive to the task of upbuilding the Baptist cause all over the city.

But the First Baptist Church has been especially blessed with wise counselors and prudent advisors, and exceptionally able pastors. These down to Dr. Henry have already been noticed. Since then, Dr. Gordon excelled in logical force and reasoning ability; Dr. Grant was a rustler, full of new plans or extensions; Rev. Mr. Raboteau, by his winning ways and sweet spirituality, attracted all and was greatly beloved, and Dr. Blackburn was conspicuous for his prudent discrimination and sound, practical common sense in managing affairs, and keeping in close touch with brethren generally. True, some of these have removed to other fields, and others have been called home to the Savior they loved, but their mantles have fallen on worthy shoulders; a few of the old guard are still on hand for duty, as zealous and as earnest as ever, and under its able and efficient pastor the church in 1900 was moving forward with high expectations, and its outlook is hopeful and encouraging.

Rev. J. Q. A. Henry resigned the pastorate in 1888, on account of poor health, and was followed soon after by Rev. John Gordon, D. D., of Lowell, Massachusetts, who arrived in October, 1888. The church manual for 1887 says:

"Over 900 members have been connected with the church. Deacon D. W. Williams, Major H. M. Roberts, Rev. A. R. Medbury, Hon. J. N. Dolph, Nathaniel Ingersoll, Deacon H. M. Clinton, H. R. Hubbard, and Dr. S. J. Barber have superintended the Sunday school. Prominent among the lay members have been deacon Josiah Failing and Captain Ingersoll, of blessed memory, Major Roberts, deacon Williams, Senator J. N. Dolph, and Hon. W. Lair Hill. Among the congregation, W. S. Caldwell and Hon. Henry Failing have been warm friends, wise counselors and liberal supporters of the church. Of the pastors, Dr. Cornelius was earnest, active and able; Dr. Anderson was distinguished for profound scholarship; Mr. Medbury for consecrated ability and pulpit power; Mr. Pierce for Christian sociability, aggressive earnestness, and executive capacity; Mr. Coats for dignified scholarship and able management; Mr. Gray for brilliant oratory; and Mr. Henry for pulpit eloquence and indefatigable industry. Never was the membership so large as now. Never the organization so wide or perfect; never the

force of disciplined workers so great; never was the demand for interest more pressing; nor the opportunities for service more manifold."

On April 17, 1889, brother E. G. Wheeler was ordained. He was the Sunday school missionary of the American Baptist Publication Society, in charge of the chapel car Evangel. In 1881 deacons D. W. Williams and Albert Mitchell died. Deacons Williams and Josiah Failing were constituent members in 1860, and for several years were the mainstays of the church, and during their lives could always be relied on in an emergency. (See sketch in Vol. 1.) Dr. Gordon resigned and was followed by Roland D. Grant from Waltham, Massachusetts, in 1891, and his opening outlooks were most encouraging. In 1852 the church sold its property for \$150,000, and bought a half block on Taylor street, between Eleventh and Twelfth, for \$52,500, rebate \$2,500, and built the "White Temple." During the fall, the church liberally aided the Calvary Church to build, in addition to its own burdens. Dr. Grant was an indefatigable worker, always busy, and "wearing well" and growing in favor both with the church and the general community. The prayer meetings were increasing in attendance and interest. The church had a historian and a corresponding secretary for non-residents; and the money collected at communion seasons was for the poor.

Two new mission Sunday schools were established by the First Church in 1891. The young people gave liberally, doing considerable mission work on the streets and in hotels. Brethren A. P. Brown and Fred A. Agar were licensed, and went back to Louisville to attend the Seminary there, and on the request of the First Church of Portland Brother Agar was ordained by the Walnut Street Church of Louisville, and sent as a missionary to Africa. Also in 1893 the First Church in the vestry, daily, except Sunday, opened for two hours a free dispensary, at which medicines were furnished at cost, or thereabouts, designed especially for the poor and needy of the church. Some of the best physicians of the city were in attendance. In its report of this work in the fall the church says:

"The free social dispensary was reported as doing a good work in the healing of the bodies of the suffering. Medical advice that would have cost \$3,000 has been given without money and without price, and no questions asked as to where they worshipped or to what denomination they belonged, and no questions required as to church relations in future. The only question required is, 'Are you sick and in need of relief?' The church unanimously endorsed this institution of the church and authorized its continuance."

The same year the church had five mission schools in operation and started a mission among the Japanese; some other lines of work were undertaken.

The corner stone of the new church was laid November 24, 1892,

in the presence of a large concourse of people, and the work of construction was continued without intermission until completion of the lecture-room, which was occupied on the first day of January, 1894, and possession of the old church surrendered to the purchaser pursuant to the terms of sale. The church was completed at a cost, including equipment, of approximately \$110,000, and was dedicated on July 8, 1894, with impressive ceremonies. Dr. J. Q. A. Henry preached an able, eloquent and appropriate dedication sermon from the topic, "The Church of the Living God, the Pole Star and Spirit of Truth."

The building is 125x130 feet, with a tower 19 feet square, height 136 feet. It is beautiful, imposing, convenient, well lighted, well ventilated, acoustic properties good, and will accommodate about 2,000 persons. Its organ is unequalled on the coast. It is beautiful within and without; chaste and rich, truly artistic, and well adapted to its purposes. The building, furniture, organ and lot cost \$160,000. And yet this fine church, with its eloquent pastor, and everything first-class, has no choir, not even a soloist; its singing is wholly congregational; and it is good, being led by Professor Wilder himself, and sounds as if the injunction, "Let all the people sing," was being obeyed.

August 30, 1894, a certificate of good character was given a sister who had joined the Salvation Army. The Chinese mission was placed under the management of the general missionary of the Convention and the Board, without financial responsibility, the A. B. H. M. Society assuming this. This included also the Chinese work in some other places in Oregon, and Mrs. Laura P. Baker was placed in charge. In the spring of 1896, Dr. Grant resigned. In the spring of 1897, Rev. Claude Baboteau, of New Jersey, was called to the pastorate at \$2,000. He soon resigned because of poor health, and left, but his health improving he returned in 1898; but was compelled to leave for the same cause. He died February 16, 1900. He was a scholarly man, of fine personal presence, with unusual polish in his whole bearing. He loved the ministry, and everywhere gave his entire strength to that work, and his helpfulness drew all towards him with whom he came into contact. He was of a sweet, kindly spirit, and greatly beloved, and a model man to lead the church.

In September, 1898, Rev. Alexander Blackburn, D. D., of Cambridge, Massachusetts, was chosen pastor, and arrived in November. He was from Monmouth College, Illinois, and Morgan Park Seminary of the same state. He had had experience in large and small cities, and his energy had produced excellent results. At 17 he entered the army in 1861, and served three years, being wounded at Chickamauga. He was converted, got his education, and entered the ministry after returning from the war. He had filled several honorable offices in the denomination, and was the pastor of the First Church of Portland in 1900, in the prime of life, full of energy and zeal.

In November, 1898, the church lost a valued member in the death of Hon. Henry Failing, long closely identified with its growth and success. He was a member of its board of trustees, a wise counselor in times of prosperity, a generous helper in times of need, of spotless integrity and kindness of heart, and liberality. He united with the Sixteenth Baptist church of New York when a boy, and at 17 came to Oregon in 1851. In 1869 he became president of the First National Bank of Portland. He was three times mayor of the city, and at the time of his death was president of the Board of Regents of the State University, at Eugene, and also treasurer of the Pacific University at Forest Grove, by both of which institutions he was greatly missed. He also served for many years on the Board of Trustees of McMinnville College. By his liberality, the Josiah Failing Professorship in McMinnville College was established and will perpetuate not more surely the name of his honored father than his own filial regard and interest in denominational education. His contribution of \$1,000 made possible the completion of the first house of worship of the Portland church, and largely by reason of his insistence the church retained the whole of the half block of land secured for it at the time of its organization. His judgment was abundantly justified when the time came to sell this block of ground that the present property and house might be had. He himself bought the old house and land largely because of his attachment to the place with which his father and family had so long been associated.

In 1889 the National Anniversaries met in San Francisco, California, and a special train of five Wagner sleepers brought its load of visitors by way of Portland on their way home, and the First Church gave them a grand reception. Nearly all the pulpits of Portland were occupied on the Sabbath by distinguished men from the East, and "Baptist stock was higher than ever before in the city."

The church letter to the Association in 1900 reports "a steady maintenance of the work under the pastor's faithful leadership; a net gain of 50 members; the wiping out of a deficit on current expenses; and an increased attendance and efficiency in the Sunday school." The church had eight ordained ministers in its membership. "Special evangelistic meetings were held by the pastor in March and April. Open-air services were conducted on Saturday evenings during the summer months last year, at Third and Burnside street. Baptisms had occurred every month in the year except two. The societies were all flourishing and especially "the Gleaners," composed of young ladies over 14 years of age, whose object was to develop an interest in missions and kindred work. They had contributed for various interests near home \$58.85; and \$68.70 for foreign work. The work of Fung Chak of the Chinese mission was recommended. During the year the Chinese had contributed \$464.51.

In the fall Rev. R. W. King and his wife held a meeting at a

school house five miles up the mountain from Dixie post office, in Washington County. He said that "about all the people for five miles around came out." Three were baptized, and eight persons wanted to unite with the First Church of Portland. Land was offered for the purpose, and they planned to build a meeting-house in the near future, and without an appeal for help from the Board. Brother Blackburn says, "Put down First Portland as having a mission in the country."

The pastors of the First Church have been as follows: Rev. W. F. Boyakin, 1855-1855; Rev. Samuel Cornelius, Jr., 1860-1864; Rev. E. C. Anderson, D. D., 1866-1870; Rev. Harry Taylor, 1871-1871; Rev. A. R. Medbury, 1872-1874; Rev. D. J. Pierce, D. D., 1874-1877; Rev. A. S. Coats, D. D., 1877-1880; Rev. John A. Gray, 1880-1883; Rev. L. W. Hayhurst (acting), 1883-1884; Rev. J. Q. A. Henry, D. D., 1884-1888; Rev. H. C. Leland (acting during Mr. Henry's absence), 1887-1888; Rev. John Gordon, D. D., 1888-1891; Rev. Roland D. Grant, D. D., 1892-1896; Rev. Claude Raboteau, 1897-1898; Rev. Alexander Blackburn, D. D., 1898-1903.

First, East Portland. 1879. (Later, Second Portland)

After Rev. C. H. Hobart had left, the church had an occasional supply, but no pastor until May, 1887, when Brother G. W. Hill, just from Rochester, was chosen, and ordained September 20, 1887. That year the church co-operated with the First Church in a mission Sunday school in East Portland. The Society of Christian Endeavor and the Women's Aid Society of the church gave efficient help. In April, 1888, Brother Hill was commissioned by the Home Mission Society; served the church a year and was succeeded by Rev. J. A. Snodgrass, from Youngstown, Ohio; followed by Rev. D. T. Richards. That year a long-standing debt was paid. In 1890 a protracted meeting resulted in more than 30 additions, 21 by baptism. In October Brother Richards resigned, and Rev. J. C. Read from Oregon City, took the pastorate. Up to June, 1891, about 50 were added by experience and baptism. The Sunday school was prosperous, the house inadequate, and the brethren decided to build another house at an estimated cost of \$15,000, but were not yet able. In April, 1892, the church had a gracious revival in the Sunday school; over 30 baptisms. One teacher rejoiced as five of her class were converted, and the pastor rejoiced as some of his children were baptized. In 1893, the church received a bequest of \$1,000 from Sister N. J. Long, one of its constituent members, who had always taken a lively interest in its prosperity. In 1894 its name was changed to "The Second Baptist Church of Portland." Brother Read's mental condition, caused by physical prostration from over-labor was such that the church employed another pastor, and in 1894 Rev. M. M. Lewis, of Washington, was chosen. The church began a new meeting-house, to

accommodate 800 people and costing \$6,000, and dedicated it in April, 1896. In May, Rev. S. Ray Palmer and H. B. Turner held special meetings with the church; over 30 additions, 26 by baptism. In September, Brother Lewis resigned to go to Albany, and the reluctance of the church to accept his resignation is set forth in the following extracts from their closing address:

"The Second Church stands today a monument of your zeal, your perseverance, and your faith. We appreciate your strong doctrinal, spiritual, practical preaching, which has been an educating, indoctrinating, and spiritualizing force, and you, as a missionary pastor, can look with satisfaction upon the more evident fruits of your sowing beside all waters, because of the growth of the missionary spirit under your pastorate; of this leading of others to share in carrying out the great commission, you have done what can never be measured in time in helping to hasten the coming of the King.

"We think of another monument, not of wood and stone, but more enduring, because it was reared in human hearts to which you have ministered in trial and adversity; in death and burial. Your care and prayers for the sick of your flock have cheered many a sufferer, and soothed many an aching heart, as a pastor beloved for his work's sake. And while we receive once more the benediction of peace from you, we gladly offer this appreciation which, we trust, may be an encouragement to labor under all circumstances till we shall meet—pastor and people—to join in the new redemption song, about the great white throne, to go out no more forever."

Rev. Ray Palmer was the next pastor and has continued until the present time (1900). A mission work has been established among the Roman Catholics, especially such as are losing faith in Romanism. In 1899 Brother B. Clarence Cook was both licensed and ordained. Brother Palmer's labors were a complete success. There were frequent additions to the church, and every department of work was being persistently pushed forward. When he came, a debt of \$3,000 worried the church, but one member offered \$1,000 to meet it, the A. B. H. M. Society gave \$500, and finally it was all paid. The brethren declared against any more debts, but they put about \$3,000 of further improvements on the property, making it worth about \$16,000, and paid for it. The entire surroundings and furnishing are made more attractive. The ladies' aid is a strong element of the church life, the Sunday school prosperous, and the young people a great help. In 1900 the church celebrated its twentieth anniversary, and had an inspiring time in retrospective addresses, and other features. All agencies were prosperous and actively at work. And Brother Palmer is a good pastor, a thorough reformer (especially along temperance lines), and popular as a lecturer. Thus, being without a debt and everything encouraging, with a popular, able, and consecrated pastor, and the members all willing and anxious to work, the church

certainly has a glorious outlook before it for successful labor in the Master's vineyard. The later dedication, after the improvements above named, was not until July, 1901. At this time, Brother Linas Clark, one of its members, sold the church a fine organ, worth \$1,400, for \$500, thus donating \$900.

Immanuel of Portland. 1886. (Second)

This was a mission school of the First Church, located at Mead Street in South Portland, with 31 members. It gave the new church a commodious chapel, and in two years they added 138 new members to their band and were talking of building. The next year their need was urgent, because of increase. Revs. P. M. Weddell, B. F. Rattray, and L. T. Bush had been pastors; every line of church work was flourishing; alive, and active, and all the societies wide-awake. But a wolf in sheep's clothing got amongst them and did them serious injury, which it took time to repair. He left in a year, and one of the Portland pastors said, "He left with but few friends in the church and none outside of it." The next pastor did remarkably well under the circumstances. He labored faithfully, patiently, and prudently. He infused the spirit of Christ into the prayer meetings; he aroused zeal and activity into the societies; he put energy and life into the Sunday school. Aided by a few faithful ones who stood firmly, kept up all departments, until the glimmerings of prosperity appeared, hopes revived, and something of the old life began to manifest itself.

He was succeeded by Rev. H. B. Turner, who continued the work along the same lines, the congregations averaging over 100 in the morning, and about 200 at the evening services. At a meeting in 1897 there were 69 additions, 34 baptisms, 10 waiting baptism. The church was in good condition; an excellent feeling prevailed; all had a mind to work. The membership was poor, but, according to their means, liberal; contributions were made for all lines of work. For a while a debt caused some anxiety, but this was all paid in 1899. The church raised \$336.36 of the pastor's salary, and \$98.10 for other expenses. They numbered 170. Bright prospects were before them; the outlook hopeful; they expected soon to reach self-support. Brother Turner was a decided success. In 1899 he resigned, leaving a good house, with no debts. He was followed by Rev. S. C. Lapham, and the church in 1900 was prospering; harmony and zeal prevailing; the property worth \$5,000; no debts; and the church self-supporting.

Third Church of Portland. 1889. (Albina)

The First Church also started a mission in Albina, and in 1889 Rev. G. W. Hill took charge under the direction of the City Mission Board. In 1890 it organized a church of 24 members. For a while it had a hard

time; Brother Hill went to Albany. J. T. Hoyer, S. J. Nunn, and C. A. Wooddy preached for it occasionally. It had a flourishing Sunday school, its membership increased to 55 in 1891. It had two lots, worth \$3,000, and a small chapel worth \$1,000. It put up a tabernacle on its lots; its outlook was bright. It got some help from the Home Mission Society. Rev. J. O. Burroughs was pastor in 1892; he was highly appreciated, though the work was hindered from lack of a house.

Poor health compelled Brother Burroughs to resign, to be followed by Rev. W. Sandford Gee, a live man, and an energetic worker. The growth of the church was gratifying. He baptized about 50, and several came in by letter. Some dismissals, but 125 were left. They sold the tabernacle for \$50, and Brother Gee pushed work until he built a meeting-house. The times were hard; the members poor; but Brother Gee had faith, and believed in "the perseverance of the saints." They finished a building costing about \$4,000, with gallery seating comfortably 400. On the same lot (100 feet square), the pastor put up a parsonage with eight rooms; the entire property was worth \$10,000; Home Mission Society gave \$300 and loaned \$500. The lots were donated by members of the First Church. It was located in a community of homes, rapidly growing and was one of the best fields in the city for building up a family church. With such a location and such a pastor, the church grew. The congregations were large, and Brother Gee had the full confidence of church and community. In 1898 baptisms were frequent; about 50 were added and the church was considering the establishment of mission stations in its vicinity.

But Brother Gee resigned. Rev. J. H. Teale supplied the church awhile; then Rev. T. S. Dulin for a year. Then there was no pastor till 1899; then Rev. Harry Ferguson, from Atlanta, Georgia, was pastor one year. The church said in 1899: "This is quite a difficult field. A debt of \$1,175 rests upon the church. When Brother Ferguson came, the church was in a low state. It had been a fight for existence, but things now are taking on new life, and the outlook better than for some time past." The congregations increased, and the Sunday school more than doubled. The church was thoroughly united in the pastor, and felt that if he left them, the cause at that point was hopeless. But Rev. E. M. Bliss followed Brother Ferguson in 1900. The church was happy and hopeful, desiring to do great things for God. They expected to pay all their debts by fall.

Calvary Church of Portland. 1890

Calvary Church, corner of Eighth and Grant streets, in Stephen's Addition, East Portland, was another Sunday school mission started by the First Church, on which a small chapel was built. The movement was pushed actively by Rev. G. W. Hill, and the church was organized

with 22 members in July, 1890, and had a vigorous life from the start. All the lines of work were prosperous, and the brethren began to talk of building, though with only 36 members, half of them young people, and none wealthy. The Bible class numbered 100. In 1891 the church grew to nearly 50, who raised \$3,847; but about \$1,000 of this was for pastor and incidentals. But every member contributed regularly. The pastor was paid every two weeks; the workmen on the building, every Saturday night. Two lots, each 50x100 feet, costing \$3,000, were secured; all bills were promptly met. They had \$3,500 subscribed; the property donated by the First Church was sold for \$2,000; \$3,000 more was needed. The A. B. H. M. Society paid \$500 on pastor's salary. Deacon D. W. Williams of the First church paid for a handsome Gothic front window; the ladies' aid society put in another; the Sunday school worked for another; the carpenters (not members of the church) put in a four-faced clock. "A friend" gave liberally for a bell, and all sacrificed cheerfully, and worked hopefully. In January, 1892, the new building was enclosed, the site paid for, and all workmen paid.

With only about 50 members, the church and its friends had raised about \$3,350 during the year, besides \$900 for home expenses and benevolence. This strained the members to the utmost, and about \$3,000 was yet wanting. The members were poor, or only in moderate circumstances. The largest subscription was \$400 from a young brother of very limited means. Nor was the other work neglected. Every department of labor grew and prospered. Harmony, prosperity, and general enlargement characterized the year's work. The teacher's meetings were specially helpful, and some revivals were reported; 30 converts, 20 from the Sunday school. A mission school of about 75 pupils was started in a locality where permanent work looked encouraging. In 1893 the church membership was 78; its mission school was self sustaining; 12 members from it were added to the church; 20 members lived near it. Sunday schools, prayer meetings, and preaching were kept up there regularly. The deficit was now \$2,200, with \$800 in good subscriptions, and the balance carried by the trustees and individual brethren. But the money market was very stringent and caused some uneasiness.

In connection with this work two things ought to be recorded. First, two years earlier a committee met to discuss the advisability of disbanding this mission, and concentrating its interests with our one church on the east side of the river. In 1893 we had four churches instead of the one, with three other missions, all in a flourishing condition. The increase of Baptists, including the four churches, during the preceding twenty-two months, was three times the membership of the one church at the time the advisability of concentration was being discussed. The First Church during this time had the greatest growth in all its history. The second thing that should be recorded is that the timely help of four hundred dollars from the Home Mission Society was the one thing es-

pecially that encouraged and made possible this wonderful expansion of the work for God.

In 1894 there was a shrinkage in membership and in finances. The house was not completed, and the work had been suspended, but there were hopes of resuming it soon. Brother Teale resigned. Rev. J. O. Burroughs followed him. He baptized 27 converts during the next year, raised \$25 for the Convention work, \$275 for other beneficence, paid \$300 for permanent improvements, and received on his salary \$481.31. The church built for him a cosy parsonage, and the entire property, when completed, was estimated to be worth \$10,000. The Home Mission Society loaned \$1,200, work was resumed, and the house was finished in 1895. With the gallery, it seats 600; total cost \$8,605; debt \$4,500; with \$306 pledged at the dedication. Brother Burroughs was offered a more desirable situation with higher salary, but he felt that duty more strongly called him to suffer and bear burdens here a while longer. And his labors were blessed. The membership and the congregation were increased and an opportunity given for the accomplishment of splendid work. The church much needed him and that was enough. He continued his labors with this church until July, 1897, when ill health compelled him to resign, and he was a great loss to the missionary force of the state when he left. He was born in western Kentucky, and educated at Clinton College in that state, and also at the Southern Baptist Theological Seminary at Louisville. He was pastor at Madison, Indiana, and in southern Idaho, and for one year general missionary in Idaho, before he came to Portland. He married in Portland and his wife was truly a helpmeet for him.

After his resignation in Portland, he was followed by Rev. T. A. Harris a few months; then by Rev. E. M. Bliss. But a heavy debt of \$5,300 troubled them, and the interest, \$338 annually, must be met. The pastor toiled faithfully under the burden, and the church stood by his heroically. The Home Mission Society loaned the church \$2,100 to pay a mortgage, and the work prospered; 30 members were received, 22 by baptism; the members increased to 110. Brother Bliss resigned in April, 1900, to take charge of the Third Baptist Church of Portland (Albina). The church was then meeting its obligations and interest promptly, and the prospects were encouraging, though the debt was still a source of some annoyance. Rev. A. L. Black, a student at McMinnville, was the supply in 1900.

Mount Tabor. 1883

In March, 1887, Rev. S. P. Davis was chosen pastor. The Home Mission Society assisting, the church adopted a systematic plan of mission work. The prospects were encouraging at the time of the association. Rev. C. C. Bateman became the pastor for two years from January, 1889.

In 1890 the church was self-supporting, and the church was blessed under Brother Bateman's preaching. In 1891 Rev. Joe Waldron was pastor, and all lines of work flourishing. Rev. S. J. Nunn was pastor in 1892, and Bro. Waldrop went into the temperance work. At a meeting in April, upon an invitation to those who wanted to give themselves wholly to Jesus, over 30 from the Sunday school came forward.

For a couple of years or thereabouts, a mission Sunday school had been sustained at Montavilla by the Mount Tabor church, under the efficient management of Brother James C. Nicholson. The average attendance was over 60, and the culmination was the Montavilla church. In 1893 the school had contributed about \$160 for self-support, library, and missions; about 20 per cent. of this was for beneficence. The Mount Tabor pastor preached for the people here on Thursday evenings. In 1894 Rev. S. J. Nunn, the city missionary, was pastor. The field, taking in Sellwood, was aided by the Home Mission Society. In 1895 Rev. N. S. Holcroft, from Kentucky was the pastor. The aid was from \$200 to \$300 a year, each church paying about the same. Brother Holcroft found the church with a debt that threatened to crush it. But this was paid, and a meeting-house built and furnished, costing \$2,200 and seating 250. The Home Mission Society donated \$300 and lent \$900. The work was harmonious, and without fair, festival, or pay supper, the little church met the obligations. According to its members, it claims that it gave more to missions and beneficence than any other Baptist church in the state. It was receiving additions frequently, had a large Sunday school and a well attended prayer meeting. In 1898 it gave to missions and beneficence. Several members moved away, and Brother Holcroft found only 20 members. He received 49, 35 by baptism. He is still the pastor (1900). Some of the time he had another church or two in connection with the Grace Church, and sometimes not. The church most heartily co-operated with him in his work. In 1898 the church was weakened by removals, but pressed on with untiring zeal; it had 19 baptisms that year. The church maintained a steady and healthy growth in 1899, with continued additions; the outlook was promising, and all lines of work flourishing. This state of affairs continued through 1900, and the church was called upon to enlarge its building for preaching room.

Another mission Sunday school of the First Church was at Park Place (University Park), organized into a church by Brother C. A. Nutley, in 1894. He preached for it a couple of years, but it was weak and discouraged; 25 per cent. of its membership was non-resident, but it held on. Rev. J. T. Hoyer was pastor in 1896, and then the church had no regular pastor till 1900, but was supplied by some of the city pastors. It was a delightful suburb, high, overlooking the city on one side, and a beautiful valley, covered with small fruit ranches, on the other side. Three lines of electric cars reach it and it is a very desirable place

for a residence. The brethren have built a comfortable house, costing about \$2,500, seating 300. It was dedicated in 1896. A. B. H. M. Society aided \$250. In 1900 C. A. Nutley was ordained and called to the pastorate, and the outlook was encouraging. The church has no debt.

Bethel Church. 1882. (Gresham)

In February 1887, Rev. Gilman Kelley was licensed. The church came into the Willamette Association in 1883, but left that body and helped organize the Columbia River Association in 1885. In June, 1888, it reported as prosperous, and the outlook hopeful. Rev. J. M. Haskell was pastor, receiving \$250 from church and \$250 from H. M. Society, but he moved to Eastern Oregon in 1889. In 1892 the church returned to the Willamette Association without a pastor and much discouraged. Rev. George H. Brown was pastor in 1896 and 1897. J. B. Embree was licensed in 1896. The building was dilapidated, the membership scattered and discouraged. But Pastor Brown went to work quietly. He put new foundations under the house, thoroughly renovated the inside, raised the money and paid for it, and woke up the membership, until matters looked decidedly better. His preaching was well received, and there were additions, both by baptism and by letter, and the church was working unitedly. In 1900 it asked help of the Home Mission Society for Rev. N. S. Holcroft, the church to pay \$60. The meeting-house, begun in 1886, was completed, mainly by the efforts of Deacon James Stott, who paid \$500, and of Brother J. Cleveland, with much aid and labor donated. The building cost \$1,000 and seats 200. The church has no debt, and it had very little aid except from the two brethren named. The entire property is worth \$2,500. Gresham is a wide-awake village, twelve miles from Portland, with which it is connected by a motor line.

The First Sellwood. 1891

Six miles from Portland, up the Willamette river, on the east side, reached by a boat four times a day, and also by the electric line from Oregon City every 30 minutes, is Sellwood, a suburban town of some 1,500 people or more. Some hundreds of men go daily to Portland to work, and many a tired business man has his family residence in this delightful outskirts of the city. A revival commenced soon after the church's organization in 1891, conducted by Evangelist W. A. Lindsey. About 50 professed conversion within a month; 27 united with the church. The Mount Tabor and Calvary churches supplied it with preaching for a while, and in December Rev. T. J. Hoye became pastor. It had then secured and partly paid for a lot for a meetinghouse, and

its membership had increased to 61, 41 by baptism. In June, 1892, Rev. May C. Jones and daughter held a protracted meeting with the church; there were 17 additions, and the church began to talk of building. It had raised almost \$500 for building, but that was the limit. All was harmony and peace, and the church in a healthy condition. In the fall of 1893 Brother Hoyer resigned, and Rev. Henry A. Barden supplied the church for some months. In 1894, Rev. N. S. Holcroft, under appointment of the Home Mission Society, took charge in connection with the church at Montavilla, and some other out-stations, and preached for it until 1896. But it was a hard struggle to live. During the hard times in 1893 and the years following the members were scattered, until finally so few were left (and they not in harmony) that in 1897 the church disbanded. The money which had been spent in repairing an old building for temporary use, and as part payment on a lot and small chapel, was all lost.

Montavilla. Grace. 1894

In 1894 the Executive Board of the State Convention voted with the City Mission Union of Portland in employing a city Missionary. The first appointed was Rev. S. J. Nunn, followed a few months later by Rev. N. Sydney Holcroft. The missions at Xavier Street, Sellwood and Montavilla were first occupied. The young people's society of the First Church aided much in the Sunday school and devotional work at Xavier Street, and the outlook was hopeful. Meetings well attended. They tried to build at Montavilla. Earnestness and activity promised success, and the progress was cheering; so much so that in 1895 Montavilla and Sellwood thought they could unite and with a little help support a pastor. But it was a heavier job than they had anticipated. In 1899 Mr. Holcroft was dividing his time between the two churches, with Park Place added. He was encouraged by 16 baptisms at Montavilla, but they had a debt of \$750 for their pastor and had to call for help. The Sunday schools all were flourishing. So Brother Holcroft continued another year, reporting additions both by baptisms and letter, and Montavilla church changed its name to "The Grace Baptist Church of Portland."

First, Oregon City. 1847

The church at Oregon City almost from the first had more or less of mission schools, and some of them very prosperous, and baptisms not infrequent. In this work the young people's society has been very active. Brother James Hargreaves as a missionary colporter was traveling and distributing tracts and Bibles in districts that were without churches and had only occasionally preaching at the most. He reports his greatest obstacles to be an indifference to religious matters,

with some scoffing, but this was fast being overcome and an interest created for good. Yet he says: "As I read the mission cry from foreign fields, of villages asking for teachers, and the disheartening reply that we have no money to send them, I have asked myself the question, Is it worse than to know that in this Christian land, a land of Bibles and of Christian privileges, we are without the means to care for those outlying districts away from the centers of population? In many of these communities the Sabbath is disregarded, and men and women have grown to years of maturity, indifferent, and oftentimes with the bitterest sentiments towards everything of a religious character. The work requires great patience, much prayer, persistent effort, and faithfulness."

For a few years there was some shifting of pastors in the Oregon City church, but Rev. C. C. Bateman says: "We are surrounded by evidence of the gracious presence of the Spirit in the conversion of many young persons. Never have we been happier and more contented in our home life than during our residence in Oregon City; never was a church more united on a pastor than it is on the present incumbent; never were the congregations larger, never were the departments of our work freer from friction." And the church reported itself in better condition spiritually and otherwise than ever before for active and aggressive work in the Master's vineyard. The net increase was 59 new converts. A young people's society was organized and soon had 100 members; they pledged \$50 a year to support a lady missionary in Assam, and \$100 for a missionary in Clackamas County. The A. B. H. M. Society gave \$300 and the church expected to give \$300 more for its work. The aggregate was over \$1,600 for home missions, and about \$650 for foreign missions; \$40 was given to aid a student at McMinnville College. In the spring of 1881, Hon. F. O. McCown died. He was a great-hearted, earnest Christian man, and one of the main pillars of the church. But great interest was manifested both by the church and the community. Baptisms were frequent. The schools were wonderfully prosperous. The one in charge of Brother Cross numbered 74; some were received for baptism, and "more a coming." Another Sunday school was started, also a branch of the young people's society at Canemah, and a brother licensed and put into the missionary field.

At the roll call in 1893 the church reported \$2,505.80 spent for beneficence and expenses, 100 new members in twenty months, and everything prosperous. Four missions were doing good work. The young people's societies were making rapid growth in spiritual knowledge and experience, being helped by Miss Addie Williams recently from the Training School in Chicago. Some were converted, others were strengthened. The junior class numbered 250. In January, 1896, all departments showed a good year's growth, and were in good condition for the labors of the coming year. Being straitened for room, Brother Cliff donated a lot worth \$250 for a meeting-house, and the

building (the second house) was enlarged to double its former capacity, so as to seat from 400 to 500, at a cost of \$3,200. There was no debt. Oct. 31, 1896, Brother Parker resigned, but before he left the ladies aid society presented him with a fine quilt on which were the names of 516 friends, together with the outlines of the old building of 1894, and of the new one of 1895. This quilt, at ten cents a name netted the society \$51.60, and is cherished by Brother Parker's family as an heirloom.

Rev. M. L. Rugg was the next pastor. The church had five regular Sunday schools, besides its societies and other agencies for effective work. At the annual meeting in 1896 the membership was 352, and during the year \$4200 had been raised and expended, of which \$325 was for home mission work. The Sunday school attendance had largely increased, and it was said to be the largest Sunday school in the State. All the societies were prosperous. The prayer meeting attendance averaged 100. The ladies' societies raised over \$200. At a revival in 1896 Brother Rugg wrote: "It now looks as if God was going to save our entire school. Whole classes are being converted." Over 100 professed conversion. At the annual meeting in 1897 the church numbered 396. Of the increase, 49 were by baptism. The contributions were about \$2,400. The total raised was \$4,200, about \$325 for home missions; the women's mission society raised about \$100; the ladies' aid \$115. The Sunday schools and societies were prosperous and growing. The Superintendent of the home school, Brother George Swope, was highly praised. About the first of June the church reported having raised over \$450 for missions during the previous three months. It had also divided the city into seven districts under the supervision of the seven deacons of the church, to look after the sick and needy members of the church, as well as the derelict ones, and to make regular reports each month. It also kept in the lecture room good literature for free distribution among the congregation. A canvass was also to be made among the members to ascertain what literature was taken and read by the church.

The Semi-centennial Celebration of the church's organization was held July 17 and 18, 1897, at Gladstone Park, about two miles north of the city. Addresses were delivered by Miss Ackerman of the W. C. T. U., by Chaplain Bateman, on the first day; and on Sunday, Rev. A. W. Lamar, D. D., preached at the church in the forenoon; in the afternoon was a reunion of members and friends, and short addresses from some of the pioneers and others. The church was in fine condition for general rejoicing. "Its internal harmony and vigor, its extraordinary Sabbath schools, its home and foreign mission work, its thorough organization in every department of Christian work in accordance with the most effective modern methods," all gave cause for praise. The presence of the old pastors and members, some having reached their four-score years

and even more, as well as the large attendance of the worthy children of the pioneer members only tended to intensify the good feeling. The outline history of the church, by Mrs. Julia Johnson, was excellent, and has been largely copied from for the present data.

In August, the church licensed brother V. E. Renton. During 1898, 1899 and 1900 there is but little to present outside of the regular work. The church was thriving. Early in 1898 Evangelist Gallahorn and Ledford held a series of meetings with the church and about 30 were received for baptism. In November Pastor Rugg offered his resignation. After Brother Rugg left, the church was ten months without a pastor, but its work was still prosecuted, though it lagged somewhat. Rev. J. H. Beaven accepted the pastorate early in 1900 at \$1,000 a year, and \$175 traveling expenses from Illinois. He soon gave new life to every department of the church work. No indebtedness troubled the church, and the outlook was very encouraging at the meeting of the Willamette Association in 1900. The two mission schools, and two home schools were fully alive, and all were contributing liberally for different lines of church work.

Calvary Church, The Dalles. 1888

The Calvary Church came into the Middle Oregon Association in 1889. Brother D. A. Lynch preached for it awhile, but in 1890 Rev. C. A. McIlroy was pastor and served it a year. Then it had no regular pastor, and from removals and other causes it became weak and its prospects discouraging; it did not report in the association, and little or nothing was heard from it for some time.

In the fall of 1894 Rev. W. H. Shearman visited it and reorganized it with 32 members September 30, 1894, giving it the name of "The Calvary Baptist Church of The Dalles." The church says: "We believe that the time has come when all true Baptists of The Dalles should organize for aggressive work, the promulgation of the gospel in its primitive purity, and the preservation of the ordinances as delivered by our Lord and Master to his church. And whereas such conditions exist, and have long existed in this city, that the cause of Christ has been retarded and his people have become a reproach, therefore, resolved that we organize for work." In its constitution, the church says its object is the "holding forth of the Word of Life to the world, the simple truth of the gospel, and the rejection of all human variations from the Word of God." Candidates could be received on "giving proof that, upon a saving faith they have been baptized by the authority of a true gospel church; all other so-called baptisms being rejected." Candidates cannot be received "when it is known that any absent member has objection." The church came into the Convention of the North Pacific Coast (formerly East Oregon Convention).

Rev. J. H. Miller accepted the pastorate in December. Early in 1895 the church bought an old building of the Dalles Electric Light Company and made it a comfortable meetinghouse. The building cost, with labor in alterations, \$989.30; but a debt of about one-half remained. The church gave *The Baptist Sentinel* a home "free of charge, so long as it swerved not from strict Baptist doctrine." Some candidates were rejected because of "alien immersions." In 1895 the church went into the Middle Oregon Association. In the fall of 1896 Brother Miller resigned and went to Heppner; and Rev. J. W. Oliver served the church for a few months; also others supplied it for a short time, but the membership was somewhat scattered, and the difficulties great. Rev. W. S. Wilburn was chosen pastor in 1897; he stayed one year. During the year the church bought the lot on which its building stood, and the work was harmonious, and the prospects more encouraging. Rev. W. B. Clifton, lately from Martin, Tennessee, was called to the pastorate, coming early in 1899, and is the present pastor (1900). In February 1899, Brother T. J. Hill was licensed. In April, the rule against "alien immersions" was re-affirmed. In the fall of 1899 the A. B. H. M. Society aided Pastor Clifton \$150.

In the summer of 1900, it was decided to tear down the old building and build anew. The church was very enthusiastic and concluded to make the effort themselves, and succeeded, with some little help from outside brethren. The State Convention met with the church that fall, and the brethren contributed \$80. The Methodists gave the church the use of their house while the new building was being erected. That summer C. P. Bailey assisted the pastor in a series of meetings, when there were several additions. The membership in June had increased to 84. The new house was dedicated January 27, 1901, Rev. Ray Palmer, of Portland, preaching the sermon. It cost \$2,508, the debt being \$181.85. Brother Clifton is well grounded in the affections of his people and stands high in the general community.

Note. The meeting house of the First Baptist Church of The Dalles was burned in 1891, but another was built soon after. Rev. O. D. Taylor preached for the church awhile, but later little is known of it. There has been little preaching in it for a long time and generally neither Taylor nor his church is spoken of in very glowing terms; he is said to claim the property. The church had dwindled and struggled till scarcely alive, when, in 1887, Rev. J. C. Baker accepted the pastorate for a year and then moved to Washington, and left Taylor in charge; But Taylor's efforts were useless and the church ultimately became extinct. It had considerable property but what became of it is unknown to the author. The Calvary church is now the only Baptist church at The Dalles.

Hillsboro. 1884

Rev. W. H. Black was pastor in 1887 and 1888, \$300 aid being granted by the Home Mission Board. During that time the church built a meeting-house costing \$2,000 and seating 300. The summer following, Brother Black moved to Wallowa valley. Rev. D. T. Richards, lately from Iowa, succeeded him, aided \$500 by the Home Mission Society for both Hillsboro and Forest Grove. In 1889 Brother Richards wrote to the Society that, "while perhaps Hillsboro church could not, under ordinary circumstances, be considered self-supporting, yet he did not feel at liberty longer to accept the aid at that place. They were in a very prosperous condition except financially, and he trusted ere long even this might be included. The Society would always find him a warm friend of that work." It was an example of noble self-sacrifice by both pastor and people. But Brother Richards resigned and left. He was followed by Rev. Joe Waldrop, lately from Kansas, at \$800. His labors were blessed and at the association in June the church reported 29 additions; peace and harmony prevailed.

Rev. W. A. Lindsey succeeded Brother Waldrop in 1891 at \$600 and reported at the association 45 additions during the year. But he left, and the church had no pastor, though with encouraging prospects, until December, 1891, when Rev. A. A. Witham, from Washington, took the church at \$450 paid by church, \$300 by H. M. Society. Matters brightened, and confidence was restored. During eight years the church had had six pastors, and some peculiar vicissitudes, but all agreed that it had done some remarkably quick work where it was most needed. In 1893 no pastor. In 1894 Rev. E. F. Schofield came at \$150 in connection with Forest Grove and other points, for about three years. In 1894 the church lost one of its main pillars in the death of Deacon R. D. Malone, who was justly ranked as one who could always be depended on. After Brother Schofield left, the church was supplied for a short time by students from McMinnville College, and in 1897 it reported 48 members. After that to 1900, its name is not in the minutes, yet 48 members should not disappear without cause.

Here is the first Baptist church on the railroad south of Portland. This used to be a flourishing church, having a good house and a congregation. It has had no pastor for two or three years, and no regular preaching for a long time. No one here even takes *The Pacific Baptist* (once that paper had a score or more of subscribers here); hence, the conditions of the church can be imagined. Something besides hard times has afflicted our people here. It is to be hoped they have a future as bright as the past has been dark, though that bright day has not yet dawned.

Note. Since the above was written the church has been resuscitated, and is now in a flourishing condition; Rev. J. F. Day, pastor (1902).

First Church of Forest Grove. 1852

If of any Baptist church of Oregon it can truly be said that it struggled most desperately for its very life for years, and finally died from abandonment and neglect, it is surely true of the church of Forest Grove.

Forest Grove is one of the most picturesque villages in Oregon. It is situated at the foothills, about 26 miles west of Portland, on a gentle declivity, on the West Side Railroad to Corvallis, about half-way between Portland and McMinnville. Its shaded avenues, large yards, and comfortable homes, and the influence of its fine school (the college and academy of the Congregationalists of Oregon) give it an air of cheer and refinement that makes it attractive to a cultivated taste. This place being the established seat of learning for the Congregationalists, it is but natural that it should command the favorable attention of that denomination. With the increase of their patronage of the schools, the predominating influence of the town was in that direction. Yet notwithstanding this, the Baptists, weak, and sometimes hardly alive, kept up their congregation, for nearly 50 years. With strong faith in God, trusting in his promises, even in their weakness they talked of being encouraged. In a letter to The Pacific Baptist in 1887, Mrs. Chandler said: "Our congregations are increasing. They are larger now than at any time for three years, and the attention given is encouraging."

In January 1888, Rev. W. H. Black thus writes in the Home Mission Monthly, concerning this field: "To this favored county the writer came one year ago, then a licentiate, and, as he looked over the beautiful stretch of country, dotted with groves, farm-houses, and villages, and inhabited by an intelligent people, mostly unsaved, he was convinced of the importance of the field and his duty concerning it. The Baptist churches were without any supply, and there was not a Baptist minister in the county. The church at Hillsboro numbered eight; the one at Forest Grove, 26; badly scattered. The writer accepted as supply, until he could be ordained, at an anticipated salary of \$250 a year. I preached once each month at each place, and the rest of the time I did evangelistic work in the country. I began a series of meetings early in the fall at Shadybrook, nine miles north of Hillsboro, held two weeks. Some 12 or 15 were converted. And during the fall and winter I held seven protracted meetings. God blessed our work in the saving of souls. There is much destitution in this part. One place where I held a meeting of twelve days, they told me they had no preaching for three years—not one sermon; and some had not been to church during that time. The church at Hillsboro has been greatly strengthened. There have been eleven accessions during the year. We are now building a house of worship, 32 x 60 feet, to cost \$300; it is almost completed. Hillsboro is the county seat of Washington County,

and a very important point. The church at Forest Grove has received six members during the year. There ought to be three active Baptist ministers in this county. I will continue to preach every evening during the fall at different places."

But in June, Brother Black moved to the Wallowa Valley in Eastern Oregon. For a little time the church obtained some aid from the Home Mission Society and different brethren with intervals between gave it a semi-monthly or bi-monthly service for a short time each. It had no debt; it occasionally had some conversions. In May, 1892, Brother Witham, its pastor, held two special meetings, with nine additions. Brother Witham stayed about a year, and his labors were highly appreciated. The church built a parsonage costing \$668, but \$140 of this was debt. A mission had been established on Gales Creek, some time before, seven miles distant; five had been baptized there. In 1897 letters were granted to organize a church there, and the church felt that it could make rapid strides if it had twice-a-month preaching at about \$50 to \$80 or \$90 a year; the remainder of time being given to Hillsboro, West Union, and outlying places without preaching.

Brother Witham resigned in the summer of 1893, and for several months the church had no pastor; then Rev. F. E. Schofield was appointed by the Home Mission Society for Forest Grove and Hillsboro, at \$550 a year and the use of the parsonage, and he was to have one Sunday each month for the out-stations. He had a mission station at Gales Creek, about six miles distant. In 1894, \$300 was asked from the Board, and \$150 from the churches. In August Deacon B. H. Catching died. He was one of the constituent members, and 42 years an active deacon. C. H. Mattoon is the only constituent member of this church now living. In 1895 Brother Schofield was offered \$130 a year, and the use of the parsonage; but he moved to Hillsboro in the fall, and the regular pastorate of this church terminated. He left it in a fairly healthy condition. After that the church did not report any pastor, except that in 1898 Rev. E. K. Chandler, D. D., of Bishop College, Texas, visited this coast and preached at Forest Grove four months, for \$40 from the church and \$60 from the Home Mission Society.

Report of the mission board of the State Convention for 1898 says, "The church is almost extinct, and the missionary advises no further money be expended. The property was to be deeded to the Convention to hold in trust to be disposed of and the money used elsewhere." Though the church was too poor to employ a pastor, and unable to obtain any help for some three years or more, and though its membership, from deaths, removals, or other causes, had dwindled to about one-half the number when Brother Schofield left, yet 17 members in 1898 raised \$72 for their various lines of work. In 1899, 15 members raised \$111.65; and though only 11 members remained in 1900, they reported \$82.26 for beneficence and expenses. Since the church had a good

house, seating 200, and parsonage, with no debt, it would seem as if such a struggling, faithful band should be helped. But help being refused, the church could do no more, and its last letter to the Association tells its story of faithfulness even unto death: "During the last year we have done nothing for ourselves, but hope that we have laid plans that will benefit others in the future. We have deeded our church property to McMinnville College, with the condition that, when sold, they pay \$500 to the American Baptist Mission Society for the Church Edifice Fund. We have given also one-half of our working members to other churches, hoping that they will carry on the Master's work more effectually in other fields than they have been able to do here. Mrs. S. C. Roberts, Church Clerk."

This was done by a vote of the church; any balance from the sale or use of the property was to be devoted to the aid of ministerial students in the junior or senior classes at McMinnville College, the principal remaining intact and to be known as "The George C. Chandler Fund." The books of the church were to be given to needy churches; the organ, lamps, etc., to the missionary societies. The church then gave each other letters, and disbanded, December 20, 1901. The property has since been sold.

First Astoria. 1877

From 1884 to 1887 the church at Astoria had no pastor, and its existence was checkered. At the first business meeting in 1887, only three members were present; four or five others came in shortly by letter. The pastorates were short and scattering. Some improvements were put on the property, and the aim was to pay at least half the pastor's salary, the balance coming from the Home Mission Society. The young people were especially active, and much good resulted. A Chinese school was started, and Brother Vantassel says: "Nothing undertaken has failed of the desired result. The people are surprised; they expected the church to die, and were looking for the denominations to divide up the flock among themselves; some of our best members have been importuned to unite with a certain church, as ours was going to pieces. But the funeral services have been postponed. Every indication is encouraging." In the fall, Miss Alice Voss visited the church in the interest of the women's work, and every department of church work was blessed by her coming; especially the Sunday school, the young people and the Chinese school.

Early in 1892 Brother Vantassel reviewed some of the changes in the church since his arrival. Forty had been added; among the new accessions were many earnest workers. The congregations averaged 40 in the morning, and about 75 in the evening. The Willamette Association met with the church that year, and proved a blessing to all. The

church was prospering, and the pastor faithful. The contrast with the year before was very marked. Then there was no covenant meeting; now it was held monthly. Then there was no communion service. Then no officers; now a full corps. Then no young people's society; now a flourishing Baptist Young People's Union. Then a decaying church, from which some were about taking their departure lest they should die with it; now a church full of life and promise. An especially fruitful revival meeting has held under the leadership of Evangelist George Robert Cairns.

But Brother Van Tassel left, and no pastor was reported in 1893, and at the association in 1894 the church said: "No pastor. Discouraged. But slowly pressing on." In the fall, Rev. L. J. Trumbull accepted the call and served the church until the present (1900). He found the church scattered and discouraged, but has succeeded admirably in calling them together again. For two years there was a steady and healthy growth, the attendance about doubled at all the services, and there were occasional baptisms. In 1897 the church greatly improved its house, making it one of the best in the city. It also had an increase of some valuable members. In 1898 and 1899, they were hopeful; every department active; \$11.75 given by the young people's society to the India famine sufferers. Property worth \$4,000.

Maineville Baptist Church. 1897. Yankton

In The Home Mission Monthly Rev. L. W. Riley gave the following account of this church: "Some years ago a man by the name of Charles Tarbell, moved with his wife and children from Maine to 'Yankton,' as he called his new settlement, some 30 miles west of Portland, Oregon. Himself and wife devout Baptists, they brought their children up in the 'nurture and admonition of the Lord,' and this man and his wife, their son and his wife, and their daughter and her husband, with some help from the community, paid for the material and built the meeting house in which the Yankton church now worships. Almost the entire work, aside from that part which required the hands of several, was done by this man, now more than seventy years of age. He first put in over \$100 in cash, and then needing more in order that there might be a house of worship in that community, he sold his only horse and means of travel for \$50, and put that into more material which with his own hands was worked into the building. The new organ was also his gift. The bell, the song books, the pulpit Bible and some other necessities were the gifts of this devoted family.

"Everybody connected with the building, inside and out, was complete before the day set for the dedication. To the little church of twelve members that was indeed a glad day! And best of all, everything in and about the house, including organ, Bible, hymn books, and

chandelier, was paid for before the day of dedication; and wonderful to relate in the history of Baptist church building, when the report of the building was read and the house formally turned over to the church, there was also turned over to the church treasurer a neat sum in hard cash, that the building committee had left after the last bill was paid!

"The house is carefully and substantially built, for it was built by those who expected to worship in it, and not by contract with men—rather by contract with God! It is beautiful within and without. The windows are stained glass, the floors oiled hard wood, and the seats are comfortable pews, made as was also the pulpit stand, by seventy-year-old Deacon Tarbell! It is worth noting that none of the dozen members is rich in this world's goods, and yet they asked no help, either gift or loan, from the Home Mission Society.

"Thus Father Tarbell and his family and church solved the building problem. The building, however, to them was not an end in itself, only a means to an end, the salvation of their kindred and neighbors! The next thing was a pastor, who was soon secured, Rev. E. A. Smith, a recent graduate of McMinnville College and an earnest seeker of souls. Then this consecrated 'father and mother in Israel' proceeded to solve the great problem that is furnishing the material for our religious newspapers and many of our sermons today. And who will say that they did not solve it? Each day at noon this aged couple toiled up the hill from their humble home and spent an hour together with God in prayer for those around them. Their godly lives had prepared the soil and sown much of the seed, and the Lord heard and answered their petition. As a result of the meeting held, in which the pastor was aided by Colporter J. L. Whirry and Rev. J. F. Day of Hillsboro several backsliders were reclaimed, the whole church was quickened and eleven young men and women stand approved for baptism. The one store in the little country community is now closed Sunday—not one of the least things accomplished by prayer!"

A Sunday School and a prayer meeting had been running at Yankton for over two years, and both were in a flourishing condition. A church was organized, and mostly supplied with occasional preaching by some of the Portland pastors until 1897, when Rev. T. A. Fairchild became pastor. This county has some 60,000 inhabitants, and only one little Baptist church of 16 members in it, Brother Fairchild was hired for half his time and half his time was given to mission work, each paying \$100; not obtained. He reports the field as a needy and important one. The county was fast filling up, and towns and villages needed the gospel. Two new churches were organized the year before on this field, and they had a few baptisms, and it was important that that county should have a missionary. But in 1899 and 1900 no pastor is reported. The church got some preaching from passing brethren, or

from other denominations, and paid for it according to its ability. The church also paid \$20 to the state convention, and \$2 to foreign missions. It had a mission station at Tide Creek.

District Missionaries

So far, the churches which represented in the association in 1900 have been noticed. They have also represented seven counties, as follows: Clatsop, 1; Columbia, 1, Washington, 2; Clackamas, 1; Wasco, 1; and Multnomah all the rest. These counties embrace a vast territory, and a heavy population, not counting Portland. To supply this (and other) destitution, district missionaries were sent out as itinerants—sometimes in one association; sometimes two or more, as men and means were available. The Willamette and the Central Associations united in employing Rev. A. W. Snyder for their point field. He was the choice of the Executive Board of the State Convention, who fixed his salary and directed his work. The association boards (if they had any) advised and recommended, and collected their pro rata of the salary. But the brethren generally agreed or submitted, though sometimes there was friction, especially if the missionary was acceptable to one association and not to the other. But this was usually only where strong partisanship prevailed, and crippled the usefulness of the missionary. Brother Snyder got along with but little friction, visiting several destitute fields. He baptized 21, reported 142 converts, helped organize a church, a Sunday school, and helped ordain a minister. Another year he baptized 29, and collected \$300 for the Convention. Brother Snyder's entire time as a district missionary was one year and 39 weeks.

Close akin to the district missionaries was the city missionary. This office was first started in Portland as a timid venture in 1887. Under the skillful management of brethren Nunn and Holcroft, the office developed into a permanent necessity; and afterwards with the co-operation of the State Convention was one of the most efficient aids in the successful city work. Astoria needed a good pastor, and one had been secured, and it was hoped that all would unite in his support. The Failing fund of the Willamette Association at its meeting was designated for that field.

A few other localities can be enumerated. Ravenswood, at Logan, a few miles from Oregon City, had a fine new house, with Rev. James Hargreaves for a pastor. It was represented in the association for several years. Brother Hargreaves was compelled to move to another place to provide for his family; the church was allowed to die from neglect. It could not alone support a pastor. Middleton, on the Southern Pacific R. R., West Side, was once a thriving church; could not be helped, represented for a few years, dwindled and died; it had a good property. Sellwood, Laurel, Mount Olive, Gaston and Gales Creek

once had Baptist churches, but they died from various causes or are in their dying struggles. No help; no one cares. But perhaps one of the most touching incidents of our history, was when the West Union Baptist Church, the first Baptist church on the entire Pacific coast, after a sleep of 26 years, without pastor or association representation, started again into life; there was left only one male member, who, receiving some others, applied for admission into the Willamette Association. But the brethren thought this was a little irregular and advised a council of recognition first. The council was held, but after two or three fruitless efforts the feeble few were unable to bear the burden, and sorrowfully relaxed their attempt.

Willamette Baptist Association. 1848

Nearly every church and all the associations urged the claims of the convention with which they were connected; systematic contributions by weekly offerings were generally the rule, especially in pastoral support. Every association had its pressing needs and destitute places, which were persistently crowded forward with all the zeal and energy possible; and the convention boards doubtless were often bewildered by the conditions presented. The question of which church to aid and which application to reject, as well as the sum to be allowed, often called for prayerful study. The conclusions were reached with difficulty and much hesitation. An illustration will show the attitude and trend of the associations. The Willamette Association had the interest of the "Failing Fund" to apply each year to aid some poor church, or needy part of the field. In 1889 it raised in all about \$2,100 for mission work. In 1890 Portland had three missions besides the Chinese work, and expended \$2,320 in mission work during the year, having employed a special missionary for its work. Besides these, it was largely interested in the Portland Baptist Mission Union work, with which the other city churches also co-operated, and which was most energetically prosecuted. So too Oregon City had three missions, and \$100 pledged for missions in Clackamas county.

The importance of strategic points, and the consideration of the needs of the field were duly set forth in resolutions and reports. In 1891, the advisability of an evangelist in western Oregon was considered. Also the generosity of the American Baptist Home Mission Society and the State Convention was presented, and "recognized with the deepest gratitude, and generous financial co-operation and prayful sympathy with the board was urged upon the churches." The 1,736 members had contributed \$1,683.90, and the only church not contributing was not yet a month old. In 1893 ten of the seventeen churches in the association received aid from the American Baptist Home Mission Society. A new "plan" of work with the Convention was also adopted:

that a committee be chosen to advise with the State Board relative to the work of the association.

In 1896 the association committee says: "The reports from the churches show an advance in benevolence over the past year, so far as some missions, foreign missions, and Publication Society are concerned, but a falling off in the offerings to education. The interest manifested in the young people's movement and Sunday schools is encouraging. The spirit of more aggressive work seems to pervade the churches as manifested in letters, but your committee is confronted with the discouraging feature of an unhealthy state in too many of our churches manifested in the short pastorates, not only in this association, but in our entire State Convention. In fact it has come to that point that a pastor cannot promise himself more than a twelve months' probation when he enters upon the most inviting fields of our land. Your committee would call attention to another point, where improvements are greatly needed—that of personal evangelistic work in communities adjacent to our churches."

The Association passed this resolution: "Resolved: That, as an association, we see the necessity of reaching out our influence and occupying our territory in the name of our Lord and Master, where as yet we have no foothold. And we would urge, and hereby pledge our co-operation and support, financial and otherwise, in the appointment and maintenance of such helpers as are demanded by the work, under the guidance and direction of our state missionary.—We much need some one to give his whole time to evangelistic work in the state, that our churches may be brought to a greater degree of strength, so that self-support and a more settled ministry may be secured. If the Convention can see its way clear to do so, we hope it will instruct its board to arrange with the Society for such an appointment. Such an appointment will make possible the strengthening of weak interests, and the encouragement of small churches, which now so much feel the need of settled pastors."

In his report for 1897 and 1898, the district missionary makes most pathetic appeals for the almost utterly destitute portions of his field. In 1898 a distinction is also recognized between home missions,—that is, the field and work of the Home Mission Society,—and state missions.

The following resolution was adopted in 1901: "Resolved: That we, the churches and pastors of this association, do hereby tender our services for special gospel work in any part of this field, subject to such arrangement as can be made through Geo. R. Varney, general missionary, who will act as secretary." The following recommendation also calls for study: "We urge upon the board and the executive committee the adoption, more and more, of the policy of seeking out the most important fields, and the best men, granting a living support, rather than scattering the money over other parts of the state of less promise. Better

fewer missions with permanent pastors, than so many where the work is necessarily transient."

Columbia River Association. 1885

This association was composed of four churches in Washington and two in Oregon, all of which had belonged to the Willamette Association. They withdrew for substantially the same reasons as were given for the withdrawing of the churches for the Western Association; to-wit, they were ignorant and neglected. No records, but it was thus generally understood.

In 1887 the association made an unsuccessful effort to have itself attached to the Oregon State Convention for missionary purposes. It took an interest in all phases of religious work. At the different sessions facts were brought out which revealed the painful religious destitution within its bounds. Many of its churches had only an occasional visit from a preacher or missionary. Yet each church was recommended to take at least one collection each year for home missions. But the churches got no help. The association recommended our denominational work as did the other associations. All its ordained ministers were members of the association, *ex-officio*. In 1892, only four churches remained, and they decided with the utmost harmony to disband and let the churches go into such associations as they might choose. "It was presumed that the Washington churches would go into Washington associations, and the Oregon churches into Oregon associations." Thus ended the Columbia River Association. Of the four churches in Oregon, Gresham is the only one left, the other three having become extinct.

The associations, by resolutions or reports, all recommended all our denominational interests, and, except the Western Association, since 1899 have co-operated with the Oregon Baptist State Convention. Sometimes some of the feeble churches would get a little help from the Convention, but it was not kept up long enough to put them on solid footing. Some churches had to struggle hard against error rampant among its members. The Highland Church was troubled with Campbellism from its start, and with later fads since. It had, however, kept up a Sunday school with varying interests, when about 1890 it took a new impetus, and about 1894, under the labors of Brother William Rutherford and his wife, it numbered about 60. Rev. William Short, the pastor, waked up the church. It dismissed 12 members to organize another church some six miles distant. Among the converts baptized by him was Brother Charles Rutherford in 1889, who (with his wife) was sent as missionary to South India, being supported by the McMinnville Church. Brother Short was pastor of Highland Church until 1904, and Brother William Rutherford moved to McMinnville in 1905. The Sunday school soon after decided to go into a "union school" and

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the usual results of such a combination followed. The church was torn to pieces, and the deeds and titles to property were turned over to the trustees of the Oregon City Church, to be held in trust for a Baptist church, if any such should ever again be established in that locality.

Note: All this territory, both original and at the present time, was included in the Willamette Association, with some six or eight working Baptist churches. Now Gresham is the only one left of the old lot. But some fair meeting-houses still remain for everything but Baptist work.

The West Willamette Association

This association was not organized until a year or two in the next period, but to prevent mistakes as to positions it is mentioned here. The locality is as now. It takes in all the churches of the Central Association west of the Willamette river, except North Palestine. The division was for convenience in attending sessions. The east side kept the title, and both took some churches from adjoining associations. The West Willamette Association takes in Yamhill, Polk, Benton, Tillamook and Lincoln counties, and spreads from the Willamette river to the Pacific ocean.

First Baptist Church of Carlton. 1870

From 1886 to 1900 there was not in Oregon a more energetic and successful Baptist church than that at Carlton, if its enrollment, its ability and its opportunities are considered. Rev. W. E. McCutcheon was a quiet, reserved farmer, well educated at home, and a man who never boasted of his work. A sketch of his church shows his methods. In 1887 the church said it had everything to encourage it. It had more spirituality in its doings, and brighter activity was displayed. The pastor believed in systematic giving and the people came up to his standard very largely. The collections were from \$10 to \$100, averaging about \$50, according to the object, or the time of the year. The principle was that all members of the church worked. In November it voted to drop all absentees for a year, unless they had a valid excuse. Brother McCutcheon was the beloved pastor until July, 1898, when, owing to feeble health, and many other duties developing upon him, he resigned.

(1) The work was done by the church. It planned and directed it all from start to finish. The pastor acted under its directions. The church established the stations, and watched over and controlled the work. (2) The funds all went into the treasury and were drawn out on the order of the church. The collections were all by the church, and for the church, and in this manner all the members became intensely interested. (3) It was very careful to establish mission stations, and when

they were once decided on, the church worked for definite and tangible results. Thus the stations both at Mount Olive and at Chehalem Valley were nurtured until both became prosperous churches. The Chehalem church also established a mission station at Newberg, which culminated in a flourishing church at that place. (4) Being only in moderate circumstances, and the contributions comparatively small, great care was taken that every item of the work should produce the best possible results. Carlton in 1900 was a village of 300 or 400 inhabitants. But the work was thoroughly organized. There were monthly financial reports, and annual reports from all committees and officers. The ladies worked in an able society. There were regular solicitors for home and foreign missions, and careful attention was given to all lines of associational work.

The superintendent of the Sunday school (Brother C. G. Scott) had held his position about 15 years to 1900. In Brother McCutcheon's eighteen years' pastorate he baptized some 200 converts. He preached two Sundays in the month at Carlton, and two Sundays at mission stations of the church. His fifth Sunday was usually spent in training his people in temperance matters. For a while after his resignation, the Carlton pulpit was filled by students from McMinnville College. The church has ever been a friend of the college, and the Carlton community patronized it. In 1899 Rev. Lyman Munro, from Leesville, N. Y., was called to the pastorate, but stayed only a short time. In December, 1900, Rev. J. F. Day was called, and the outlook is good.

First Baptist Church of McMinnville. 1867

In 1886 the meeting-house was insured for \$2,045. In 1887 it helped the Dayton church \$80.75 in building. In April Brother Burchett resigned to go into the general missionary work. In June Rev. W. T. Jordan, from Wake Forest College, N. C., was chosen pastor at \$850.00, and soon after took a wife from his flock. He stayed a year; then Professor Emanuel Northup preached a year. At a protracted meeting in February, 1889, 26 were baptized. The wheel plan of contribution was adopted. Rev. R. McKillop was the next pastor, at \$1,000 a year. He was of Scotch descent, a Canadian by birth, a graduate of McGill University, and also of Rochester, N. Y. He came to McMinnville in November, 1889. He is an able man, and stands high as a preacher and as an educator. Early in 1890, Brother Paul Heinze was ordained; died the same year. The collections for the year were \$1,455.32, and the church had to enlarge its house. Early in 1891 special services were held; more than 30 were baptized, 13 of these college students. The church approved of the appointment of Miss Ida Skinner as a foreign missionary of the American Baptist Missionary Union of Boston. In the winter of 1892-3 Brother McKillop resigned. About the same time a mission was established at Whiteson, and members

received there. Rev. C. L. Bonham, of Rochester, N. Y. was pastor in 1893. In the same year one member was excluded for renting a room for a saloon; and another for Sabbath desecration, and not attending his church, nor aiding in its support, though abundantly able.

Rev. E. B. Pace, a graduate of Shurtleff College, Upper Alton, Illinois, and of the Southern Baptist Theological Seminary at Louisville, Kentucky, was the next pastor, beginning his work in December, 1894. He was also spoken of as discreet and cautious, a careful student and a thoughtful preacher. His work was satisfactory, and the church prospered. At this time, a distinguishing feature of the church was its prayer meetings; largely attended and interesting. The teachers of the college set a good example to the students by their promptness in these meetings. The sisters had their meetings, average attendance about 25. The majority of the families in the church took a Baptist newspaper. At the close of the year the Baptist outlook in all directions was encouraging. The contributions for missions and beneficence had been 49.6% of the collections; that is, 115 members, and none of them paying taxes on over \$5,000 worth of property, gave \$1,861.76, and of this amount \$946.15 was for the benevolent work of the church. In 1896 the rate proposed by the church for distribution of gifts was 10 per cent. for McMinnville College; 70 per cent. for church expenses; 7 per cent. each for foreign missions and home missions; and 5 per cent. for other purposes.

Rev. A. J. Hunsaker followed Brother Pace as pastor, serving with energy and efficiency. In February, 1897, Rev. R. W. King, from Ellensburg, Washington, came and held a series of meetings. Some 20 professed conversion, and several others were hopefully reclaimed. The experiences of converts were unmistakably clear. In March the church lost a valuable member in the death of Deacon Samuel Cozine. He was the first man baptized into a Baptist church on the Pacific coast by a Baptist minister, being baptized by Rev. Vincent Snelling into the Yamhill Church in 1846. When that church divided to organize McMinnville Church he came to McMinnville and was the senior deacon. He came to Oregon in 1843, and lived near McMinnville until his death. He and Hon. W. T. Newby were the proprietors of the town and they gave the first land to McMinnville College; Brother Cozine could always be depended upon in an emergency of either the church or the college. The same year it lost another choice member in the death of Brother O. E. Skinner, father of the missionary, Miss Ida. He was a strong pillar, who could always be relied on in all pertaining to the church. On June 2, 1897, Brother Alfred Huguelet was ordained, and called to the pastorate at Ashland.

In 1898 the church commenced revising its roll and, being straitened for room, built another meeting-house, costing \$6,000, the American Baptist Home Mission Society giving \$500. It was dedicated in January,

1899. In its letter to the association, the church speaks of "a higher standard of brotherly love and Christian usefulness than in the past. There was a marked increase of membership, and also of spiritual development and Christian labor." In its letter for 1900, the church said that all was prosperous. In August it decided to establish a mission in Gopher Valley, about seven miles from McMinnville. In the fall Brother King held a series of meetings there, at which several conversions were reported, and a mission station with some twelve or fourteen members was established. About the close of the year Brother King decided to go into the evangelistic work, and resigned as pastor after about four years' service. During this time, 113 had been added to the membership, of whom 47 were by baptism. In 1901 the church's beneficence included \$779 for "Christian education." The church numbered about 250 members. President Boardman of the College was chosen as a permanent supply.

Yamhill. 1846

The Yamhill Church kept up a flourishing Sunday school and one or two missions, a woman's mission society gave from \$75 to \$100 a year for beneficent work besides its own home expenses. It never received any aid from any society, except a few tracts for its pastor in 1878, and was doing very well for a poor country church, with no rich members.

First Dayton. 1885

In December, 1887, Rev. G. J. Burchett having gone into the general missionary work, Rev. T. G. Brownson was chosen pastor and served the Dayton Church until 1893, preaching once a month. Dayton kept up a flourishing Sunday school and a weekly prayer meeting, and was forward in contributing for all benevolent work. The situation was full of promise. They were pleased with Brother Brownson. The meeting-house cost \$1,800 and was raised by the members exclusively; it is centrally located, and well furnished. The ladies' aid society was one of the main factors in raising money. When Brother Brownson left, the church was without a pastor for about a year, Rev. A. J. Hunsaker is the present pastor (1900). There has been a slow, but steady increase and growth of the church from the first. Like the first Baptist church ever organized, it began with 12 members. No money is raised by fairs, festivals, or suppers, but by methods more after the style of the churches described in the New Testament history. It is located in Yamhill County, near what was the Narrow Gauge Railway, about seven miles east of McMinnville, in a town of about 600 people, the commercial center of a rich farming community. The church has about 50 members; the house seats 200; and has no debt. The

property is worth \$2000; the salary to pastors from \$80 to \$100. The church will incur no debts.

Newberg. 1891

The Mount Olive and Chehalem Valley Churches were active and zealous of good works, the latter helping much to start the work at Newberg. Newberg Church was formerly an arm of West Chehalem Church.—The latter church had bought an acre of ground within the city limits some time before, and Rev. W. E. McCutcheon preached there for a time. When the church organized, Brother Davis, the pastor, gave half his time to Amity. A Sunday school was started, and in August, 1891, the foundation of a house of worship was laid. On March 13, 1892, it was dedicated. It seated 200, cost \$2,600, and with the help of the American Baptist Home Mission Society, which donated \$400 and loaned \$300, it is free from debt. The house was built by 17 members (none of them wealthy) and their friends. Brother Davis resigned and in June, 1893, Rev. Mark Noble came from Roseburg for three-fourths of his time; one-fourth was given Sherwood, a village a few miles distant. New members were added, and the condition much improved. In 1894 the contributions averaged about \$12.50 per member. Early in 1895 special meetings were held, with several baptisms. The utmost harmony prevailed. Brother Noble was pastor of the church for two years and four months, when he resigned to go to Corvallis. In 1896, Rev. R. F. Jerard was pastor for 47 weeks; six members were received by letter; salary \$275, received from the field. He preached also at Sherwood a part of the time. But on account of nervous prostration, he was compelled to resign. Rev. A. L. Black supplied the church in 1897 and 1898. Late in 1898, Rev. J. F. Day from Springfield came and preached until December 1900, when he resigned to go to Carlton, and was followed at Newberg by Rev. F. C. Stanard. Brother Day's entire time was given to the work at Newberg; received 15 members; 10 by baptism. Rev. J. F. Day was born in 1862, near Eugene, Oregon; learned the blacksmith trade, married in 1889; converted and commenced preaching in 1891. His first pastorate was at Prineville; he more than doubled its membership in one year. Then he was pastor at Springfield, and afterward missionary of the Corvallis Association. He next took charge of the churches at Springfield and Oakland; thence to Newberg.

Amity

Several adverse conditions made Amity struggle for life. Too many non-resident members was one. It had a few additions every year after 1887, but not much increase. The Sunday school prospered, with about 100 attendance. Rev. J. H. Douglas was pastor in 1900, the

church barely holding its own but having some good workers. One of its best, Brother George Bell, was run over by a train in 1893. The church asked \$400 of the Home Mission Society in 1888; the same in 1899 for Brother Woody; \$250 for Brother Douglas in 1889; Brother Russ' salary averaged about \$300 a year for half his time; Brother Baldwin's was \$12 a trip from Independence. The church property was worth \$2,500. It has a parsonage and two and a half acres of ground, besides the meeting-house and lot. It has 100 members, a united people, zealous of good works.

First Dallas. 1856

Frequent change of pastors and too many non-resident members were serious drawbacks on this church, but it struggled along dismissing about a dozen to organize at Oakdale and about the same number to organize at Fairview, mission stations five or six miles distant. Rev. J. W. Osborn and Rev. M. F. S. Henton followed each other as pastors, and preached for the church until 1883. The prayer meetings were kept up with good interest and a Bible reading each Tuesday evening during the winter; also a good Sunday school. After Brother Henton left, the church had no pastor for two or three years and was nearly dead when Mrs. Addie Williams Short came to Dallas. By her earnest preaching she created a stir among the dry bones. The Sunday school was reorganized. Rev. R. Y. Blalock was called to the pastorate for half his time. In 1899 Rev. A. J. Hunsaker, a missionary, came to Dallas. A series of meetings begun by Brother B. B. Jacques, of the chapel car, and continued by the general missionary, proved very helpful; 21 were added to the church and the house of worship was repaired at a cost of \$325. The church has commanded the attention of the town; congregations are good. The total amount of money raised on the field for all purposes was \$502.27 in 1900.

First Independence. Antioch. 1869

In February, 1887, the church extended an arm to Airlie, about 15 miles distant, and some converts were baptized. In March, Brother Osborn was called to preach twice a month. This was practically a renewed call to the pastorate, the first since the organization. Brother Hunsaker had been preaching one Sunday each month at Independence for some time, on his own responsibility; but now with his cordial consent, the church took up this work and assigned it to its pastor. Lots were secured in Independence for a meeting-house, and the first steps were taken in building it. The pastor and Brother Hunsaker held a series of meetings, 26 baptisms. In May the name of the church was changed to "The First Baptist Church of Independence." Brother Osborn still kept up his meetings at Airlie, receiving members there.

His was one of the oldest pastorates in the state, and had always seemed satisfactory to all parties. He and his father served the church acceptably, from its organization, with no change of pastor for 19 years. The life of the church at times had been one of much opposition. Early in 1888 Rev. A. A. McLeod from Prince Edward's Island was chosen pastor and served the church until fall, when Rev. A. J. Hunsaker succeeded him. The work on the new meeting-house was pushed, and completed in January, 1889. It was of brick with a seating capacity of 350; and cost, including the grounds, \$4,550. The American Baptist Home Mission Society donated \$500. In the fall of 1889 a parsonage was built costing \$1,000. In 1886 a Sunday school was organized at Oakview, and kept up by brother P. W. Haley, and after moving to Independence, another Sunday school was organized under the care of Brother A. S. Locke. At times the church had a third Sunday school under its supervision. Pastors and church were in full sympathy with all our denominational interests. In March 1889, 10 members were dismissed to organize a Baptist church at Airlie. On September 30, the church lost one of its most esteemed members in the death of Rev. Preston Holman (see Vol I., p. 235). In 1890 the church voted to refuse letters of dismission to those "whose subscriptions for church expenses or pastoral support were unpaid."

In January, 1891, it was voted to have preaching twice each Sabbath, and also to look after five mission stations (which were named). In 1892 the State Convention met with the church; Rev. C. M. Hill and the pastor held a revival meeting, at the close of the convention. There were 15 baptisms; 6 additions otherwise. In March, 1893, Brother Hunsaker resigned the pastorate, and entered upon the financial agency of McMinnville College. In September 1894, Rev. J. Fred Jenkins, from Otay, Calif., was called as pastor, and the church grew under his leadership, and it was thought that the house would have to be enlarged. This condition continued through the year. With a membership of about 120, the attendance at the prayer meetings often counted 75 or more; the Sunday school 200 or more. In July, 1895, Brother Jenkins resigned. During his pastorate 51 persons were added to the church. In November, Rev. W. T. Fleenor, from Seattle, Wash., was called. A writer in *The Pacific Baptist* about this time speaks of it as one of the best churches in the state. The church complained of lukewarmness in 1896, and it was said that only about half of the members would assist in paying its expenses. The church was trying to meet expenses without aid. The Sunday schools and Societies were doing well, but the spirituality was at a low ebb. Brother Fleenor resigned in July, and the church had no pastor until June, 1897, when Rev. A. L. Black, a student at McMinnville, was called. The parsonage was sold. Brother Black preached for the church about two years. He reorganized the societies and the prayer meetings, and the church began to

show more signs of life. Early in 1899 Rev. Ray Palmer of the Second Church, Portland, began a series of meetings and much interest was manifested. Afterwards, Rev. R. W. King of McMinnville continued the meetings, and about 40 were added to the church, of whom 39 were baptized. On December 27, 1899, Brother R. E. Story was ordained. He was an Oregonian, but a graduate of Brown University, living at McMinnville temporarily, supplying President Brownson's classes. The prospects of a successful pastorate for Brother Story were bright, but he stayed only a few months, and was succeeded for a short time by Rev. H. B. Blood, a licentiate, and student at McMinnville. At the close of 1900 the church had no pastor.

Spring Valley. 1871

For the last twenty years or so the Baptist church of Spring Valley (Zena) was compelled to live along as best it could. Sometimes it had a pastor for a short time, but was not able alone to support a pastor, nor to obtain help. It averaged 20 to 25 members; farmers in moderate circumstances; some were non-residents. It lost two of its main standbys—Deacon B. F. McLench in 1892, and W. M. Walker in 1886. After this, the church dwindled, till in 1890 it was nearly dead. But it has since been much built up by the efficient labors of Rev. W. J. Crawford, who lives in the neighborhood. The church is now in a healthy condition, and, according to its ability, ready to aid in all the benevolent enterprises of the denomination.

First Corvallis. 1851

The first Baptist effort in Corvallis was made in 1851. A meeting-house was built and 100 members gathered. In 1856 it dismissed about two-thirds of its members to organize the North Palestine church. The remnant died or moved away; two or three efforts were made to revive it, but with only temporary success. Then Rev. E. G. Wheeler, with the chapel car, came to Corvallis, and made another effort, being aided by Rev. C. M. Hill, the general missionary. They re-organized the church with nineteen members, to whom sixteen more were added under the labors of Rev. G. W. Donnell. Among these were some of the prominent citizens of Corvallis, and now the most pressing need of the church was an able and efficient pastor. Rev. W. D. Risley, a young brother just ordained by the North Palestine Church was called for a temporary supply for two Sundays each month. The Sunday school enrolled 60, and 16 of the church members were subscribers for The Pacific Baptist. Brother Risley resigned in November, 1891. In July following Rev. W. H. Dorward of Algina, Iowa, came to Corvallis, accepted the pastorate, and entered at once upon his labors. The church responded with a much larger support than they had ever before con-

tributed. The new pastor entered heartily upon strengthening the things he found, and adding to them. The church had long owned a good lot, and now built a good tabernacle, which it used until better things could be devised. This was then looked upon as one of our most important fields, being a county town, with a rapidly growing fruit industry around it, and also the seat of the State Agricultural college, which was very prosperous. The outlook was most hopeful. But for some reason, Brother Dorward resigned and left for California in 1893, and in October 1893, Rev. Noble was chosen pastor; his salary was to be from \$150 to \$250 from the church, and the same sum from the American Baptist Home Mission Society, for all his time. He built a meeting-house costing \$1,500, seating 250. A quiet and unassuming man, his pastorate was an encouraging one. He raised the standing of the church in the community, and had several cheering revivals, sometimes aided by neighboring pastors. Without being eloquent or profound, Brother Noble's utterances commanded attention and respect. Every one loved him; the children were his strong friends. He was pastor of a church in Nebraska 21 years; also pastor at Winlock, Wash., Roseburg, and Newberg in Oregon before coming to Corvallis. And here he was soon in hearty co-operation and harmony with his entire membership. Though the Baptist cause is yet small and comparatively weak, having only about 60 members (1900), yet the outlook is hopeful. The church received continuous aid from the American Baptist Home Mission Society from 1893 to 1900. The pastor stood well with the people, but opposition arose, and the so-called "popular" religious teaching, so detrimental to the progress of Baptist principles. A debt on the building was an annoyance, but the Home Mission Society assumed half of it; the church secured the other half, so that trouble was settled in 1899.

The Trouble in 1889

In 1889 the Central Association met at Brownsville, in Linn County. Perhaps the most sharply contested question before the body was the employment of an associational missionary. One party wished his chief attention to be given to the general destitution of the field; the others wished to group the weaker churches and have the chief attention given to them. To add to the intensity of the discussion, two years before Rev. A. J. Hunsaker was the associational missionary, on the old plan of giving largely to the destitute sections. When he reported at the end of the year, he claimed 26 baptisms, and \$400 collected from the field, but also secured the following action, giving as his reasons therefor, that the Board was not justified in spending so much of the Lord's money with so many more important points crying for aid: "Whereas this association deems it best not to sustain an associa-

tional missionary longer; therefore, Resolved: That we communicate this fact to the state mission board, and urge that Board to take into earnest consideration the destitute field of the Central Association, and if they can see their way to do so, to expend within the bounds of the association no less money than they were expending when they were helping to sustain an associational missionary."

Justice requires the statement that this was wholly an Oregon matter, for which the board in New York was in no way responsible. In addition to this, in 1898, President Brownson made a long report on the grouping of churches for pastoral work which was adopted in the Association, but was not applied to any great extent. It went too much into detail, specifying what churches should be grouped, and also the sum each should pay. The churches evidently regarded the settling of these details as their prerogative, and, with one or two exceptions, ignored his system. Yet, theoretically, it was probably as good a showing as could be made.

And a third item added to the complications. Some one accused the State Board or some of its officials or employes of abrogating an important rule in the annual appointment of the missionaries; and when this was denied, and the book produced, and the rule found absent, under the excitement following the claim that the absence was due to an oversight in the transcription, the rule was completely ignored. The result was that strong churches from the very heart of the association on the west side of the Willamette river withdrew from the Central Association and with others organized "The Western Association," declaring that they could manage their own affairs, and would not be bossed by anybody. There are many thinking brethren that are fully satisfied that it was the intention of the author of the resolution of Brother Hunsaker in 1889, mentioned above, either to sell out the Central Association to the Convention, or to break it all to pieces. And it is this spirit that is the key note that actuates the hostility to both the Western Association and the Eastern Oregon Convention.

Western Baptist Association. 1889

Waldo Hills Baptist Church. 1862

In 1887 the church had preaching once a month; Rev. J. T. Huff, the pastor, also preaching for Shiloh, Stayton, and French Prairie. In 1885, the church reported itself unable to support a pastor, and Brother Huff was about to leave, but meetings were maintained regularly. It

had a thriving Sunday school and every possible effort was made to keep alive the Baptist interest. In 1888 Rev. J. W. Osborn, Jr., served the church for a year. On August 3, 1889, Brother William Short was ordained, and served as pastor until 1891. The church helped organize the Western Association in 1889. Rev. D. A. Lynch was pastor in 1892. The same year it lost three of its efficient members: Brethren Thomas Patton, David Hurst and William Oeff—reliable, strong men. Rev. William Short was pastor in 1896, and Rev. W. W. Davis in 1899. Otherwise no reports until 1900. The meeting-house seats 300; the property is worth \$1,200.

Stayton. 1851

(Formerly known as Lebanon and Sublimity.)

This was one of the earliest of Baptist churches in Oregon, but the organizing in Stayton, with the change of name, was not till 1872. Rev. William Jeter came to Oregon from Virginia in 1865, settling near Stayton, and for several years was the pastor of that church. His death was from cancer in the face; he was loved and honored. The church holds a fine property, and is usually one of the first to aid in denominational work when it meets with its approval. But the members are very tenacious of their rights, being ultra-Landmarkers, and affiliated with the Western Association, staying with it till it became extinct. They now are reported as affiliating with the State Convention.

Riverside. 1887

This church is located about half-way between Albany and Corvallis. It came into the Western Association in 1890. Deacon V. H. Caldwell and his wife and their family, were the main strength of the church for several years and kept it in a flourishing condition with Rev. William Short or Rev. C. H. Mattoon, preaching for it regularly. Brother Caldwell and his wife both died from cancer; his children married and are widely scattered, and the church has practically become extinct. Sometimes the Albany church makes the neighborhood a mission point.

Stayton, Waldo Hills, and Riverside, are all the churches east of the Willamette river which went with the division of the Central Association in 1889. The other churches all were on the opposite side of the river.

Lacreole and Its Missions

The Lacreole church in 1887 dismissed several members to organize a church at Zena (Spring Valley), about ten miles northeast, and about the same time it dismissed as many more to organize at Perrydale (after-

wards moved to Ballston), about ten miles northwest. But it was hopeful, and the prospects by no means discouraging; for Pastor J. W. Osborn was baptizing more or less at every meeting during the summer and the next spring he held a protracted meeting with 30 conversions. Though he entered the missionary work for the Western Association that summer, the church prospered and grew all this period.

In 1897 the Union Baptist Church ordained Brother M. F. S. Henton and called him to the pastorate. Of his field he says: "The membership is scattered nearly all over Oregon, which gives me a good chance to do mission work." In 1898 a mission station was established at Upper Willamina, which culminated into a church the next year. Brother Henton also had a mission station at Sheridan. His salary for once-a-month preaching was from \$50 to \$100 a year. The church takes two collections a year for both home missions and foreign missions. It has never been helped from abroad, nor has it ever knowingly received an "alien immersion." The chapel car evangelist came and held a series of meetings, baptized 11, and aroused considerable interest. The town also began to improve, some new Baptists came in, and the church had some growth. In 1900 it had no regular pastor, but it was a wide-awake church; it had a good house, costing \$1,000, seating 250; a good Sunday school, and a good congregation. It had no debt.

Monmouth (Airlie). 1889

Rev. J. W. Osborn was pastor until 1892. The church went into the Western Association in the fall of 1889. In May, 1891, a revival meeting was held by Brother Pewtherer and help; 19 additions. In July 1891, seven members were dismissed to organize a new church in Benton County, and in December the place of meeting was changed to Monmouth, about ten miles distant. Soon after the name changed to suit. Although Brother Osborn had tendered his resignation as pastor early in 1892, he continued to preach for the church twice every Sunday until it could get a pastor. Early in the year the church concluded to build, and pushed the work with such vigor that in December the building was finished, with no debt. In January, 1893, Brother Arthur Royse, a licentiate, was elected, and ordained in April. A Sunday school and other lines of work were duly started, and regular services of some kind were held every Sunday. In November, 1894, Brother Royse resigned, Rev. W. H. Sherman was called, but as he was also the general missionary for the North Pacific Coast Convention, he could give only about one-fourth of his time to the church. In April, 1895, it was voted to take collections on the second Sunday in March, June, September, and December for The Baptist Sentinel, a paper published for the North Pacific Coast Convention. During 1897 Deacon C. LeMasters gave a series of lectures on church history, which were very edifying to the

church. In July, 1899, it was resolved to put The Baptist Sentinel into every family in the church, not already a subscriber. Sherman left. No one mourned. Rev. William Short is now the pastor (1900). The church is in a fair condition.

The Alseya Baptist Church (organized in 1868) had become practically extinct, but was reorganized in 1890 by Rev. J. W. Osborn.—He and two or three other ministers preached for the church a year or two each, or held a protracted meeting with it occasionally. The Alseya Valley is surrounded by the Coast Mountains, and is twenty miles from any railroad. It has probably 250 families, but little interest, and the church is small. But the church has lately roused one able preacher to its rescue, Rev. W. W. Davis. He and his father were both members of the Evangelical Association. The son, by the Bible alone, became a Baptist and was preaching the true Bible faith for nearly a year before he knew it. He was ordained in 1897. He is winning and attractive in his manner, with intelligence to command attention and respect.

Leaving the Alseya valley, we come over the mountain to Philomath, and to the railroad for the Yaquina, and in about 60 miles reach Toledo, the county seat of Lincoln County. About 1890, Rev. G. W. Pewtherer visited the place, and, finding a few Baptists, organized a little church. With Rev. L. E. Butler, a Baptist minister living here, in charge. But two or three years later Brother Butler moved away. The church at Toledo was poor; they had no buildings. From neglect it died and has never been looked after since. About the same time Brother Pewtherer went down the coast about 12 miles to a settlement on Beaver Creek, and finding a dozen or more Baptists organized a church there. The brethren appeared to be a zealous body, and was represented in the Western Association, as was Toledo, at much sacrifice. They were poor, and for a while traveled on foot from 60 to 70 miles (according to the locality) to meet the brethren. This was continued for several years. Occasionally one of our pioneer Baptist ministers would visit them, and joyous meetings would result.

Little by little the members faded away, no able man caring for them. If at this time there is a Baptist church in Lincoln county it has not been reported, and this is a well settled section of our country and with as inviting encouragements as any of our new settlements.

(Since this was written, we have read in the papers that a Baptist church has been organized at Newport, on the Yaquina Bay.)

Gopher Valley. Tillamook

But Lincoln county is not the only place containing needy corners. South from Washington county are Yamhill, Polk and Benton counties, containing 1500 square miles and 35,000 population. They have 19 churches, 1 German; counting the students for the ministry at Mc-

Minnyville College, they have about the same number of ministers. About half the churches are fairly living; the others struggle along as best they can. Some of them do not see the face of a Baptist minister more than once or twice a year, and some not even that. Next to the foothills and away from the railroads are sections with quite a number of scattered Baptists, which, since the old pioneer preachers have died or moved away, are never visited, unless by stray colporter once a year or two.

The field I here present is perhaps the most thickly settled with Baptists of any in the whole state, and yet in this territory that seems to be so well covered by our churches we have many places of actual destitution, so much so that in the beautiful valleys, of which there are many, leading up into the Coast range of mountains and in some of the more thickly settled portions of the land beyond, there is little or no preaching of the Gospel. In a number of instances they have been found those of the age of 14 to 20 who have never heard a sermon. Leaving out the great field of destitution on the west of the Coast range, here are no less than 30 points in as many valleys, with a population ranging from 100 to 300 people, where a preaching station could be maintained and with good results.

Gopher Valley, with many encouraging features, and only about 8 to 10 miles from McMinnville, with its church of about 500 members, and a score of Baptist students in the College preparing for a Baptist ministry, has been allowed to become extinct.

So far as known, the first Baptist church in Tillamook County was organized at the Beaver Schoolhouse, with ten members, by Revs. William Bailey and H. C. Weaver, in April 1893. The brethren had a hard time in reaching the place and had to travel on foot the most of the ways. It took them two days to get through over the mountains, by trails muddy and dangerous, but they met such a cordial welcome that they were glad they had ventured through. A meeting was begun at once, and the organization of the Nestucca Baptist Church was the result. Two more were baptized before the meeting closed. Two deacons were chosen and ordained, and the church was left in a fair working condition. But the preachers left, and the church was never represented by messengers in any association because of the hard labor in getting over the mountains. Rev. C. A. Nutley, the colporter, visited the place in 1896, and says that owing to removals, the church had "suspended animation."

Mount Hebo. 1893

Immediately after organizing the First Nestucca Church, Revs. Wm. Bailey and H. C. Weaver started another meeting at the Knifong Schoolhouse, on the north side of the Big Nestucca river, and organized

the Mount Hebo church. At the same meeting 12 were received for Baptism. A deacon was chosen and ordained; Bailey was chosen pastor; and a Sunday school organized. The church came into the Western Association. It had quite a revival in the spring of 1897; 15 additions, and several conversions. It sent its foreign mission collection direct to some chosen missionary. In 1898 it had no pastor, and in the winter of 1898-9 a terrible trouble arose, which broke up the church. Such members as chose united with the Nestucca Bay Church, lately organized. But this church was so far distant, and the difficulties in reaching the place so great, that it had very little preaching until 1898, when Rev. G. W. Pewtherer visited it and held a series of meetings, which encouraged the brethren very much. Bailey and Weaver had left. The same year Rev. R. Y. Blalock was called to the pastorate, and one of the first things he did was to call one of the lambs of the flock to help him. In 1899, the name of the church was changed to "Cloverdale" and then it built a meetinghouse and Brother James Dawson was licensed. Brother Blalock is the pastor, but the brethren are poor, and the church has many difficulties to contend with, and with little or no help.

Western Association

The Western Association was organized at LaCreele Church, in Polk county. It was composed of five churches dismissed from the Central Association for that purpose, and two new churches, six ordained ministers, two licentiates, and 419 members. Officers were chosen by ballot, without nominations. In their views and practice the churches were Landmark; on that question, the association expressed itself in its constitution: "No church shall be received into this body which shall persist in the practice of receiving into its membership persons upon what are usually denominated alien immersions."

Yet the Association voted to correspond with sister associations, and not a hint was given of a desire to secede or withdraw from the denomination. The methods and plans for mission work were substantially the same as in the other associations and there was no change whatever in the Articles of Faith or in the practice of any church which went into the new organization. But the association did its own work and did not co-operate with the State Convention. It also had what are called Fifth Sunday meetings. What reason is given for a half-dozen churches from Central Association thus breaking off from the other brethren to work by themselves?

The Pacific Baptist of March 22, 1894, says that "the reasons for this movement" were substantially "the Landmark issues." But as above stated, the churches made no changes as to faith or practice; so far as this question was concerned they continued to practice as they had before practiced. There was no contention in any of the churches,

nor had there been for years, over an effort to bring in a member on an alien immersion. The question was not hinted at in the organization. But in *The Baptist Sentinel* of June 15, 1889, Rev. J. W. Osborn, who perhaps had as much to do with working up the new organization as any one, hints at what was claimed as the true cause: "From all these things we concluded that if we are to have our destitution in the country places supplied, we must do it by some other agency than our state organization. We need, and I think will have, a new organization of our missionary work, but as our association (the Central) has accepted this other way as recommended last June, we will doubtless have to form a new one." This "other way" alluded to, was a system of grouping the churches and employing a pastor for each group; recommended by president Brownson of McMinnville, in 1888. Again, in his inaugural address, as moderator of the new association, in giving reasons for the organization, Brother Osborn says: "This association is not organized for the purpose of declaring any non-fellowship or of doing any injury to any man or set of men; or of doing harm to any of our Baptist institutions, but for the purpose of doing a missionary work that we cannot have done by and of our Baptist institutions in this country. The executive committee of our Board of Managers of the State Convention passed a rule that cut off associational missionary work. Also their rule states that they will give aid only to those settled as pastors of churches. Thus the country churches and destitute places are left to do for themselves as best they can. This rule, if carried out, will lead to the killing off of the country churches and home talent in general. In accordance with this rule the missionary work of the Central Association was taken up in 1888, and no work is being done by the Home Mission Society on the field except what has been done by some general missionary traveling through the country. No Home mission money is being expended in this part of the country. There have not been ten cents expended in Polk county; nor in Marion county, outside of Albany; none in Linn county; nor in Benton, nor in Lane counties except in Eugene. These counties contain 11,975 square miles, and 79,909 population. What is still more from the indications, their executive committee will not change their policy; as published in *The Pacific Baptist* of July 11, 1889, the policy seems to be to antagonize the country churches and places. From all these things it is plain enough that if we have any missionary work in our small and weak churches and rural districts we will have to do it ourselves." And so late as 1900 a correspondent of the *Pacific Baptist* forcibly says: "We have grand preachers in the cities and towns who are able to preach the truth, and who simply preach for one church. The rest of their time should be made good use of by preaching to those people who do not have the gospel preached to them. The pastors in these cities get, as a rule, from \$800 to \$1,500 a year. The church member-

ship in these churches runs from 125 to 600. Could not this number of people easily support one man? Certainly. On the other hand, in Eastern Oregon we find the church members, usually about ten or a dozen to 50, scattered all over the country, and no one or two churches able to keep a pastor. Look at the destitution in these parts—the people who never hear the gospel; children who never were in a Sunday school; preachers who travel from 1,200 to 1,800 miles a year preaching in schoolhouses and way places to weak churches, for seldom more than \$300 or possibly \$500 a year. Making long horseback trips, sacrificing their lives, giving up home and family for the cause of Christ; churches dying for the want of pastors. Who needs help? Is it the large cities, or is it the destitute field where preachers are scarce?"

The Western Association was organized as a missionary body, for purely missionary purposes, and the Landmark question had nothing to do with it, unless incidentally. By making large sacrifices, it kept one or two missionaries much of the time, supplying the destitution partially. But aside from their statistics, the reports are scanty; hard work; small pay; feeble returns; almost despairing laborers. Some of the churches helped nobly; some were slack. Some active members died. About 40 or 50 messengers attended the association, a fair representation of the working force. They had about a dozen ordained ministers; two or three superannuated. Yet in seven years they doubled their membership, their meetinghouses, their organizations, and were pushing ahead as if they meant business. I take some clippings from the report of their missionary, Rev. G. W. Pewtherer, in 1896: "The divine blessing has rested on our mission work. Our means have been limited, impediments many; but the blessings have been abundant. Some important facts have afforded strength and consolation. (1) The assurance that our plans harmonize with the Scriptures. The work has been placed substantially into the hands of the churches; even if some are a little short, the plan is right; and these churches will fall into line as it becomes better understood. (2) Ardent prayers of brethren and sisters followed the work of the missionary and availed much with God in behalf of the same. (3) The assurance that brethren and sisters in these times of financial depression were giving of their means prompted by love of God. During the year I have held protracted meetings at the following points: Beaver Creek, Yaquina City, Rock Creek, Lower Willamina and Highland, in all of which there were professions of faith in Christ, also several backsliders reclaimed, numbering in all 35 or 40 persons. I have personally baptized 21 during this time. I have received for associational Missions \$188.02."

But even in their straitened circumstances, home missions, foreign missions, denominational literature, and education all demanded earnest attention. The Western Association did its own work, not co-operating with any convention or society until 1893, when it went into

the East Oregon Convention and generally sustained the most of the work of that body during its existance. Its missionaries were Revs. J. W. Osborn, G. W. Pewtherer, William Bailey, and William Short, and it has kept one or more of them in the field the most of the time since its organization. Its plan admits of no debts.

In 1891 the following report on home missions gives the first allusion to the Landmark question by this association as a cause for separate work:

"In view of the great need of missionary work being done in our country and as God has seen fit to bless our associational missionary work during the past year, and as there is no missionary organization that we know of that will give aid to associational missionaries, we feel that we must, under God, carry on this work alone. We would recommend that the work be continued in a similar manner during the incoming year, as it has been done during the past. Believing as we do that the missionary work being done by our Baptist State Convention of Oregon, is, to a great extent, that of supporting men or aiding churches that persist in receiving persons into their fellowship upon alien immersions, which course we fear would lead to apostatizing from the true faith of the Gospel, we would recommend the organization of a more general missionary work for this North Pacific coast, based upon the strict principles and practices of Baptists."

The reports of the missionaries show a good work done, but the field was large, the demands urgent, and the laborers few. Sometimes the brethren complained of apathy. In 1900 the work was largely given to Tillamook county. But Brother Pewtherer, aided by Rev. R. Y. Blalock, reported good results. The association is not now connected with any outside agency in its mission work. In foreign missions, it recommends sending contributions to Rev. J. B. Dawes, of Chinkiang, China, direct. On the State of Religion it makes the following report: "While the state of religion is never as high as it should be, or as high as we might make it, we believe we should not be discouraged, as the indications in spiritual life and progress seem to us far in advance of what they were one year ago. Our fifth Sunday meetings have been gloriously successful, and the attendance of messengers at the associational gatherings speaks much toward a moving onward. The hopeful progress of Brother Russell's coming to be with us and labor on our field is encouraging." The association was crowding its mission work within its bounds to the best of its ability up to 1901.

The Western Association has about a dozen and a half churches scattered all through what was formerly the field of the Central Association, from the Cascade Mountains to the Pacific ocean. About one-half of its members are quite poor; the others are mostly well-to-do farmers. Except at Stayton and Monmouth, the churches are all in the county.

The Central Baptist Association. 1857

At first the Central Baptist Association included the Baptist churches in Yamhill, Polk, Benton, Marion and Linn Counties; the heart of the Willamette Valley and between the Cascade Mountains and the Pacific Ocean, though two or three churches for some special reasons of their own occasionally shifted back and forth from the Willamette or the Corvallis Associations to the Central, or vice versa. But these changes were only temporary. McMinnville College was its special protegee until comparatively lately.

First Baptist Church, Salem. 1859

For the first two or three years of this period the church had no regular pastor, though the meetings were kept up regularly. In 1889, Rev. Robert Whitaker was chosen pastor and the church prospered under his ministrations. Brother Whitaker was popular in the city, and beloved by the church. He was young, talented, scholarly, devoted, one of our best preachers, with clear analysis, and precise expression. His church was pure, harmonious, and actively zealous. Under these circumstances, it began to talk of building a new \$10,000 meeting-house. It was delayed. The letter of the church to the Association in 1891 said: "Baptismal waters frequently troubled. Hand of fellowship given to new members at every communion service. Increased growth and efficiency characterized the Sunday school." In December, 1891, the Evangelical Sunday School of New Park was organized by Rev. E. G. Wheeler of the chapel car, the officers being then from the First Church. The church grew in 1892 and 1893 also. Then Brother Whitaker resigned, and Rev. M. L. Rugg, of Victoria, B. C., succeeded him. Prosperity continued, and some work was done on the new house. Brother Rugg resigned to go to Oregon City, and was followed in May, 1895 by Rev. J. P. Farmer, from Cheyenne, Wyoming. A thorough architect and builder, he carefully supervised the work on the building and made the house a model of convenience. When completed it was the largest and handsomest church in the city, and the second-best Baptist meeting-house in the state. The audience room is 60 feet square, with octagonal ceiling, and a beautiful dome window in the center. The old church building is joined at the back to the main audience room by folding doors. By utilizing two class rooms still further back, 1,000 persons can be seated facing the pulpit. There are several memorial windows. The church has eleven rooms. The parsonage is just north, and is the gift of deacon R. C. Kinney. The cost of the church edifice was \$10,500. It was dedicated on Sunday morning, October 6, 1895, the sermon being by Rev. Roland D. Grant, D. D., of Portland. A \$3,500 debt was secured in about twenty minutes (\$1,200 by a mortgage). At a meeting in the afternoon, congratulations were offered by the pastors of the city

and others, and an eloquent sermon was preached by Dr. Grant in the evening. Brother Farmer had several baptisms, but no special ingathering. The Sunday school sustained its interest, a boys' brigade was formed, the young people's society was active and enthusiastic in all departments of work.

The later rules, adopted in 1885, required an applicant for membership to subscribe to the following: "Having been led by the Spirit of God to receive the Lord Jesus Christ as my Savior, and accepting your covenant and articles of faith as an expression of Christian life and belief, I freely make application for membership with you by (baptism, experience, letter or restoration). If received into your fellowship, I shall endeavor to maintain a Christian life in the sight of God and man; to be faithful in my attendance upon the services of worship in connection with the church, so far as the providences of God will permit; to study to promote her peace; labor to advance her prosperity, and to contribute conscientiously according to my ability in the manner prescribed by the church, towards maintaining her financial interests, and the cause of Christ at large."

Shade and sunlight alternated, but God led the church. Deacon Berry, an old reliable standby, died. Brother Farmer was pastor for two years. Rev. A. W. Lindsey followed him in 1897, with Rev. C. B. Bacon in 1898. In the fall Brother Bacon resigned on account of poor health. Of the total membership in 1898 (343), 94 were non-resident. In December, 1898, Rev. Ronald McKillop was chosen pastor, and is still the pastor (1900). In 1899 the church had frequent accessions; among others, a Chinaman. A son of Pastor McKillop was instantly killed by a live wire. The loss of Deacon Kay was most severely felt. He was a strong pillar; faithful, liberal, prompt in his attendance, helpful in his testimonies. By him, perhaps, more than by any other single member, from the first of the building movement till he was laid away by sickness, was this splendid enterprise made possible.

The Home Mission Society gave \$1,000 and the last day of 1900 the church had a "high day" in burning all the notes and mortgages held against it. A splendid program of addresses, instrumental and vocal music, and literary numbers was enjoyed, followed by the burning of the church mortgage. Pastor McKillop, Dr. S. R. Jessup, Deacons Kay and Gile, and in fact the entire church had worked hard for this consummation. In March, 1900, Mr. James Edmunds, the Sunday school missionary, held a Sunday school institute with the church. The same month, Rev. Ray Palmer of Portland held special services for two weeks. There were 25 additions. At the annual meetings, June 14, 1900, the total expenditures of the church for the year were shown to have been \$4,678.85, exclusive of the woman's missions, the Sunday school, and the Young People's expenses. The church work was all prospering. Membership 379; non-residents, 129.

Leaving Salem, about three miles north from its first Baptist meeting-house, but really in the suburbs of the city, we reach the Haysville Church, built in 1888. This church has been active and prosperous by the loyalty and energies of the children of Deacon Adam Stephens, now gone to his rest. This house is but a fitting memorial of his love, and it is reported that the Salem brethren have always an eye to its welfare. In 1900 it was a live, active Baptist church.

Some Struggling Churches

But while much aggressive work was done by many of the abler churches, there remained a large percentage of churches which could barely hold their own; and some became extinct. Some prospered after hard struggling. One of the most serious and perplexing difficulties arose from the large accumulation of the non-resident membership. Different inducements called brethren away, and they are gone, no one knows where. The evil existed with our most prosperous churches. Providence at one time dropped 50 and the clerk declared that 50 more ought to be dropped. North Palestine for several years carried from 100 to 125. At last it wrote to all the members it could find to report in three months, or their names would be dropped; 15 reported and one of the deacons said "they then found out they could do something!" Nor were these exceptional cases. Of late, many of our churches have adopted a rule to drop all not reporting for a year. The evil has broken up many a feeble church and crippled many others. Again, many of our feeble churches have died from deaths or dismissals, especially so among the smaller country churches.

In 1886 the French Prairie Church was struggling for life. In 1887 Rev. J. T. Huff, aided by the Home Mission Society, took the charge of Waldo Hills, Stayton, Shiloh (Turner), and French Prairie (Gervais) churches, and preached for them some two or three years, laboring hard for their upbuilding. The church built a meeting-house at Wacanda, moved it a mile to Gervais, on the railroad, and then built a little parsonage for their minister. But afterwards the most of the old members died or left, and the younger ones lost interest. Brother Huff got old, feeble, and poor and was sent to the ministers' home near Philadelphia, Pa., and died there. But with a little help the church still struggled on, and in 1894 Rev. J. H. Hargreaves was preaching. His support was not large, but the pastor faithfully gave himself to his work. Gervais is a Roman Catholic community and the progress was slow, but that there was any at all is a cause for rejoicing. Brother Hargreaves went elsewhere after the first year and the church found it difficult to meet the bills. About 1900 the French Prairie Church disbanded, sold its meeting-house and turned its parsonage over to the

Oregon Baptist State Convention in trust for any future church in that vicinity. It has since been sold.

In 1892, Rev. G. W. Donnell, the district missionary, said the Shiloh Church (organized 1850) was nearly paralyzed by the death of some of its most active members, and without a pastor; but it struggled along for three or four years. In January, 1898, they say: "Our Sundayschool is in a prosperous condition. The pastor, Rev. D. C. Williams, is greeted with growing congregations. The church has 20 members; 11 of them non-resident; its property is worth \$1,200; its Sunday school enrollment 62; collections—expenses \$20.00, for American Baptist Publication Society \$2.72; for pastor \$30." In 1899 and 1900 there were no reports, Brother Williams having left, but the few brethren still left held on, and say they had no intention of giving up the struggle. They bravely contended far into the next period but some died, and some who were good helpers moved away, and finally their experience was similar to that of Gervais; only they did not sell their house, which has become the gathering place for any and all but Baptists. The church has all "gone home" or migrated.

Enger. 1895

Located at Enger, on Howell Prairie, in Marion County, about ten miles east of Salem, was organized with ten members by Rev. Gilman Parker, Brother Charles Short, and Miss Addie Williams, July 8, 1895. Strictly speaking we might say there were over 50 persons in the organization, as the church was the result of a meeting held by Sister Williams, a graduate of the Training School at Chicago, and Brother Short, a licentiate, at which between 50 and 60 persons were baptized. Brother Parker was called in to assist in putting things in order. This was probably one of the most remarkable meetings ever held in Oregon. Howell Prairie is one of the richest communities in the state, owned by thrifty farmers. Until Miss Williams came, no church of any denomination had ever been able to get any permanent foothold, but she and her aids appeared to sweep the entire community as by storm. Yet it was a quiet, orderly meeting; it was the simple presentation of the truth, backed by the Holy Spirit. Arrangements were at once made for building. Lots were donated and plans made. On the day the church was recognized 39 candidates were baptized by Brother Parker. The church started out with 57 members and \$400 subscribed for a meeting-house. Early in January, 1896, the house was dedicated. It is a plain, substantial building, 34 x 50 feet, and costing between \$800 and \$1,000, the Home Mission Society donating \$100. In May, 1896, Rev. J. M. Hood, a late arrival from Iowa, accepted the pastorate, also giving one-fourth of his time to each of the churches at Noble and Gervais, but he died in the fall. He was

a man of marked fidelity in the ministry. Many souls were born into the kingdom under his preaching. He was about 70 years old; over 40 years in the ministry. The church voted to ask admission into the Willamette Association, but went into the Central in 1897, with Mrs. Addie (Williams) Short as Pastor. After that year no report found concerning it. Cause unknown.

Noble Baptist Church, 1895

About ten miles east of Silverton, in Marion County, was organized with 12 members by Revs. J. H. Hargreaves and Gilman Parker, March 31, 1895. Brother Hargreaves continued the meeting and the church started out with encouraging prospects. Baptisms occasionally during the summer. Rev. A. L. Black was pastor in 1896 and some special meetings were held that year with 14 baptizms. Data since very scattering, though the church was trying to hold its own.

Counting the two or three Baptist churches last named in our closing period, we find in 1910, in Marion County, outside of foreign Baptists (considered further on), only three American Baptist churches organized for regular work; to wit, Haysville, First Salem, and Stayton. So far as we know, no Baptists are making any effort whatever to engage in such work. So we will cross the Santiam River at Stayton and see what the Baptists of Linn County are trying to do.

Scio. 1859

Is a lively little village on a branch of the Santiam River. The Baptist church has been an energetic body. Rev. J. W. Osborn was pastor until 1889, when Rev. E. E. Sperry served the church until 1895. The church had a healthy growth, with nothing special occurring until 1893, when Sister Addie Williams held a protracted meeting at a mission station, about four miles distant. A revival followed, with 29 conversions, of whom 16 were adults. A Sunday school was started, and arrangements were made for prayer meetings weekly. In January, 1895, the church held cottage prayer meetings and soon after Rev. J. W. Osborn held a ten days' meeting, followed immediately after by a similar meeting under Rev. Gilman Parker, to the great benefit of the church. This also was followed up by Brother Sperry, baptizing seven persons. In 1897 Brother C. R. Lamar was chosen pastor, and the church prospered. It has a comfortable house, and a well-drilled people, ready to work.

Lacomb. 1896

In the spring of 1896 Rev. J. W. Osborn held a protracted meeting at Lacomb, resulting in a score or more of bap-

tisms, and also drawing some backsliders. They were organized, Brother Osborn chosen pastor, and at once began to build a meeting-house, costing about \$2,800 and seating 300. The church affiliated with the Western Association, until that came to nought, when it entered the Central Association. The distance being some 25 or 30 miles on horseback, and Brother Osborn broken much by age and infirmities, thought it better for him to resign the pastorate. The church employed a new man from the East, all parties are well satisfied and the church is growing rapidly.

Lebanon. 1890

Lebanon was a Methodist stronghold, the seat of one of their academies of high reputation; and the Baptists had rather avoided it, though a few Baptists lived there and in the vicinity. But in the fall of 1890, Rev. C. A. McIlroy went to Lebanon and held a protracted meeting, gathered about 20, called a council and organized a Baptist church in that place. But he left there and Rev. C. R. Lamar became pastor, the Home Mission Society aiding him in connection with the Shiloh and North Palestine churches. Then there were more additions, two Sunday schools were organized, and although the brethren were all poor, they were trying to build a meetinghouse. The house was completed, free from debt, in November, 1891; the Home Mission Society donating \$400. The first year the church grew from 25 members to 100; the Sunday school had 100; a mission school four miles away had a large attendance. It had two lots, a good house well finished, seating 250; and in 1892 it built a snug little parsonage costing \$700, all paid for. Soon after, Rev. W. A. Lindsey, a traveling evangelist, came and held a protracted meeting with the pastor, with 52 baptisms and additions by letter, and as many more within a month. It seemed that everything that the pastor or his people planned was a success. When Brother Lamar came to the church, in a year the membership was quadrupled. In 1893, the Home Mission Society aided Brother Lamar \$250; the church \$250. The membership was 125. Revivals and additions still continued. In 1896 Brother Lamar was the missionary pastor, and a small amount was spent on the field consisting of Lebanon, Scio, Oak Creek, and three out-stations. This was well expended. Lebanon paid its debt, and put some repairs on its house. There were 60 baptisms on the field and the church expected to be able to support itself after that year. In the summer Brother Lamar resigned and Rev. E. Estes was called to the pastorate, and commissioned as a missionary. Reports from the field were gratifying. In 1897 Rev. W. A. Lindsay held a protracted meeting; 22 baptisms. The same year the church licensed three brethren to preach—Eugene Beaven, S. O. Wallace, and J. Sherman Wallace. In 1898 Brother Lamar returned and

gave nine months to the church, but with only little advancement because of the superficial efforts of a sensational evangelist a short time previous. Yet Brother Lamar baptized seven persons. In 1900 the clerk said "the church was somewhat discouraged, but had about 50 resident members, and was able, if it only thought so, to pay a pastor a good living." In 1900, J. Sherman Wallace, a licentiate, was the supply for preaching and the young people's and the other societies were all flourishing.

Tallman

This church is simply the old Oak Creek church moved about three miles and with changed name to accommodate several of its members. Tallman is a railroad station with a little village growing up there and drawing custom. The brethren are united and cheerfully helped to build a meeting-house sufficient for their needs. There is little to record of them and that chiefly routine work, and local doings. They have a wide-awake Sunday school, and no troubles. They are poor and cannot support a pastor unless they divide time with some other church, but they try to help a little with the most of our benevolent enterprises.

First, Albany. 1867

In February, 1887, Rev. T. G. Brownson resigned at Albany to take the presidency of McMinnville College. In November Rev. L. J. Trumbull, from Harbor Springs, Michigan, was chosen, and served the Albany church until the fall of 1890, when he resigned to become the district missionary of Eastern Oregon. In 1888 the church canceled its debt. In February the young people organized their society, which in a year grew from 17 to 60, and contributed \$42 to the church. In 1890 the church built a parsonage costing about \$1,700, and the brethren were also busy establishing mission stations. Rev. G. W. Hill was the next pastor. Early in 1890 the first Chinaman from Mrs. Trumbull's class was baptized, and five more in 1891; the church assumed the charge of that work when Mrs. Trumbull left. Under Rev. G. W. Hill's pastorate the church became self-supporting (after six years' aid from the Home Mission Society), paying their pastor \$1,200 a year. Early in 1891 special meetings were held by the pastor, assisted by Rev. G. R. Cairns; 48 baptisms, and 65 additions in all from November 1, 1890, to February 5, 1891. A new mission school was organized. The young people's society numbered 94, 80 on the active list, and they had decided to continue their assistance in support of the young people's missionary for Oregon, in co-operation with the Woman's Foreign Missionary Society, and to assist the Convention in supporting Rev. L. J. Trumbull in Eastern Oregon. In June, 1891, the church had five Sunday schools, the total enrollment about 400. The Chinese school had

15 pupils. One of the members of this school was sent by the church and some other friends to study in Canton, China, to prepare himself for missionary work among his own people on this coast. The total collections for the year were \$1,752, not counting the parsonage.

In the winter of 1891 and 1892 Rev. W. A. Lindsey held a meeting at Albany. Some 50 professed conversion or return from backsliding, and 25 or 30 were baptized. The additions were almost entirely from outsiders and half the number were heads of families, and others mostly adults. The Holy Spirit was present with power. The interest continued all summer, and all departments were active. In October, 1892, Brother Hill's second year closed. During that time 84 had been baptized, the total additions had been 125, and the net gain 97. On the first Sunday in 1893, Mrs. May C. Jones and her daughter began a month's series of meetings with large congregations and much encouragement; 30 additions. Then Rev. W. M. Upcraft, a missionary from Western China, gave a stirring address on foreign missions which awakened much enthusiasm; one result was Rev. G. W. Hill resigned his pastorate to enter the foreign field. The church was for a while without a pastor after Brother Hill's resignation, but Rev. C. H. McKee from South Dakota succeeded him in October, 1894. The pastor soon had the people engaged in aggressive work. The ladies furnished the parsonage in 1894, at a cost of \$197, and to pay off a debt the church was mortgaged in 1895 for \$1,100. The church was prospering. A mission was established in the country.

A trouble arose of sufficient importance to demand a council, and some of the principles enunciated being of a general character, are presented: "It is the mind of the council that members of a church absenting themselves from the service of the church merely from a dislike of a pastor, or from his inability to please them in his public ministrations, are guilty of a serious offense against the fellowship of the church, and properly subject themselves to corrective discipline. Covenant obligations to attend and support the service of the church lie far deeper, and upon a more permanent basis than personal feeling, or even personal profit. Members of a church who may seek in a private way, or for private purposes or gratification, to terminate a pastorate, should be admonished by the church that such a course is detrimental to its fellowship. The church and its interests are always paramount to the welfare or interests of any individual."

Brother McKee resigned in the fall to go to Eastern Oregon, and was succeeded October 1, 1896, by Rev. M. M. Lewis, from the Second Church of Portland. But he was pastor only three Sundays, dying of typhoid fever January 6, 1897. He was born in Indiana, in 1860. His father was a Baptist pastor for 31 years in Indiana and Kansas. The son came to Lewis County, Washington, in 1885, and preached in that county as a missionary most effectively, organizing nearly all the churches

in that section of the country until he left. He went to Morgan Park Seminary in 1887, completed a course of study, and was pastor at different places until October, 1893, when he took the pastorate of the Second Baptist Church of Portland. He lacked one month of staying three years, and many regard this the most fruitful service the church ever had. The church at Albany and all who knew him mourned him as a brother.

Rev. R. McKillop, from Chehalis, Wash., was called to the pastorate in March, 1887. Rev. W. A. Lindsay held another meeting in the spring, which was helpful to the church in quickening the membership and the converting of several. All branches of work steadily advancing under the able leadership of Brother McKillop. There were frequent additions, several by baptism. In the fall the church paid off about \$1,400 of debts. Rev. R. W. King of McMinnville helped the pastor in a series of meetings. In December, 1899, Brother McKillop resigned to go to Salem, taking with him the good will of all. Soon after, Rev. A. J. Sturtevant, of Sacramento, Calif., was chosen, and is the present pastor (1900). After his arrival there was a steady growth in all lines of work. Congregations increased, and larger interest was manifested. On Christmas day, the Chinese brethren, only six or seven of them, put \$100 in cash on the Christmas tree to paint the church house. November 20, 1899, the church lost a much valued member in the death of Sister Amelia Millard Fisher, widow of Rev. Ezra Fisher, one of the first two missionaries sent to Oregon by the Home Mission Society. Sister Fisher came in 1851, and was in her 98th year when she died. A sketch of her is given with that of her husband in Volume I.

The year 1900 was largely spent in hunting absentees. Several were dropped from the roll; others were added, and the interest manifested was such that the church said that it felt stronger and more willing to work than before. At the close of the year protracted meetings were held, the pastor being assisted by Mrs. Addie Short (formerly Williams) and Revs. Geo. R. Varney and C. C. Smoot. There were several baptisms. At the yearly report in December, 1900, the membership showed more systematic fellowship for each other, and also more consecration to the cause.

North Palestine. 1856

Across the Willamette river, about six miles distant from Albany, is the North Palestine Church, organized from members dismissed from the original Corvallis church in 1856. At this time it is the only organized Baptist church on the west side of the river belonging to the Central Association. It keeps up its meetings, but has little to do aside from the routine work. Its old pioneers are nearly all either dead, or have moved away; and the younger members have their attention now directed in different channels from the "old time ideas."

Shedd. 1897

Is the growth of the work done by Rev. A. W. Snyder, missionary of the Willamette and Central Associations. It came into the Central Association in 1897. A Sunday school was organized. The church kept up regular meetings, and Brother Gilman Parker visited it occasionally, and usually had more or less of baptisms. Their Sunday school doubled in four months. Brother D. C. Williams, a licentiate, was called to the pastorate, and ordained in September. He received \$125 and board; aid \$100. The church bought and finished an old building for a meeting-house, large enough for present needs, but it departed from "Baptist usage" in building a long row of sheds to shelter teams in winter! In February, 1898, several members were excluded for denying the immortality of the soul, stirring up strife in the church by teaching the soul-sleeping doctrine, and also for not helping sustain the church work. One of them "thanked God that he had succeeded in breaking up the church!" In 1898 the outlook for the church was very encouraging. There were large congregations, and the church was spiritually alive. The pastor gave Sunday afternoons to outside mission work, with such blessed results that they could not supply the demands. The church maintained mission stations, and kept Brother Williams busy. But in 1899, he resigned, and went to Weiser, Idaho, taking with him as wife one of the members of the church. Rev. B. C. Cook followed him in 1900. The church had dismissed two and seven had died; but five had been baptized, leaving 15. These were hopeful and had a Sunday school, a young people's society, and a mission station.

Holley. 1890

Came into the Central Association, but the field was neglected, and soon lapsed, and was not again represented until 1897. Rev. W. P. Elmore commenced preaching at Holley in November, 1896, and on June 13, 1897, assisted by Rev. C. C. Sperry, the church was re-organized with nine members. In October following they commenced building a meeting-house, which was dedicated May 22, 1898. The house was built and paid for without a subscription; all the labor and money being voluntary. It seats 250, cost \$850, and competent judges say the property is worth \$1,000. Brother Parker continued the meeting several days, 13 members received. By December Brother Elmore had received 32 members, 13 by baptism. Brother Elmore is still the pastor (1900), and the church is prospering. It has a good Sunday school and contributes liberally for our beneficent work.

Brownsville. 1853

Up to 1887 the Brownsville church was Landmark;

since then it has changed its policy. In April pastor Rev. C. C. Sperry, assisted by Rev. M. L. Rugg, held a protracted meeting, with 30 baptisms. In 1892 another revival meeting was held with 27 baptisms, and 50 rose for prayers at one time. In 1896, at another protracted meeting 100 converts were claimed, but this was a "union meeting" and the Baptists got 11. In 1897 Brother W. P. Elmore was ordained.

Harrisburg. 1891

Was the first church organized on the Chapel Car Evangel, of which mention is made in another place. Rev. C. C. Sperry was pastor and served the church well until 1900. A number of Baptist Scandinavian families have moved into the neighborhood and helped build up the church. In 1898, 16 persons were baptized. Harrisburg is surrounded by a large agricultural country, filled with the best of material to make this one of our largest and most influential churches. The members are all united on their pastor.

Of the Withdrawing in 1889

The result was that no aid was rendered on this field by the state board for the next three years, except that given to the church at Albany. The system of grouping recommended not being acceptable to the churches, no applications were made. Yet \$100 was pledged if a missionary were put on the field. The exciting question in 1889 was the employment of an associational missionary. This was most strenuously opposed by all the advocates of the grouping system. But the measure carried, although five churches had withdrawn to go into a new association, and withheld their means for their own work. A committee was appointed to look after the work, a missionary employed at \$600 a year; and \$347.50 pledged for his support. It was recommended that an effort be made to raise at least \$1 per member.

The home mission report for 1890 gives \$759.59 as the total aggregate "from all sources as reported in the church letters." Of this, there was "paid for the support of the associational missionary... not to exceed \$305.15," and \$16 of this is credited to the Albany Church. McMinnville Church is credited with \$144.40. It also says that this was "paid by nine churches, and ten churches paid nothing." On page 16 of the minutes, the Associational Board reports: "Collected from individuals and churches \$355.40; on the field by the missionary, \$84.70; total \$440.10; paid missionary, \$400; Balance on hand, \$40.10. The statistical table collated from the church letters shows but 17 churches representing, instead of 19, and gives for home and associational missions, \$810.44; and McMinnville Church is credited with \$174.40.

Of the 17 churches, all but three (and two of these were new churches just organized) contributed for some of the work of the association, and the total aggregate for all work, including pastors' salaries but not buildings, was \$7,251.19. Albany was the only field receiving aid from the Society,—\$300,—and \$115 of this was returned. The associational committee advised the continuance of the work along substantially the same lines. In 1891 the Society aided three points,—Albany, Lebanon and North Palestine,—and recommended that each church have one or more mission stations in its vicinity. Also, the state board was asked to consider the advisability of sustaining a missionary evangelist in Western Oregon. In 1892 a district missionary had been appointed for the Willamette and Central Associations, some fields in the latter had been visited, and two churches were receiving aid—Lebanon and Harrisburg. The contributions to home and local missions aggregated \$737; membership 1584; non-contributing churches, four. In 1893-4 the contributing churches had fallen away nearly one-half; in 1894-5 they fell away nearly two-thirds; but the Home Mission Society kept up the work at the same rate, \$2 to \$1, and a new plan was adopted—associational board to advise with and recommend matters to the state board. In 1897 a joint committee of the two associations, with similar privileges, was appointed.

Associational Items

The Central Association in 1886 had a query from the Scio church with reference to the "alien immersion" question, but it was referred to the Association in 1887, when, after discussion, the following action was taken: "Whereas, there are certain questions before our denomination, such as alien immersions, church inter-communion, and like topics; and Whereas, our denomination has never passed upon said topics by rulings or articles of faith; and Whereas, we recognize Baptist church independence, and the need of church inter-dependence, therefore resolved: 1, that the local churches are recommended to deal with these questions at home, in the spirit of Christ, and as they understand the New Testament church policy; (2), that we recognize the need of great caution being used in receiving members into any of our churches from any source."

To many of the brethren this answer was very unsatisfactory. They denied that inter-communion was a question among Oregon Baptists, and that, so far as Oregon Associations were concerned, the question had been more or less considered in all of them either directly or indirectly; that inter-dependence needed definition, and the recommendation for the churches to use their best judgment in the matter at home, and to be careful in the reception of members, was dodging the issue. Its tendency was only to increase discontent, instead of harmonizing our people. But the association approved of the substitution of Rev. G. J.

Burchett as general missionary of the State Convention; the needs of the field were most earnestly presented; Rev. A. J. Hunsaker was appointed associational missionary, with the understanding that much of his time was to be the destitute portions of the field, regular contributions were recommended. A quilt presented by Mrs. Maria Davis was sold for about \$40, the money to go to home missions, and the quilt to Miss Buzzell. The same plan of missions was continued—the association to pay part of the salary, the convention board the balance.

A summary of a report of Rev. A. W. Snyder, district missionary, is significant: Time employed, one year, nine months; miles traveled, 11,896; baptized 139; collected for State Convention, \$493.94; for church debts and missions, \$900; for other purposes \$216; visited churches and destitute places, 175. He paid his own expenses, made more than 1,000 visits, preached almost as many sermons, strengthened churches, encouraged Sunday schools and young people's societies, and did a vast amount of work that cannot be reported. He also organized one church, and helped hold several revival meetings, with a number of converts reported. The Association in its appeal for help says: "In the bounds of the Central Association are important fields which should be looked after, and which call for enlargement of our work; \$1,200 are needed, and our share is \$350."

Among the rules adopted by the Association are the following: "A committee of one shall be appointed to present a report on and lead or secure a leader, in the discussion of the following themes—Christian Education, Foreign Missions, Home Missions and Destitution Within Our Bounds, Sunday Schools, Denominational Literature, Women's Work in Foreign Missions, Women's Work in Home Missions, Young People's Work. The leader in discussions to have thirty minutes, to be followed by five minute speeches. During the sessions of this Association no collection shall be taken except for minutes or for the expenses of the Association. On the second evening of the Association, a doctrinal sermon shall be preached."

In 1899 the Central Association had 21 ordained ministers, and three licentiates. The Home Mission Society aided the Associational missionary during this period one year and fifty weeks.

The Corvallis Association. 1856. Umpqua

The name is a misnomer, being merely the name of the place of organization. Its territory was all of western Oregon south and west of Corvallis to the Pacific ocean. In 1863 the Umpqua Association broke off on account of the slavery question, but this came to nought in 1876, and lately the Corvallis Association has changed its name to "The Umpqua Association." Now it has no churches north of the south half of Lane County, and this with Douglas and Coos Counties covers

its territory. The Baptists were largely made up from Southern people; the Association very careful and conservative, and some of them fully as tenacious and dogmatic as their Northern brethren. But while the field is large and the laborers few, the brethren are trying to occupy it. Many of the churches are in the country, and the members are poor and few in numbers. The entire field is full of promise to laborers who are not afraid of hard work and small pay. The Convention put \$1325 on the field in 1889.

Elmira. 1896

Under the pastorate of Rev. J. C. Richardson the Palestine Baptist church (the most flourishing Baptist church between Corvallis and Eugene), prospered until its membership numbered 64, when it dismissed 30 members to organize the Elmira church. From that time, owing to deaths and removals, it dwindled and became extinct. But the church at Elmira was organized in the western part of Lane county with 21 members by Rev. J. H. Howard in 1896, and soon after established a mission station about four miles distant. At this station in 1899 a revival started, with 32 conversions reported; 25 baptisms. The same year it built a comfortable meeting-house costing about \$1,200. It is a wide-awake church, with Brother Howard still the pastor in 1900. They have also built a parsonage.

Brother Howard was also pastor at Spencer's Butte, about 15 miles distant, nearer Eugene. This work prospered, and in a revival there 48 were added to the church; 40 by baptism. A new house of worship was being erected. Brother Howard was said to preach the word with power. There was paid \$200 on the pastor's salary, \$50 for convention work, and \$245 on the house at this meeting.

First Springfield. 1865

First called the McKinzey's Fork church, was moved to Springfield, about four miles distant, in 1869. This church had to struggle from the first. Rev. G. W. Bond was pastor from 1874 until his death, January 6, 1880. Then Rev. J. C. Richardson was pastor for six years. After this the pastorates were short; usually about a year or so, with intervals frequently supplied by the Eugene pastor once a month. Brother J. C. Bushnell was the clerk for 35 years. The church dedicated its meeting-house in 1871. It has had several most encouraging revivals,—one in 1868 with 40 additions,—and has had a steady healthy growth from the first. It has ordained one minister, licensed two or three, dismissed 15 members in 1891 to organize at Creswell (which is now a prosperous church), and the parent church is still in a flourishing condition. It has excluded one minister for heresy, and two brethren who had been divorced and mar-

ried again, and it is said that up to 1900 the church had never received a member on an "alien immersion."

In March 1887, Rev. S. I. Lee came to Oregon from Arkansas, and settling at Springfield, was soon after called to the pastorate of that church; he served it until 1888, when he lapsed into Sabbatarianism, and the church excluded him. Rev. J. C. Richardson was pastor in 1890, but resigned in 1891, and Rev. S. E. Milam, a licentiate from Texas, was ordained and pastor for three years, being aided in 1891 and 1892 by the Home Mission Society. Rev. J. F. Day was pastor in 1894 and 1895. In 1894 there was a revival with several additions, Rev. J. C. Richardson assisting the pastor. In 1896 Rev. E. C. M. Burnham was chosen. During this year the church lost one of its most valued members in the death of deacon M. H. Harlow. During a long life he had been a consistent Christian, full of good deeds. In 1897 Rev. M. H. Day was pastor; Rev. J. F. Day followed him in 1898 and 1899, aided in the later year by the Society. The church prospered under his ministrations, and there were several additions. Brother Day was converted in the very house in which he was then preaching, and could point out the seat in which he found the Savior. He was then 18 years old. Several of his relatives were members, and most of the people had known him from boyhood. He was about 30 years old, married, and had two children. He was first called to the pastorate in 1893, and served two years; then he was missionary of the Corvallis Association two years, and resumed the pastorate in 1897, giving half his time here, and the other half to Oakland. He is an earnest, evangelistic preacher, much beloved by this people. Brother Day resigned early in 1899. He was followed by Rev. B. C. Cook, the present pastor (1900). He speaks of great destitution in some of the regions around. The work was prospering in 1900.

Rev. John F. Day, as district missionary in the Corvallis Association, had, for example, this report for the first year: Labored excessively and successfully 52 weeks, visiting 44 churches, traveling 2732 miles on his horse; organized three churches, two Sunday schools, received 52 members, baptized 40 of them, besides converts gathered by the pastors, and raised \$300 for the Convention.

First Eugene. 1852

In 1887, the pastor at Eugene, Rev. C. M. Hill, says: "When I came three years ago, the church was divided and doing nothing, not having had a pastor for over nine years. Now it is a unit in every important particular. Then, it was not in favor with the community; now, in canvassing for help to build a new house, we find the citizens kindly disposed towards us. A neat and tasteful building is being erected, costing about \$35,000, and well located. The Home Mission Society do-

nates \$500. The work has been done by patient perseverance and much sacrifice by the membership and friends. Over 60 have united with the church; 40 by baptism. The weekly prayer meetings are well attended; the young people's meetings by far the best in the place. Our people are taking courage and pressing on. This last year has been the best in the five of my pastorate in the number of members added, in the amount of money raised for self support and benevolence, and in spiritual interest in the church work. Our present condition is full of promise. There is no debt. There is a good Sunday school, flourishing society of Christian Endeavor, ladies aid, and foreign mission societies. One of the distinct aims of the church for the coming year is self-support. Much mission money has been expended on this field. The six students who have entered the Christian ministry while this has been a mission church, will make ample returns to the denomination for all the mission money expended here." After Brother Hill left in 1889, the church had quite frequent changes of pastors, yet was in a thriving condition. In 1890 the church became self-supporting. It paid its pastor \$1000, and raised between \$1,400 and \$1,500 for all purposes. The Sunday school work, the young people's societies, and the members generally were willing to work. Their influence on the general community was good.

In 1892, Brother Cyrenius R. Marsh was ordained, expecting to go to the foreign field under appointment from the Missionary Union. He was the eighth member called to the ministry from this church. In 1893, all lines of church work were prospering. The Sunday School nearly doubled in membership. In the fall of 1893, Rev. H. L. Boardman was called to the pastorate, and in 1896 Rev. J. C. Richardson helped the pastor in several meetings at some of the outlying mission stations, where several heads of families and a number of children were converted. The foreign mission contribution on this year was \$100,—for Miss Skinner from McMinnville to the Telugus,—besides several gifts to other benevolent work. In May, 1896, the meeting-house was damaged about \$1,500 by fire; fully insured. Membership 220; 100 non-resident. Brother Boardman was proving himself a "master workman," and by many was regarded as the ablest preacher among the city pastors. He was offered the presidency of McMinnville College, President Brownson resigning to remove to California. So Brother Boardman resigned at Eugene, the church reluctantly releasing him. For a few months, the church had no pastor. Then Rev. Robert Leslie was called, and reached the field with his family from Iowa early in 1897. On July 1, 1897, the church celebrated its 46th anniversary. Of the seven constituent members, three were present—brethren William and Robert Tandy, and their sister, Mrs. McLure; three had died; and one, Sister M. H. Harlow, was unable to attend. In the summer of 1899, Brother Leslie resigned and Brother C. Calvert Smoot was called to the pastorate ordained in November, and was pastor in 1900.

Rev. Sterling Hill, a most valuable member of Eugene church, died in 1883. A notice of his death should have appeared in Volume I, but was overlooked. Hence it is put here. An editorial in the Baptist Beacon in May, 1883, describes his death-bed: "He turns his face to the wall to pray, when his eye falls upon the pictures of his sons, and his mind brings the third and oldest into the group, though thousands of miles away. Then he said: 'My eldest son was recently ordained to the Baptist ministry in one of the Southern states, and is probably preaching the gospel today. My second son is a student in an eastern theological seminary, and is also preaching today as a supply in the neighborhood of the seminary. My third is supplying the pulpit of his pastor, who is absent preaching to another congregation.' This man of God will soon pass away. But he will leave to the world a legacy in these three noble sons of inestimable value. The man was a native of Tennessee. He was converted at the age of 19; studied for a time in William Jewell College; began his ministry in Missouri in 1854; preached in California, Oregon, and Idaho; but the most of his work was in Oregon, where he is remembered as a faithful friend and brother beloved. In all the positions he occupied, whether as missionary, pastor, colporter, Bible agent, Sunday school worker, he was an honored servant for Jesus. He will not soon be forgotten or his personal work of 30 years on the Pacific coast. His name will be perpetuated by his scholarly and devoted sons, Rev. C. M. Hill, one of the growing men of the Pacific Coast, and Rev. George W. Hill, a successful missionary in Japan."

First Oakland. 1884

Brother Richardson was pastor until he resigned in the spring of 1888. Then the church had no pastor until 1890, when Rev. C. W. Donnell, lately from Kansas, was chosen. He preached for a year, when he resigned to enter the district missionary work of the Convention. In January, 1890, one of its most efficient workers, Deacon James Chenowith died. The blow fell upon all with crushing force. He could be relied on in every trial. He was from strong conviction a Christian, and he took God and the cause of Christ into all his business. Just before his death he said: "If God has given me the opportunity to make money, I want to use it to advance His cause." He loved the Baptist church of which he was a member for 18 years. He was a man of large charity, helping the poor with a liberal hand. He also loved the gospel of God and was liberal with his money to support its missions, and our educational work lay close to his heart.

Rev. E. Estes, from Kansas, succeeded Brother Donnell, preaching for the church one-half the time, and for the Fair Oaks Church half the time. Rev. J. C. Richardson was the next pastor. In 1893 several members were dismissed to organize a church at Yoncalla. In July the

church made a fraternal visit to the Fair Oaks Church, heard two grand sermons from the pastor, Rev. F. W. Leonard, and the two churches partook of a basket dinner together and had a most enjoyable time. In 1894 and 1895 Rev. T. S. Dulin was pastor, and labored with great zeal and success in special meetings. In January, 1894, assisted by Brother Estes, he held a series of meetings with 30 conversions; 20 were baptized; some went to other denominations. The outlook was said never to have been better. The Sunday school and young people were active, and the attendance at the prayer meetings was nearly as large as at the Sunday services. One Friday evening in each month a temperance meeting was held with marked enthusiasm. The interest continued for the entire year. At the annual roll call in 1893, the following statistics were given: Baptized 49 (eight of these went to the Fair Oaks Church); received by letter, ten; dismissed eight; the membership had doubled during the year. Contributions outside of church expenses—to McMinnville college \$47.50; home missions, foreign missions, and Publication Society \$26.66; and nearly the same in pledges. In July, 1895, Brother Dulin resigned. Rev. F. W. Leonard was pastor in 1896; Rev. T. J. Matlock in 1897, and Rev. J. F. Day in 1898 and 1899. Rev. E. G. O. Groat followed Brother Day for five months in 1899, when 15 were added to the membership, and all lines of church life strengthened. His hold on the community was manifestly increasing rapidly, when early in January, 1900, on account of his wife's feeble health, he was forced to go to California. He was succeeded by Rev. B. C. Miller. He and his wife were earnest and successful workers, and soon gained the affections and respect of his people and the community. He is now pastor (1900). In the fall of 1900, Rev. C. P. Bailey assisted him in a protracted meeting; conversions, six; reclaimed, two; church quickened; several under conviction.

Roseburg. 1887

Early in 1884, Rev. E. C. Hamilton went to Roseburg, and in August received an appointment from the Home Mission Society for that place. He worked with zeal and energy, and organized a Sunday school with an attendance of 45. Trustees were appointed to buy and hold property in trust for a future church. He reported good congregations at the preaching services, but progress was slow. In October his wife died, and soon after he left. The attempt to establish a Baptist church at Roseburg was abandoned until the effort of Brethren W. G. Miller and J. C. Richardson, who visited the place and organized a church of 17 members, on January 22, 1887. In 1886 and 1887 the church at Dillard was included with the Roseburg church in the aid from the Home Mission Society. This is practically the old

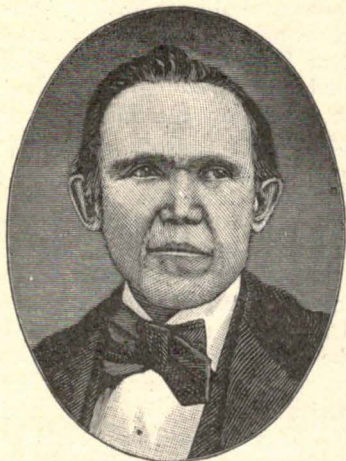
Looking Glass church. It has a meeting-house seating 200; value \$1,500. The outlook encouraging.

In June Brother Miller received a commission from the Home Mission Society for Roseburg and Looking Glass. July, 1887, the church had doubled its membership. The members at once built a meeting-house, which was dedicated March 18, 1888. It joined the Corvallis Association. Brother Miller was pastor until the fall of 1891. Then Rev. W. J. Crawford was chosen; but stayed only a few months, and resigned to take charge of the public schools of Albany, Oregon. During Brother Crawford's pastorate, the congregations were large, the membership growing, a young people's society organized; the church debt paid. The total debts were \$122.50. Rev. Mark Noble, of Winlock, Wash., succeeded him, arriving in February, 1892. He was an earnest, practical speaker, and worker in both church and Sunday school. Aid was obtained for him of the Home Mission Society. Rev. G. N. Annes was the pastor in 1893-4, and of his pastorate it was said that "good work of a solid kind was done." There were conditions that made the work hard, yet the church prospered. He closed his labors with the year, and moved to Ashland. Rev. G. W. Black followed Brother Annes, and the first year reports 37 additions, 13 by baptism. He was pastor until the fall of 1896, and the church grew steadily under his ministrations. He held several special meetings; sometimes assisted by Brother Day; sometimes by Brother Gilman Parker. At one of these meetings 24 members were received into the church; more than half by baptism. In 1898 Rev. S. A. Douglas was chosen pastor. In 1899, although with much sickness in his family, he did full work; the meeting-house was rebuilt, the auditorium modernized, 31 members received, and \$594.38 received for all purposes. In 1900 the church prospered. It paid its pastor and put more improvements on its property. The pastor held special meetings with encouraging prospects. He was from Illinois, and had had some ten years' experience in the pastorate. Both he and his wife were missionary in spirit, and did not know how to spare themselves from Christian work. The church was harmonious in pushing along the good work.

The first Baptist church organized in Umpqua Valley (Deer Creek, in 1852) is still trying to "hold the fort," with two or three little churches dismissed from it to organize in more convenient localities: South Deer Creek in 1894; Lone Rock (Clyde) in 1897. Deer Creek and Lone Rock have good houses of worship, and all kept in a healthy condition by the earnest labors of Revs. W. E. Thornton and F. W. Leonard. These churches are some ten miles or more from the main lines of travel, and seldom reached by our later brethren who are hunting for "strategic points." Brother Thornton's last message says: "I have worked twelve months, but have accomplished little. Four members received; one by baptism. Collected \$80 for all purposes."

Canyonville. 1887

In 1887 Rev. J. Wichser came from Whatcom, Wash., to Canyonville, and finding the remnants of two or three extinct Baptist churches in the vicinity, gathered them together and organized a Baptist church of seven members at Canyonville, in September.



Rev. J. Wichser

He here did much hard work for very little pay. He established preaching stations at Riddles, seven miles west; at Day's Creek, nine miles east; at Galesville, twenty miles south; and for the fifth Sunday at Myrtle Creek, five miles north. His conveyance was a horse and saddle. He was the pastor until his death in 1891. The Baptists being too weak to build at Canyonville or Myrtle Creek, and other denominations already having houses of worship there, in the summer of 1889 Brother Wichser got the church to build at Riddles, a station on the Southern Pacific Railroad. The people responded liberally, and the

new house was dedicated April 6, 1890. It cost about \$1,230, and there was no debt. The Home Mission Society donated \$400. Brother Wichser got the subscription, and collected every cent of it. A generous free-will offering was made for the benefit of the church and pastor. Brother Wichser and his wife had the respect and confidence of the entire community, and the affection of the Christian people of the valley. They had for three years been doing a noble work in that part of the state, at great personal sacrifice. The outlook for the future was hopeful because the foundations were well laid. The church was in a healthy condition, with Rev. L. H. Palmer as pastor at Riddles and Brother Wichser at Canyonville until his death. Then Brother Palmer's health being very poor, Rev. W. G. Miller was chosen pastor and served the church until 1900. It has prospered, its growth having been steady, but with no special incidents beyond the routine work. Rev. C. P. Bailey wrote that in December, 1900, the church was having some very interesting meetings, with conversions and baptisms. Since then the churches at Canyonville and Myrtle Creek have built meeting houses, and Rev. J. H. Miller is preaching for all three churches.

Coos County

This is another section of the Umpqua (Corvallis) Association, separated from the rest by high mountains, much of the time by impassable roads. But Baptists were scattered all over the county, and feeble churches were calling for help. Marshfield and Gardiner were the principal towns, each with a weak church struggling for life. Rev. Thomas Irvine was one of the active workers, and he tells a graphic story of one of his missionary trips in the Siuslaw Valley in 1892. During that summer the missionary of the Association visited that section, held a four days' meeting at a place east of Florence, and organized a church of eight members, to which were added two by experience, and five by baptism, with a prospect for more. To show the difficulties of reaching this neighborhood, the missionary says he walked four miles over the hills and through the woods, then rowed six miles on a lake, then walked four miles further to a schoolhouse, and was made glad by the eagerness of the people for the preaching. He thus describes a later visit to this field: "I have just returned here from a 50-mile journey to Maple Creek, about six miles from Florence, 25 miles north of Gardiner, Douglas county. To reach it I had thirteen miles of mountain climbing, fifteen miles by small boats, not three feet wide. I had been paying it a monthly visit for the last three months. Result: three baptisms; five received by experience. I traveled during that time 375 miles from Marshfield to Gardiner and the country back of it, and back to Marshfield; 125 miles a month. There have been added to Gardiner's membership two by baptism, six by experience. Marshfield's additions by baptisms, two; by experience, two; total for the quarter, thirteen. I have been forced to take on this extra work in the county north of Gardiner because until three months ago the people were totally destitute of religious privileges. A Sunday school and Christian Endeavor Society were organized at Maple Creek, also one at Fiddle Creek; attendance, 25 at each place. There are about twenty Baptists there now, farmers, permanent residents. They have a mind to work, and intend during the winter to hold cottage prayer meetings. I have visited the people in their homes and influenced not a few avowed infidels, grossly immoral, to attend. At my last meeting, during preaching service, three were weeping, and two were converted, showing that the old-time gospel has still the power to convict and save. One of the converts came 25 miles to be baptized. On Oct. 1, I shall have been twenty-two months on the Marshfield and Gardiner fields. Their combined memberships were then 30, now 75; for which we give God the glory."

First Gardnier. 1883

Rev. W. M. Wells served the Gardiner Church until

the summer of 1889; then until 1891 it had changes of pastors. It had fourteen members. The unoccupied land around was fast being taken by settlers, and the outlook was good for building a strong church if a good man could be stationed there. But from neglect or some other cause, but little attention was paid to Gardiner after 1892, and it seldom had a sermon from a Baptist minister until the fall of 1895, when Rev. J. T. Hoyer was appointed as a district missionary for the Coos Bay country and visited the place. He described it as containing about 400 inhabitants and the houses all painted white, which gave it a neat appearance. He preached on Sunday and found nine Baptists left, "all women, and of a choice kind," but there were only two men in the town who professed to be Christians. He made arrangements to be with them every fourth Sunday. From that time on the church began slowly to improve. The membership, though small, was worthy and willing. They painted the building, and had a mind to work. In 1900 the prospects were quite favorable, although at that time the church had no pastor, but still kept up their organization.

Brother Wells had preaching stations from Gardiner at Scottsburg, at the head of tidewater; also at Elkton, eighteen miles beyond, and occasionally at Siuslaw, about twenty miles up the coast, at the mouth of the Siuslaw river. At both Siuslaw and Scottsburg they had had but two or three sermons in from four to six years until Brother Wells came and much interest was awakened. After his death in 1896, the prospect was discouraging. But in about two years the work was resumed. The church has the only meeting-house in the place, seating about 125, and the membership can pay about \$200 for a minister, one-fourth of his time. The large number of non-resident members arising from the floating population is the most serious drawback. In 1900 Rev. Thomas Irvine was pastor and the church was prospering.

The following obituary, somewhat condensed, was written by Rev. G. N. Annes: "The family and friends were surprised and shocked to hear of the sudden death of Rev. William Wells at Coquille City, Oregon, March 19, 1896. He was our missionary pastor there, and we will all mourn his death. The cause we have not heard. Brother Wells was born in Wirt Co., West Virginia, in 1837, and educated at Alleghany College, West Virginia. He was married in 1866. He was in the ministry thirty years; first in his native state, and then in Ohio, Minnesota, Missouri, and Oregon. For the last few years he lived near Roseburg, Oreg., where the writer of these lines was his pastor for two years. He was a devoted husband, a loving father, a good preacher, and a true friend to the sorrowful and a good man in every sense of the word. He was very modest and unassuming, one of the Lord's gentlemen. He often expressed his desire to end his life in the gospel ministry. As a member of the church, he was true to its best interest, and always ready to help

in every good work. He was highly respected as a citizen, and beloved by the church with which he labored. He left a wife and two daughters."

First Marshfield. 1879

Marshfield is a place of about 200 inhabitants. The first impression is not the best. With a dozen saloons in full blast, no wonder that many of the men are ruined by drink. Of its religious element, the Methodists, Baptists and Catholics may each have an average attendance of 40. When Brother Hoyer first went there, he found but a half-dozen Baptists. They were discouraged, and their house in a wretched condition. It was said that at one time the sentiment of the place was decidedly with them, but later the Methodist Episcopal Church was in the advance. Yet, in canvassing the field, Brother Hoyer found several more Baptists, and soon had things in better shape, and felt more encouraged. And this was only a sample of the religious situation all over Coos County at that time. The following account of this field and its difficulties and surroundings, with slight changes in some of its minor details, will find its counterpart in many other places in Oregon.

"I submit a few items on the Marshfield and Gardiner field. I have been seeking for the last six months to extend the work, until it now covers over 60 miles of country. I have been preaching in the country about twenty-five miles back of Gardiner, hitherto destitute of religious privileges. The work has been laborious and dangerous. I have had to walk fifteen miles, ride twenty-four miles, and row fifteen miles in going and coming. The ride is over a dangerous mountain path. We have been seeking to do the work ourselves and save outlay. Recently, while at work about two miles from town, about 6 a. m., while yet dark, and rain pouring down upon us, one of the men stepped off the scow into twenty feet of water. He could not swim. I heard his cry for help three times repeated. In hastening to him, I got into the water also, but soon succeeded in rescuing him. Picking and shovelling stone day after day in pouring rain was not pleasant in itself, but enjoyable because of our interest in the work. Another strong pull this week and the 100 loads of burnt clay will have been placed on the road and the work completed. We have had two accessions this quarter; one baptized, one by profession. We have expended \$45 for street improvement, \$45 for carpeting the church, and for a new stove. We have had 200 per cent increase in membership in about two years. Have had two prayer meetings each week, largely attended. Last Sunday the day was desecrated by football playing and drunkenness. One of the players had a limb broken. In the evening the saloons were wide open and full of drunken men, shouting and swearing. Hell seemed to be holding high carnival. Surely if the gospel is anywhere needed to be proclaimed in the power of the Holy Spirit, it is here. Thomas Irvine."

After Brother Canterbury, Rev. F. E. Schofield received an appointment from the Home Mission Society, and thus speaks of his field: "I received notice of my appointment May 12. I had forty miles of mountains and very bad roads to move over. I started with my family on the 12th and reached this place on the 15th of the same month. Found a church badly discouraged, without a Sunday school, without a prayer-meeting. I called together the church members, examined the church record, found 36 names in the book as members; the others had moved away, or their whereabouts not known. The church had been without a pastor for about two years. On May 20 at 11 o'clock, I preached to a congregation of six; at night, to about 50. I have preached every Sunday, two services. At the morning service, the average is now about 100; at night, the house is frequently crowded. The out-stations, Sumner and Dora, I reach during the week when I can. Previous to my coming here, that is during April and the fore part of May, my time was divided; Sumner, Dora, and two other churches besides Marshfield, making five in all. I feel my own weakness; have had only a little over three years experience in working for my Master. I have no strong church to lean upon, but my weakness and my loneliness have driven me to my knees, and I feel that God is going to give us a victory here."

The prospects of the church were hopeful, though the members were poor in purse and few in numbers. Brother Schofield continued as pastor until 1891. In November of that year, Rev. W. A. Lindsay, an evangelist, held a series of meetings with thirty-one additions; twenty-one by baptism. The members took hold of the work with zeal, the young people especially working as if they "meant business." Some improvements were added to the church, and it was in the best working condition in its history; the congregations good, and the prospects for more additions encouraging. All appeared to be alive. In 1892 Rev. G. J. Travis was pastor, and another effort was made; he preaching three Sundays at Marshfield, and one Sunday at Gardiner. Then until 1895 there were no available reports, when O. G. Quimby, a licentiate, is reported as pastor. In January, 1896, the cause was reported "badly gone down," and the church in debt; yet a few were willing to rally around the standard. Rev. J. F. Day, the district missionary for this section, says: "If this field, that is Marshfield, Gardiner and Sumner, had a man, with some help they could give him a good support." But no man was available; the board was overburdened, and could not undertake more; hence the field was neglected, and the cause languished. This state of affairs continued until late in 1898,—when Rev. J. T. Hoyer was sent as a district missionary to the "Coos Bay Country." He succeeded in reviving the cause at Marshfield, so that in a few months he had seven accessions to the church; he had the building put in a good condition, and bills paid when the work was done. He carried on a revival with fair prospects. In July, 1899, the church succeeded in paying a debt of \$450

that had vexed it for sixteen years. The prospects were becoming more favorable. Through the influence of the religious community a free reading room was established, and a Y. M. C. A. started.

On July 27, Rev. T. J. Owen, of the United Brethren Church, left that body, united with the Baptist church at Marshfield, and on August 3, 1899, was ordained. Rev. J. T. Hoye thus speaks of him: "For nine years he has been connected with the radical branch of the United Brethren Church. His field of labor has been in this portion of the state. His leaving the United Brethren Church and coming to the Baptists was not caused by any sudden or radical change in his views. He comes of Baptist stock, having two uncles who are in the ministry, as well as a father and mother who belong to the Baptists. He is sound in the faith; he never allowed himself to practice sprinkling or pouring for baptism. He was baptized when first converted, but to prevent any question over which some might quibble, was baptized again when he came into the Baptist church. He is 42 years of age and has only a common school education, but is a man of God, being thorough in the Scriptures. He has more than ordinary preaching ability and has been a success in his work."

Coquille City

But probably the Baptist church at Coquille City had as many difficulties to contend against as any church in Oregon. First, a little Baptist church had been previously organized here or near here, but it had become extinct. A so-called Baptist minister came and re-organized it. He proved a bad man. Rev. W. M. Wells tried to revive it; preached for it two years and died. His death was a serious loss, both to the church and also to the denomination. Rev. Floyd Farrar was the next pastor. He took hold of the work, preaching for Coquille City, and some half-dozen mission stations near by. Some pedobaptists became Baptists, and this caused hostility. He had been using a Presbyterian house, and it was now refused him unless he would agree not to preach anything that their church would not endorse—especially on the subject of baptism. He would not so agree, and this made trouble. Hence, he had to preach in private houses if at all. All were poor. The church had only seven members, all women but one, and he over sixty years old, and partially paralyzed. There were a few others near by who would unite with the church if it could be sustained; and if some good man with health, energy, and trust in God would take hold of the work at Coquille City, Sumner, Bandon, and Bear Creek, he would find a pleasant field of hard work, a responsive, appreciative people who could probably pay him about \$600 a year. In 1893 Rev. J. T. Hoye, missionary of the state Board, called the field great, with large possibilities, but says that it will cost some money and many prayers and tears to cultivate it. In 1900 Rev. T. J. Owen, lately ordained at Marshfield, was pastor with

some help from the board. The church was making very little progress. It needed a house badly, and had \$100 in the bank to start with, and a desirable lot would cost \$300. The church had only ten resident members; they were all poor, and had no place to meet.

The Mount Olivet Baptist church was kept alive and in a healthy condition by Deacon H. Black and wife. For a dozen years or so it had no regular pastor. Yet Brother Black and his wife looked after it closely, reporting regularly to the association.

Methods of Associational Work

It will be readily perceived that in some details the methods of work in the Umpqua (Corvallis) Association differed from those in the Willamette Valley. The reasons are from natural causes. The Willamette Valley between the Cascade and the Coast Mountains is substantially level; the hills being regarded as of minor importance, it was quite easy to group churches. Lane County is the only county in the Willamette Valley that reaches from the Cascade Mountains to the Pacific Ocean, with a mountain range running through the middle of it. To get into Douglas County (Umpqua Valley), a spur of the Coast range must be crossed; and from the Umpqua to Coos County another spur must be crossed, and three or four large rivers or bays must be ferried to go from the north line of Lane County to the south line of Coos County; and except in the north part of Lane County, or in a few selected spots in the Umpqua Valley, the feeble churches in the association are too scattered to group. Hence the association claimed their own mission board who understood their own field. Again, away from Eugene and its vicinity the association was almost wholly Landmark, and as a general thing looked with suspicion on the appointees of the Convention. They also claimed the privilege of choosing their own associational missionaries. Yet they would cordially make the required reports to the proper authorities when receiving aid from the Home Mission Society.

We will let the records tell the story. Remember we are now speaking of the work from 1887 to 1900—not later.

The methods of the different associations in conducting missionary work in Oregon are substantially the same, the only difference being in some minor details called for by local surroundings. Where the church or association does not cooperate with the Convention the work is wholly their own. But the general plan did not materially differ from the others, except in the co-operation part. When a church co-operated with the convention, the missionary pastor, together with his church, made an application for aid, either through the general missionary of the convention or to the Executive Board direct. If everything was satisfactory, the Oregon Board recommended the applicant to the Home Mission Society of New York, and if everything there was satisfactory

the appointment was made, and the commission issued. The sum asked for, however, was liable to be cut down at any stage of the proceedings. After entering upon his labors, the appointee was required to give himself wholly to the work, and to make duplicate reports of his labors,—one to the State Board, and one to the Society,—each quarter; when, if all was satisfactory, he got his check for his salary due. If the appointee was an associational missionary, the course was the same, and the association also appointed a missionary board, to gather funds, fix salaries, and look after the work generally; with solicitors in each church to keep the brethren active in the matter.

This was the usual course, and, so far as its routine was concerned, was not especially objectionable, except in one feature, to-wit: Whether the appropriation should be for the man or for the field, as was claimed by some, and the local board hire the man, fix his salary and direct his work. This idea was quite prevalent in different sections of Oregon, and was thus presented in the report on Home Missions adopted by the Corvallis Association in 1889: "We recommend that this Association ask the Home Mission Society of New York, through our state missionary and Board of Managers, to pay the amount of money which the Society is able to expend upon this field into the treasury of this Association, and that said money be expended upon this field under the management and direction of a board of managers elected by this Association for that purpose."

In accordance with this, Brethren Henry Black, James Chenowith, and G. B. Day were chosen as the board of managers. And Rev. C. M. Hill, the general missionary for the Convention, thus speaks of a portion of this field in 1890: "In Coos county there is an open door and pressing need for more religious work. We have there only one Baptist pastor giving all his time to the work. There are five or six places of importance in the county where we ought to be laying foundations for the future, as well as doing greatly needed evangelistic work for today. There are perhaps six or eight small churches in this county entirely uncared for. There are two churches with good meeting-houses that have been without preaching for a whole year. The Home Mission Society helped to build these houses, and it is a great pity that they cannot be occupied by Baptists instead of other denominations. We greatly need in Coos county two new men."

In due time, Rev. J. C. Richardson, the moderator of the Association, made the application as above indicated to the Executive Committee of the Board of Managers of the Oregon Baptist State Convention, and "the secretary was instructed to reply that in view of the complications in which such a plan would involve the Convention, the Board does not deem the plan advisable." So the Association worked along as best it could with its old methods until 1893, when the following arrangement was agreed upon, and published in the Minutes of 1894:

"The Association Mission Board shall have the right to select and recommend for appointment their man for missionary; his appointment shall be ratified by the Oregon Board, and he shall be appointed by the Home Mission Society as the associational missionary. The Associational Mission Board shall have control and direction of the work on the field. Furthermore, in view of the beneficent work of the Home Mission Society in behalf of many churches of this Association in the past, and in view of the great needs of the present, we recommend co-operation on the part of the churches of the Association in the general work of the Home Mission Society, while recognizing the work of its agent within our bounds; provided always a spirit of fairness and impartiality shall characterize the Society in its appointments of missionaries and apportionment of funds on the field."

This plan was continued until 1897, the aid being \$200 a year from the Society and \$400 from the field. In 1896 this changed to \$300 from the Society, and \$300 from the field. Revs. F. W. Leonard, J. C. Richardson, and J. F. Day successively followed each other as missionaries, each doing good work. It was said of Brother Richardson that he "was having a constant rain of blessings wherever he went. His consecrated life and work called for it." They visited churches and destitute fields, strengthening and encouraging the churches, and preached to the destitute the word of life. The plan worked well, the churches, feeling that they had a direct voice in the direction of the work responded joyfully and liberally. Most prayerfully did both the Associational Board and the missionary endeavor to carry out the plan to the accomplishing of the greatest good, and God gave His Holy Spirit as well as His blessing of approval in strengthening His people and bringing salvation to many of the lost ones. The plan was found to answer the needs, and surely was of God, because his churches were recognized in it, and the State Board found it possible to aid the field in thus following along gospel lines. The reports and letters from the missionaries were uplifting and encouraging, and caused much rejoicing, and were powerful stimulus to increased activity and liberality for the work. Conversions and baptisms were frequent. Occasionally a new church was organized. From all over the field came urgent calls for help, far beyond the ability to furnish.

The work done by the new plan, as compared with that done by the old one, is forcibly illustrated by the following resolution in 1892: "Resolved, that we, the Corvallis Baptist Association assembled, ask the churches of our association to release their pastors for the month of November, or some other more suitable month, permitting them to work in needy fields while their salaries be continued." In speaking of the needs of the field in 1894, Brother Richardson says: "The destitution is appalling. Not a minister in all of Coos county, and only one on the west side of the coast range; only one, and he a young man; but thank God he is a

good brother. As to the destitution on this field, no one can know it unless he goes all over it, and that would take much time and travel. I have traveled already over 1,000 miles, and still know more places open before me than I can fill during the next six months. If this people ever have the gospel preached to them, it will have to be carried to them, for they are so poor in this world's goods that they can do very little. It often looks like it was wrong to eat with them, and yet they would think hard of you if you did not."

In 1894 the Association pledged \$135 to assist Brother J. F. Day to study for the ministry. In 1895 he was employed as the associational missionary, and did most acceptable work.

The Convention reports of 1894 and 1895 say: "This is a very needy field above that of any other association in the western part of the state, on account of the number of small churches and the impossibility, on account of distance, of combining them in the support of settled pastors, as is done in the field south of it. And the association has very earnestly pressed its desire for an associational missionary. The Board has seen its way clear to help this work in its burdens and recommended Rev. J. C. Richardson for appointment with the beginning of July for twelve months. The quarter's work already done, and the response from the fields visited are most gratifying."

In response to these appeals, Rev. W. M. Wells was appointed and followed Brother Richardson as a missionary for Coos County. But he died in the midst of his work. He was an excellent man, "enduring hardness as a good soldier of Jesus Christ."

The report of Executive Missionary Committee of Corvallis Association for associational year of '95 and '96 was as follows: "A year ago at the meeting at Riddle's, the standing committee on Associational Missions submitted a report recommending a continuation of the plan of the previous year in associational missionary work, viz: The appointment of an Executive Missionary Committee to superintend the work in the association and the securing of financial assistance from the A. B. H. M. Society on such terms as could be made. There were appointed on this Executive Committee: Deacon G. B. Daly, Creswell; J. E. Medley, Fair Oaks; Deacon F. B. Chase, Springfield; Elder F. W. Leonard, Wilbur; Elder T. S. Dulin, Oakland. Elder J. C. Richardson was the sixth member by virtue of his office as moderator.

"Pursuant to its instructions, the committee elected a missionary, Elder J. F. Day, pastor at Springfield, being chosen to be appointed by the A. B. H. M. Society, through the State Convention Board for assistance in his support. After some necessary delay, aid was secured at the rate of one dollar for one dollar raised on the field, to the amount of \$300, and Bro. Day was appointed missionary by the Home Mission Society at \$600 for one year from October 1, '95, \$300 of this amount to be raised on the field. Bro. Day entered upon his work October 1 and has com-

pleted eight months' service on the field of the association. Following is a summarized report of the eight months' work:

"Weeks of labor performed, 35; sermons preached, 151; religious visits made, 181; baptisms, 33; received by letter and experience, 7; churches organized, 3, at Bear Creek and Bandon, in Coos county and at Elmira in Lane county. Letters and postals written, 157; miles traveled, 1600. Fields and churches visited as follows: Hale, Palestine, Deadwood,, Wildcat, Yoncalla, Oakland, Spencer Creek, Riddle's, Elmira (2), Myrtle Creek, Wilbur, Sumner, Coquille, Bear Creek, Bandon, Mashfield, Bethel, Cottage Grove, Zion, Junction City, Dexter, Rattlesnake, Springfield, Creswell.

Your committee has held seven meetings during the year, two of which, however, transacted no business owing to a failure to secure a quorum. The churches have been kept informed as to the progress of the work by occasional circular letters sent to all the churches."

The report of Rev. W. M. Wells for Coos Bay region gave these figures: 28 weeks; 77 sermons; 6 churches supplied; 201 religious visits; \$38 raised for benevolence; \$75 from field on salary. The associational treasurer's report was as follows: Amount received from the churches, \$193.71; collection at Association, \$10.19; from Home Mission Society, \$181.06; total, \$384.96. Paid traveling expenses of Executive Committee, \$3.40; postage stamps and stationary, 50 cents; salary of Missionary \$381.06; total \$384.96.

In 1896 the Corvallis Association lost by death two valiant soldiers for Christ: 1. Elder William M. Wells. He fell whilst bravely fighting on the picket line of the frontier. The Association and the denomination suffered heavily in his death. 2. Deacon M. H. Harlow of the Springfield church died.

Report of standing committee of the Corvallis Association on associational missions, adopted in 1896: "Our Association embraces a great territory and one in which is religious destitution, in places almost disheartening. It includes Lane, Douglas, and Coos Counties; a number of small churches in it, that are unable to support the ministry, are in remote and isolated places; besides, there are many communities where the gospel has never been preached. How can we best meet this need? We believe the plan of the last two years the best yet tried—the associational missionary. So, a part of last year, Rev. J. C. Richardson served us successfully, and now Rev. J. F. Day, a young man of vigor and strength, has entered upon the work, and much is expected from him.

"We recommend: (1) The appointment of an Executive Associational Committee of five brethren to superintend the work. (2) That this committee seek cooperation with the Home Mission Society in the support of our mission work on the best terms possible, the committee having in charge the raising of the association's pro rata on the field. (3) That the moderator and missionary shall both be members *ex officio*

of the Executive Committee, in addition to the five above provided for. (4) Inasmuch as the Executive Committee for two years past has been so constituted as to centralize about Eugene and the northern part of our field, your committee recommends that the new committee be so placed as to centralize the work about Roseburg or some other point in the southern and more central part of the field. This recommendation is made to have at least a quorum of the committee so situated as to attend easily the committee's meetings.

"Elder John F. Day has labored excessively, having everywhere the approval of his brethren. In the Corvallis Association, the work was also crowned with success. He has visited 45 churches and points of interest on the field. He has labored 52 weeks, preached 226 sermons, traveled 2,732 miles, much of it on horseback; written 249 letters, organized three churches and two Sunday schools, received into churches 52 members, 40 of whom were by baptism, besides many other converts gathered in by pastors as the fruit of his labors. He has raised \$300 for the Convention work." He closed his labors September 30, 1897 to take a pastorate.

The missionary board recommended in 1897 that the churches and the Associational Mission Board "take such steps as a clear conscience towards God and our fellowmen may suggest for the upbuilding of the Kingdom of Our Lord Jesus Christ among us." In 1896 the following action was taken: "That the Associational Board be instructed to appropriate all money raised on the field and all money appropriated by our State Board to the weak churches of the Association that are not able to support pastors."

The same year Rev. J. T. Hoye of Portland was by the State Board appointed a missionary for Coos county. He had had some experience as pastor of one of the Portland churches, and that destitute field needed a good man to bear the heavy burdens incident to that work. In his report to the state convention Brother Hoye gives quite an array of statistics which would indicate considerable activity, and it is claimed that his work was successful; but not even his name, nor his work, is mentioned in the minutes of the Corvallis Association; nor is anything found to indicate that he ever recognized the association or its missionary board or that the board had any voice in his work, either in 1896 or any other year. But the Convention said: "He gave 47 weeks of service; 216 sermons and addresses; made 850 religious visits; visited 15 churches and 13 other fields in evangelical service; took an active part in one convention; traveled 1320 miles; wrote 93 letters; organized one Sunday school; baptized 24; received by letter and experience 23; raised for Convention missions \$120.50. This needy and fruitful field must have a good man at once to carry on the work begun. It would seem that if Brother Hoye could see his way clear to continue his work there, it might

be for the glory of God for him to do so. This should be made a subject of earnest prayer for the Convention."

The Missionary Board of the Association, however, was continued. But in 1900 it reported that it had "been unable to render any service as a board to the association," except to recommend applications for two of the churches, which were granted. Hence, they asked that "this board be discontinued and the association take such action in the premises as to them may seem most proper for the best advancement of the Master's cause."

At the same Association the following action was also taken:

"In consideration of the great need of a missionary on this field in order that the weak churches may be supplied and helped in having services at places where they now have none under present management, we recommend that a missionary of this Association be appointed in such manner as the Board that may hereafter be created may direct, whose duty it shall be to put his full time in on this field, preaching to the waste places, and that there may be appointed an Associational Missionary Board consisting of five members of this association, to be chosen annually, who shall within 40 days organize by electing chairman and clerk, which board shall have full control of said missionary in directing his work and payment of his salary, which may be fixed by the board. Such missionary to report to the board quarterly; and the board to the association annually; and that said board be authorized to cooperate on behalf of this association with the State Convention in raising such salary in the manner as may seem to them best in the premises."

The board selected was as follows: S. C. Miller, Jas. E. Medley, S. A. Douglas, W. H. Morford, and J. C. Richardson. And it was voted that the chairman of said board be considered their member to the state board.

Such was the condition of the missionary question at the close of 1900.

Associational and District Missionaries

In these "Annals" these terms are often used as very nearly or quite synonymous. The difference is that the Convention appoints and directs the work of one district, and the association the other; also that the district missionary may, and often does, have more than one association in his territory. In that case, when two associations hold different views on some important question, and both are tenacious, trouble results, and possibly the appointing power is accused of improper motives in the appointment. And if the appointing power and the missionary are both persistent in holding the field, it makes a bad matter worse. This is not an imaginary matter; such cases actually have occurred. Just such conditions brought about the East Oregon Convention, and largely the Western Association. Other instances created bitter friction, but did not

quite divide. Still, much good was accomplished by the district missionary. Destitute places were reached. Whether the difficulties could have been adjusted better by a joint board of missions from the contending parties is a theoretical solution that was but little tried. But the marked success of the Corvallis Association in thus operating, as already shown, is a strong argument in its favor. The great distance and expense of getting together, it is firmly believed by many, was the main objection of the bulk of that association to going with the Eastern Oregon movement. If it is urged that the same evil might arise in an association, the reply is that it is reduced to a minimum, and usually easy to settle, because of the adhesive properties of the association itself. But in different associations the tendency is to divide members. This was painfully apparent in the division in Eastern Oregon. And if, in trying the experiment, the funds are insufficient for a missionary in every association, it would be sufficient for a trial of a joint board of two or more associations, if such a board were composed of wise brethren, and a missionary were employed who possessed the three G's,—Grace, sufficient to be wholly consecrated to his work; Grit, to meet and overcome difficulties that really belonged to his work; and Gumption, to conduct himself so as not to arouse hostility toward himself among the brethren,—it might be hoped that grand results would follow.

Rogue River Baptist Association. 1876

This association now comprises the churches of Jackson and Josephine counties. The churches are in towns and country, but the country churches have a hard struggle to live. The village churches are being helped by the Board. Its field is the country south of the Umpqua Valley, and between the Cascade Mountains and the Pacific Ocean, some 200 miles square. It also includes Curry County, which has not a Baptist church nor a Baptist minister, so far as known. If any Baptist minister has ever ventured into the county on a missionary tour, the account of his labors has not been made public. On the rest of the field, about a half-dozen ministers comprise the strength of the Baptist force, and most of these are in part compelled to follow some secular business for a livelihood. The sentiment and practice are largely Anti-Landmark in the towns, and Landmark in the country. In 1899 it deplored retrenchment and urged enlargement of missionary work, and pledged more liberal aid, recommending associational missionaries.

First Ashland. 1877

Rev. A. M. Russell says: "My work is over a field too large to be effective, and calls are coming from other points that I cannot go to. Josephine County needs a man for all his time. Not a church house that I can hear of, save a Catholic, in the

county. Our work is increasing in favor. Ashland ought to build at once; poverty forbids. They have done well this year. They have given beyond their strength." But the church lost a valued member in the death of Brother J. W. Satterfield. Wise in counsel, and ever ready to bear the burdens of the church to the extent of his ability, his loss was deeply felt. The death of Sister S. A. Farnham was another severe loss to church and community. She was a most earnest and devoted worker, especially in the woman's work. The church prospered four years under Brother Black. All harmonious, and the work steady and solid, and the pastor seemed to be warmly entrenched in the affections of the church, and community. His work closed in October, 1895. The membership had increased under his ministry from 20 to 70. His last year was the most prosperous of any; 31 members were received, improvements put on the building, and all departments of labor were in fine condition. During his pastorate he had received 81 members in four years. Rev. G. N. Annes was chosen as Brother Black's successor. He had a faithful, spiritual, harmonious little flock, of 64 members, but 16 were non-resident. And they were very grateful to the Home Mission Society for its help; they collected about \$400 for benevolence and sundries. The pastor was humble, efficient and faithful; but he resigned in 1897 to go to Medford, and was followed in 1898 by Rev. A. J. Huguelet, who had just been ordained at McMinnville. A revival in March, in which the pastor was assisted by Rev. R. W. King, of McMinnville, resulted in 32 additions and restorations; three hard drinkers were among the converts. Miss Carrie O. Millspaugh held a very interesting meeting in the fall, in the interest of the women's work. In May, 1899, Brother Huguelet resigned to go to California, and was succeeded by Rev. A. M. Russell; the church was self-supporting after its long aid from the Home Mission Society. Every line of work was progressing finely, and although their peach crop failed them this year (an unusual thing), and many of the brethren depended largely on this for funds, yet they pushed bravely forward with strong determination and faith in God.

Wagner Creek Church (Talent)

The church at Wagner Creek had trouble about the close communion question, and it being brought before the association, a vague, ambiguous report was adopted, and the contention ceased. But the church's activity was not very marked in 1900. Thus, with Central Point, these churches struggled along, sometimes with little help from Rev. E. G. Wheeler with his chapel car.

First Medford. 1885

In the winter of 1886-7 Rev. J. C. Baker visited the church, and with Brother Black held a meeting of days, resulting in about 30

conversions. In speaking of this meeting, brother Black says: "The whole town is moved and the work is extending into the neighborhoods adjacent to the town." Soon after the church appointed brethren to organize Sunday schools in these destitute neighborhoods. On May 30, 1887, the corner-stone of a brick meeting-house was laid. The house was dedicated March 3, 1888, and the same evening the hand of fellowship was extended to 14 new members. In June, 1888, Rev. G. G. Thomas was chosen pastor. He was a new arrival, born and converted in Wales, and ordained February 1, 1881, at Judson University, Arkansas, but came to Southern Oregon from Long Island, Phillips County, Kansas. He was a young man full of zeal and of good ability, and entered upon his labors with bright prospects. He served a year and was followed by Rev. H. A. Barden in September, 1889. The church prospered both spiritually and numerically, the Sunday school being its pillar. In February, 1889, Brother Thomas, assisted by Rev. Mr. Adkins, of Indianapolis, held a series of meetings with several baptisms; among them was a blind girl who went singing into the water, and who also came out singing. The sisters were also supporting a Bible woman in China, and Rev. Fung Chak, of Portland, acknowledged the receipt from them for this purpose of \$14 in 1888, and of \$14.50 in March, 1889. Rev. H. A. Barden preached for the church until the fall of 1890, when he resigned to be followed by Rev. L. D. Goodwin, of Ellis, Kansas, for two years. In 1892 the church numbered 96 resident members representing 51 families, several filling prominent positions, and commanding great influence in the city. During the summer Rev. T. H. Stevens from California was pastor; 16 new members were received in 1892, and in 1893 the church expended \$1,234. The pastor closed his labors in June, 1894, and for a while the preaching was by supplies.

The church has a good house and parsonage, and \$300 debt. The work was hindered by the lack of a pastor, but they were aided some by one of their own members, Rev. J. A. Slover, who preached without fee. There seemed to be a general declension with the brethren. But a few brethren and sisters were still trying to "hold the fort." The only changes during the year were several exclusions. Until February 1, 1895, they were supplied alternately by Revs. E. Russ and Merley very acceptably. They repaired and papered the church building, and rejoiced because of spiritual and material blessings. Rev. L. L. Wood, beloved of the people, held a two weeks' meeting and was acting pastor for a while. Good prayer meetings, and hopeful of better progress the coming year. The church said, "There is an alarming state of indifference to the Lord's work, and this we believe to be the greatest danger which threatens our work. The one thing needful to increase the state of religion among us is Jesus Christ as the Supreme Good and the Supreme God for every home." The weakness of the work in Medford was the frequent changing of pastors. For about a year the church was

without a pastor. In January, 1895, Rev. W. C. Jenkins was called to the pastorate and soon after commenced a series of revival meetings which restored harmony and resulted in between 50 and 60 additions to the church; 33 by baptism. The church was revived, and congregations increased; the house was repaired, and matters improved and the field nearly, if not quite, reached the point of self-support. The work was gratifying throughout the year. On account of continued illness, Brother Jenkins resigned June 30, 1896, and was followed by Rev. L. L. Wood. The association met with the church this year, at which there were three baptisms. One young brother was a student for the ministry at McMinnville. The prayer meetings were good, and the church hoped to make better progress the coming year. A deceased sister, Mary A. Hutchinson, bequeathed the church \$500. In January, 1897, Rev. George N. Annes, having closed his pastorate at Ashland, accepted that at Medford. There were some 20 additions in 1897. His pastorate lasted about two years and a half, when he left for California. He held some good revival meetings in 1898, with a dozen or more baptisms. Also in March, 1889, a series of meetings was held with 20 baptisms, besides many other additions. After Brother Annes left there was no pastor until late in the fall of 1899, when Rev. T. L. Crandall of Salt Lake City, Utah, was chosen. But the work of the church was kept up by visiting brethren, and at the annual meeting in February, 1900, the previous year was reported as one of great prosperity. A correspondent says that "Brother Crandall, as a wise leader and a faithful preacher is getting the attention of a large congregation and we are looking, by the help of the Lord, for better things than before."

Several churches worked fairly well with preaching once a month, paying usually from \$50 to \$100 a year; they had an occasional revival, but did little or no aggressive work. Some of them built a meeting-house, or ordained a minister. They sometimes had Sunday schools and prayer meetings, at least in the summer and fall. Sometimes a church dismissed enough of its members almost to kill itself. Prominent among such was the Table Rock (Central Point) Church, which dismissed nearly all its own members to organize at Medford, thus leaving it too weak to accomplish anything. But their old house becoming too dilapidated, they built another at Central Point. Two brethren met most of the expense, and they were in only moderate circumstances; they had no debt nor any help except a small loan from the Home Mission Society. In their letter they say they have "a lively hope for the future. Our heavenly Father has been very good to us in the past year. Our financial weakness has made it impossible for us to sustain a pastor, but Elder Russ has kindly preached for us often." The prospects however, were rather discouraging, though they had a few additions which helped a

little. There were some indications that the church would grow into a flourishing and wide-awake body.

At the Association in 1894, Central Point says: "We have sustained Rev. S. B. Chastain here and at Macedonia, and the pastor has labored at some other points occasionally. An application is now before the Board for the three churches at Central Point, Table Rock and Talent, for the ensuing year." And the next year it says: "We have been ministered unto by Elder S. B. Chastain, who preaches once in two weeks for us; he is partly supported by the board of missions. There have been eight accessions to the church. We are moving on though our prospects do not look as bright as we would like. We were visited by General Missionary Gilman Parker, who preached to us very acceptably. We also enjoyed the service of Elders Merley and Jenkins in a revival meeting and trust that much good has been done. Our Sunday school is not as flourishing as it should be on account of the irregularity of attendance."

And the other fields report as follows:

Shiloh

"This church is near Leland, Oreg.; was organized by Pastor Dulin, June 28, 1896; 16 members, 13 by baptism; under the watch-care of Pastor Dulin, and were admitted into the association, being represented by letter and by the above named pastor. It is remarkable and hopeful little band. A consecrated sister, C. A. Williams, has been the leading spirit in bringing about this interest."

New Hope

"Another associational year has passed and we are grateful to the great Giver of all good, that we still live and enjoy fraternal peace among ourselves. Owing to our financial embarrassment, we have no pastor. Rev. J. A. Slover, whose membership is with our church, has been supplying us at our regular monthly meetings without fee or reward. We have had no revival and but little interest taken by the membership during the past year. There seems to be a general declension among our people just now. We are glad to know we have a few faithful brothers and sisters who still hold the fort. We have had no additions during the year, nor has death taken any of our members, but we had to exclude several."

Talent

"Another year added but with scant fruitage for the Master's cause. We have great cause to be thankful for what we have enjoyed the past year from a bountiful Father's hand, yet we have been very unprofitable as we have attempted to labor in his vineyard. We have had the services of

Elder S. B. Chastain as pastor, whose services close the 30th of this month."

Williams Creek

"We have had another year of trial, and hope we have been purged from some of the dross. We have nothing encouraging to report more than the promise of an Eternal God, 'Be thou faithful until death and I will give thee a crown of life.' Our pastor, who has served us this year, has declined to serve longer and we have called A. J. Wilcox as pastor and are praying for a brighter day and hope the day will come soon, and we shall enjoy a refreshing from the presence of the Lord."

Another illustration of desperate efforts on the part of a church to sustain itself is that of the church at Macedonia. In 1887, feeling his need of study, the pastor, Rev. B. F. Scott, told his church that he would preach for them once a month for a year, if they could obtain for him a Webster's Unabridged Dictionary, a Cruden's Concordance, and a Bible Dictionary; and they could not do it. Another brother in the Willamette Valley sent him Young's Analytical Concordance, and Brother Scott worked on as best he could, and the church slowly grew under his ministry. In 1890 he moved to the Willamette Valley, and the church had no pastor until 1893, when Rev. S. B. Chastain accepted the pastorate, and served the church two years. Since 1894 there is no report, and rumor says that the church is extinct.

First Grants Pass. 1886

The church was organized under the leadership of S. E. Stearns, July 17, 1886. Some cases of alien immersions disturbed the peace of the church in 1887, but the church agreed that the "majority should rule the church touching all questions of business, doctrine, or polity, and further, that this is to be made a standing rule of the church." But the peace was only temporary and finally the candidates were baptized. Rev. G. W. Black was pastor from 1888 to 1891. In 1889-90 the church built a meeting-house *costing about \$3,000, and seating 200, and the future of the church was very hopeful. It had two or three mission stations with several conversions. All departments of the church work were being successfully prosecuted, though there were some losses from removals and dismissions. Among the mission stations was a very promising one at Merlin, on the railroad about nine miles north. Here regular appointments were kept up until 1892, when Rev. C. R. Corning, pastor at Grant's Pass, and Rev. E. G. Wheeler of the chapel car, organized a

*Since this was written, this house was burnt, but a new house has been built, costing \$4,500, and seating 350. The property is now worth \$5,000.

Baptist church, and 16 more members were added the same day. Rev. G. W. Donnell and Miss Alice Voss, of the Women's Mission Society, helped much to put the church in good working order. The church combined with Merlin for 1894 and 1895. The Home Mission Society aided both the first year, but not Merlin the second year. Harmony and success followed. In 1895 came trials and hard work. After three and a half years Brother Corning left, and the church was six months without a pastor; but the brethren took turns in having services until Rev. T. S. Dulin came. The audience grew and the working part of the church became more spiritually minded; more evangelical in purpose and determined in efforts, and to realize the need of more trained workers. The departments of church work which were pushed were Sunday school, the ladies aid society and mission band, young people's union, the prayer meeting, and the regular preaching services. All these services were spiritual and interesting.

Grant's Pass is surrounded by a vast expanse of country which is almost entirely destitute of the privileges of the gospel. Brother Dulin gives quite a graphic sketch of his labor in one of these localities. He says of these people: "Some of them were already converted, some were ready to be, and some were desperate in sin. Brother and Sister Williams of Eugene went there and began work by starting a Sunday school, and by talking to people personally about being Christians. A Methodist brother came and preached a few days, during which time some professed conversion, and said they were Baptists. After the close of the meeting, they sent for me. I was with them 21 days, the Methodist brother remaining the same time. After the preaching Sunday morning, June 28, 1896, each of the ten converts as they stood by the water's edge offered to God a brief prayer, whilst those who had been baptized were making their way out of the water, they fervently sang, 'What a friend we have in Jesus.' In the evening the church was organized. All promised to read their Bibles and pray in their homes daily. How the Methodist preacher enjoyed it! He lost two or three nights of sleep during the latter part of the meeting, and after we had organized Sunday evening he came before the church and told them that he had been converted during this meeting and asked to be received for baptism, and after that into the fellowship of the church. He was received, and his baptism set for July 8. This week ends my first year of work here."

In The Home Mission Monthly of August, 1896, Brother Dulin, wrote: "The state as a whole is by no means evangelized. There is not much work done except along the railroads. No one missionary can take care of his own church and also supply all the surrounding country with preaching. The problem will not be solved till we have country preachers who can make their own living and each take care of three or four of these small communities, organizing them into churches, and then do with

but little or no salary. And in advance of these country pastors there must be the country missionary, visiting all these poor people who are unable to support a pastor. This is just one of the hundreds and hundreds of neglected places where precious souls are simply waiting for the gospel but are perishing for the want of it."

Rev. Thomas S. Dulin reported in 1895: 51 weeks; supplied one church and one out-station; preached 128 sermons; organized one church; received 34 members, of whom 31 were baptized; attended 60 prayer meetings; made 619 religious visits; conducted 23 religious meetings, besides those reported; distributed 2 Bibles, and 14,938 pages of tracts; collected \$11.80 for the state convention; \$65.48 for other benevolent objects; \$73.75 for improvements; \$45 for interest on debt; and \$135.50 on salary from the field. In 1896 the church at Grant's Pass made a good healthy growth; 21 new members; 11 by baptism. The church had 44 resident members, 25 non-resident. The Home Mission Society paid two-thirds of the pastor's salary. At Merlin they had only 20 members and no house, and were somewhat discouraged, but one of their members was studying for the ministry and the church was struggling along.

In 1897 there were no reports, except that the brethren at Grant's Pass were discouraged, but Merlin, though small, was encouraged, and they sent messengers, money and home mission offerings to the association. One of the members was a student for the ministry at McMinnville College, Brother D. C. Williams. Rev. E. B. Pace followed Brother Dulin as pastor not only at Grant's Pass, but also at Merlin, and some two or three other mission stations in 1897 and 1898. Berlin had 30 members; the Sunday school attendance averaged 50. But the church suffered much from removals, and also from the need of a house. The chapel car visited Grant's Pass in 1898; the meetings resulted in 40 professions, and a general awakening among all classes. Brother Pace worked diligently, enduring hardship as a good soldier of Jesus Christ. As an illustration of this, when the roads were too muddy for him to use his wheel, he would preach in the morning at Grant's Pass, and walk nearly ten miles to preach at Merlin in the afternoon. But his frame was delicate, and his strength feeble, and at last he was compelled to stop and recuperate, and by the advice of his physician he resigned and sought another climate.

Brother Pace thus describes his work: "Wherever I would go, if the appointment had been well advised, I would almost always be greeted with large congregations, better than could generally be secured in town. And the people were also more ready to receive the gospel than in the towns where they had so many privileges. After preaching in the morning for the Grant's Pass Church I would go out in the afternoon from four to fifteen miles from town and preach at some out-station, returning for the evening service in town. As often as strength and other duties permitted I would go out to points that were too far away to be reached on Sunday

afternoons. With the assistance of a strong bicycle I was enabled to reach out over a great deal of territory and scatter the gospel seed in many directions. During the year my wheel carried me over many hundred miles of rough mountain roads, and gained not a little local celebrity as a missionary bicycle. While I could not but be grateful for the privilege of being able to reach out into as many of these settlements as I did, yet I was oftentimes heartsick at the destitution and my inability to respond to more than a small part of the many calls that would come from every hand for gospel preaching from the fields that were already white for the harvest. Three or four good, strong men could be more than kept busy on this field alone; and this is only one of a score or more of equally needy fields in Oregon. For, with the exception of some of the older and more thickly populated sections of the Willamette Valley, the whole state is, in its religious needs, fairly represented by the conditions of the field described."

Again, Brother Pace shows the needs of Oregon by describing his own field. It is the rich gold-mining district of the extreme southwestern portion of the state, with Grant's Pass, a railroad town of 3000 inhabitants as the center. Eight leading denominations have churches in the town, besides the Salvation Army. The smaller settlements, besides the rural districts are almost wholly without religious privileges, except at rare intervals, and much of this of questionable benefit. For the greater part of the time he was the only Baptist pastor in a large district which extended north and south along the railroad for more than 100 miles, and from the Cascade Divide to the Pacific Ocean on the west, 150 miles. The country is rough and mountainous, with many fertile and thickly populated valleys, and numerous mining and lumbering camps scattered over the mountains. These outlying districts were almost wholly destitute of gospel privileges. From various camps and settlements, people would come for miles to town pleading for some minister to come out and preach to them. They were hungry for the gospel, being almost utterly deprived of true Christian privileges.

The next pastor was Rev. Robert Leslie, coming in 1899. The church made substantial growth under his ministrations. The mission stations are kept up, the women's aid society, the young people's society, and the Sunday school are all flourishing, and the outlook bright with hope (1900).

Rogue River Association

An associational missionary was on the field the most of 1887, 1888 and 1889. He was assisted by the State Board, through the district missionary. The great destitution of the field and the difficulties to be overcome were persistently urged. Much good was accomplished, and as one destitute section was helped a little, others came into view,—more

than men or means could reach. The brethren lifted nobly, but the cry still was, "Come over and help us." In 1890 the report on home missions expressed thankfulness for assistance by the State Board in the support of three pastors on the field, for the dedication of two church edifices, costing \$5,000, and for the conversion of some 70 souls during the year. The state missionary, Rev. C. M. Hill, was commended, and hearty support was pledged to him and the Board. Attention was called to the great destitution in Jackson, Josephine, and Klamath counties, and the Board was petitioned to appoint a district missionary for Southern Oregon alone.

In 1892 two items were urged on the churches: (1) That churches being aided strive for self-support; (2) That every church try to contribute a sum equal to \$1 for each member. The appropriations had been \$900 for a field of eight churches and 414 members, besides about \$250 on the district missionary's work. The contributions were \$92.56. The missionary evangelist for Western Oregon was expected to give about one-fourth of his time to this association. From this time to 1900 there is no mention of any aid either to associational or district missionaries, but each year from two to perhaps six or seven churches with their out-stations were aided. In 1895 the association reported a gain of 120, but in 1900 the total membership is given as 476. In 1900 the Association again urged the State Board to put a district missionary into the field. Among the deaths is noticed that of Sister Prudence Walker of Medford. She was the first adult woman on the Pacific Coast baptized by a Baptist minister, being baptized by Rev. Vincent Snelling into the Yamhill Baptist church in 1846.

In the Home Mission Monthly of March, 1888, Rev. G.W. Black graphically portrays the field comprising the Rogue River and the way to Klamath: "Embraced in the territory which I occupy are the counties of Josephine, Jackson, and Klamath. I am the only minister of our denomination actively engaged in the work, with the exception, probably, of Rev. W. E. Adams at Lakeview, in the extreme southeast portion of the state. Within this territory are the following county seats: Grant's Pass, Jacksonville, Linkville, and Lakeview, and the counties in the same order: Josephine, Jackson, Klamath, and Lake. Of important towns are Grant's Pass, Medford, Ashland. Their populations are from 1,000 to 2,000. Klamath County, fully 7,000 people with a territory as large as Rhode Island, has no minister of our church actively engaged in the work, and is almost entirely without religious influence of any kind. The Southern Pacific R. R. Co. contemplates running a line from Willows, Calif., to Lakeview, in Lake County. This road will run directly through Klamath County, and thus open for settlement a rich grazing and agricultural district, which will be rapidly settled. Linkville, the county seat, containing a population of 700 or 800, has but one church, a Presbyterian,

and the only Sunday school which I discovered in the whole county. Josephine County is almost as destitute of the gospel as is Klamath county. The towns of Waldo and Kirbyville, each containing a population of 250, and surrounded by mining and grazing districts, know nothing save dancing, horse-racing, gambling, and drinking. They have no preaching of any kind. Many young people in these communities have heard no more than one or two sermons, probably, in their whole lives, and of Sunday schools they know nothing. In Josephine County there is but one church house, and that is owned by the Methodist Episcopal church, and located at Grant's Pass. In Klamath County there is but one church house, located at Linkville, owned by the Presbyterians. Now the question that comes to me is, How can you, in view of so much destitution, abandon this field? And yet, how can I hold the field, give my time to the work and go in debt, or let my family suffer? What must I do?"

Eastern Association of Oregon and California. 1881

Oregon churches only are considered here. The Eastern Association of Oregon and California extends some 300 or 350 miles from north to south, and spreads out some 150 or 200 miles from east to west. A large majority of the churches are in California. The Oregon churches are in Lake County and extend from the California line to Sumner Lake, about 120 miles north. Counting licentiates, Oregon has about a half-dozen ministers who are available, at least a part of the time. The association has kept a missionary in the field much of the time since its organization, depending altogether on the churches for his support, and they have been very liberal in this matter. The Oregon churches are all over the country except one or two, and all are practically Landmark. Reports scattering and scanty.

About 100 miles west of Lakeview, near Bonanza, in Klamath County, are several Baptists, and two or three Baptist ministers, who have organized, and preached for three or four little Baptist churches. But the distances are so great on one side, and the mountains so difficult to cross on the other side, and the brethren so very poor, that they have not felt able to represent in any association.

Here is a large and rich field where good work could be accomplished if help could be extended; and most gladly would the brethren welcome some earnest, devoted laborers to this land of promise. More, they would make large sacrifices to assist him. This is indicated by the following action taken in 1900: "Resolved, That we as an association elect a missionary for the ensuing year, who shall take charge of the missionary work of this association, and organize it and carry it on as he sees fit in his own judgement for the salvation of souls, and that he report to the churches of the association each month where he is, what he has accomplished, and such other information as he may think profitable; and that we now

say how much we will give as individuals to his support during the year; that we will find out how much our brethren will give who are not present at this association and report to our missionary. Elected as our missionary for the ensuing year, Rev. P. J. Spoon."

First Lakeview. 1881

In 1887 the work of building a meeting-house at Lakeview was pushed as fast as materials and funds could be secured, and the prospects for an early completion were good when the association met June 1, 1888. In 1887 the church pledged \$60 for missionary work, "whether the missionary labored for that church or not." It has always been self-supporting, though sometimes having regular preaching only once or twice a month. And in employing missionaries, it says it "does not wish to be a party in choosing and sending out a party who will not be supported." None of the members are wealthy. In 1887, the church had a prosperous Sunday school with about 100 pupils; had paid for a building lot and material, \$600; for their pastor, \$310.58; for missions \$50; for other purposes, \$46. In May, 1888, Brother W. E. Adams resigned, and the church was for a while without a pastor. But finally Rev. P. J. Spoon was chosen, and the prospects grew brighter. Among the promising members was Brother S. E. Milam, a young licentiate of marked ability, from Dripping Springs, Texas, in 1887. He was active and zealous. He afterwards moved to Springfield, Oregon, and there was ordained. But the Lakeview church at that time was blessed with workers—Brother Charlton, Brother LeBaron, a licentiate, the Snelling brothers, Sister Adelia Snelling, and others being full of life and interest. Brother Spoon was pastor until 1894, when he moved away. In 1895, Brother L. Myers was ordained, and since then the available records very scanty. In 1899 the church gave \$200 for missions. There are no other items of information except a few general statistics. The other churches north are Paisley, Middle Lake, and Sumner Lake; no reports. There are two or three small churches near Lakeview, mission stations.

Eastern Association of California and Oregon

The field of this association is thus presented in the report of its Committee on Associational Work: "The Eastern Oregon Association covers a large and destitute field; 19,000 square miles being in Malheur and Harney Counties alone, in which there are centers of population such as Ontario, Burns, Harney, Malheur City and valley. . . . We call attention to these fields and want to emphasize the truth that Baptists are doing practically nothing in seeking to win this great field for Christ. We recommend unity of action between the two associations, namely, the Eastern Association and the Grand Ronde, concerning this great field,

in giving the gospel to these destitute communities, villages, and towns." After discussion it was decided that a committee be appointed for the purpose of conferring with the Board of the Grand Ronde Association concerning a "Union of Forces;" that the committee consist of the officers of the association; and further, as to Malheur and Harney Counties, to use the condensed correspondence of Rev. T. S. Dulin and other brethren acquainted with the field.

Its constitution said: "Art X. The association shall annually elect by ballot a missionary, or missionaries, whose salaries shall be at the rate of \$3 per day, paying their own expenses, and they shall labor at such times and places as the board shall direct; the missionary shall be paid for his time in traveling from one place to another, but shall not receive compensation for labors performed at his own instance. Art XI. At each annual meeting the missionary board, consisting of three brethren, the second named being secretary, shall be appointed, whose duty it shall be to take charge of missionary operations within the bounds of the association, supply all vacancies, designate to the missionaries their field of labor, receive quarterly reports from the same, see that funds are raised for their support, and report to the association their doings; also aid weak churches in securing pastoral services."

Under this arrangement associational missionaries had been kept in the field much of the time from the organization until 1887, at that time the "Committee would impress upon the association the urgent demand that exists for the continuance of missionary labors within our bounds, and for the increasing, as much as practicable, our missionary work." But they had "grave difficulties with which to grapple. The greater number of the churches had been organized within the preceding three years. Some of these, by zeal and earnest labor, had already become self-sustaining, but others were weak, and their story comes to our ears as that of children who are famishing for want of bread."

The extent of the territory to be covered presented another difficulty. The field was 300 x 150 miles in size; the average distance between the churches was nearly 30 miles. And these distances will be more seriously considered when the inclemency of the weather in the winter season, the season best adapted for holding revivals, has to be encountered. But the brethren were diligent, ardent, and zealous; though sometimes a little dilatory in meeting the obligations and the committee would have to call on the association to assure the missionary that the "association would pay all its pledges." In 1888 Rev. W. H. Latcurette, representative of the California Baptist Convention and also of the American Baptist Home Mission Society, visited the association, and it voted to co-operate with the State Boards of California and Oregon in mission work, and repealed all parts of the constitution which conflicted with this action.

The association also appointed an Executive Mission Board to adjust the relations between said bodies, and to appoint all missionaries, fix salaries of the same, and to supervise their work. The report of this board in 1889 reads as follows: "That we have received pledges from the churches amounting in the aggregate to about \$225. That immediately after the receipt of said pledges we wrote to Elder A. M. Johnson, of Willows, Calif., asking if he would accept the call of missionary pastor to supply the Alturas church and other neighboring points. At the same time we wrote Rev. W. H. Latourette, Secretary of the California Board, notifying him of our action. To our letter to Brother Johnson we received no reply, and supposed that it failed to reach him. But to our letter to Brother Latourette we received a reply stating in substance that Brother Johnson had been trying to get employment from the Board, and that he was not acceptable, but that he thought the Board could send us a man to do the work, but did not give his name or address. In view of the importance of the trust you had confided to us, we did not deem it advisable to pledge the support of this association to an unknown man. Nor do we think that we could take such action without in no small degree compromising the independence of the association, a thing not contemplated by you in appointing us to take charge of home missions within the bounds of this association. The season then being far spent, we saw no alternative but to seek for a missionary to commence work for us. On meeting with Elder W. E. Adams we succeeded in procuring his services as missionary, directing him to hold a meeting with the church at Lake City, and in the meantime to correspond with the brethren at Alturas and vicinity, and if desired by them to hold meetings with them, and if any churches were revived, or new ones organized to supply them with pastoral aid until the meeting in June. We then notified Elder Latourette of our action and the cause of our sending the missionary, together with his receipt for money received by him; we transmitted the same to Elder Latourette, all of which were promptly returned to us with his letter hereto attached. We have further to report that we wrote the Home Mission Board of Oregon asking aid in the mission work, also asking instructions as to how to proceed to obtain it. In answer we received a letter stating that they would gladly join us in the work and asking if we wished a man sent us, since which we have heard nothing from the Oregon Board. Hence it is our attempts at co-operation with the home boards of California and Oregon have proven a failure, and we believe ever will, unless the churches comprising this association become willing to subordinate themselves to the said home mission boards, at least to the extent that the boards will have the right to select the missionaries placed in the field. And recognizing the right and the ability of the churches through their messengers in an associational capacity to judge of the fitness and the ability of those whom they

would send forth to preach the gospel of the Son of God to a lost people, we earnestly recommend that in the future this association make its own selection of its missionaries from among those known to be not only efficient instruments in winning souls to Christ, but who are sound in doctrine and do not shun to declare the whole counsel of God with boldness, leaving the result with Him." The Associational Board were A. F. Snelling, H. K. Funk, and R. R. Tandy.

This report was adopted. Also the report of the Home Mission Committee, which was as follows: "First, the former manner of missionary work in our association, which was to elect a general missionary and send him out among the churches or wherever he was thought to be needed, does not seem to be a satisfactory plan of operations at present, and the arrangement adopted at our last annual meeting, which was to co-operate with the Home Mission Society of New York, has not given satisfaction. Therefore, your committee would recommend, first, that we dissolve all connection with the Home Mission Society, and that in future we conduct our own missionary work; secondly, that we do not call a general missionary for revival work among the churches, but that we employ a man as missionary pastor, and send him to Alturas and vicinity, and employ others for other places in like manner, if possible."

This plan, with some slight variations in detail, has since been followed, and found reasonably successful. The association has since done its own work, in its way, and under its own control, and has never received any aid in mission work from the Boards of California or Oregon, or from the Home Mission Society of New York (1900).

Malheur and Harney Counties

In Malheur County are three church buildings, one of which is Congregational, and the other two are Methodist. One of the Methodist churches, though in a thickly settled, rich stock region, is almost entirely deserted; the other has preaching every Sunday evening. The Congregational church has been pastorless for about a year. The Methodists are working to build a house at Vale, the county seat. The Baptists are talking of building at Owyhee. This is a choice portion of the entire county and the Baptists are hopefully in the lead. Ontario is the largest town in the county, the main distributing point for several thousand square miles of territory in Southeast Oregon. The churches in this county belong to the South Idaho Association, and it is being worked by the missionary colporter of the American Baptist Publication Society and Rev. T. S. Dulin. The people are progressive, and it will some day be a great country. As a rule, they are wide-awake and energetic. Their great need is the Gospel.

"In Harney County are three churches—two Presbyterians and one Baptist, at Burns, the county seat. Rev. G. W. Black is pastor. A Catholic church is building.

It is refreshing to find earnest, cultivated Christian people away up on the head-waters of these mountain streams. They treat a missionary in a pleasant way that is surprising. After a Sunday morning service in one of these remote settlements, a good brother started around with a hat and received a collection of \$8.85. Three or four missionaries could find plenty to do here. Union county has four people to the square mile. Compared with Malheur and Harney counties, it is 16 to 1. Outside of LaGrande, the great Grand Ronde Valley and adjacent valleys teem with people, having but few Gospel privileges and seldom hearing a sermon from a Baptist minister. The field is ripe. Mormonism is here, aggressive, seizing the industries, buying up farms, settling families, and investing the country with its missionaries. Northward 50 miles beyond the railroad lines lies Wallowa County, rich in stock raising, good farms, church-going people (when they have an opportunity), rapidly growing in population, a dozen towns and no Baptist missionary on the field. In nearly all these places, the missionary is gladly welcomed and has a crowded house to preach to. One is astonished at the absence of denominational feeling in these neglected places. People generally say: "We do not care what denomination comes along, we want the gospel." Yet sprinkling of babies and grown people is very unpopular. Whatever church they join, the great majority insist on being baptized. Pedobaptist ministers have to immerse a great majority of those they receive. And this is what we miss by not having more missionaries on this great field. We need a man for Malheur county, a man for mining camps and untouched towns in Baker County, a missionary for Grand Ronde Valley and vicinity, besides the pastor at LaGrande, and a man for Wallowa County. They need to be men of energy, grace and skill. Good men can be had, but who will furnish the money to support these men while they go forth to battle for the Lord? These fields are largely dependent upon the State Convention and the Home Mission Society, and these in turn on the people who love God and believe in planting Baptist churches."

This covers Eastern Oregon, the Grand Ronde Association being included in the above presentations of the field. Along the lines of the railroad and its branches, the destitution is partially relieved, but the relief is very scanty, after reaching a few miles distant. How can this condition of things be improved upon? (1) Bring out more of our own talent; import less from abroad. Boys raised here are more in accord with their surroundings; they are one with us; their wishes, their hopes, their aspirations are more in harmony with those they come into contact with, than are those of men from abroad. (2) Have more associa-

tional missionaries, and allow the associations to direct their work, and choose their own men. This brings everything in closer touch with the churches, and an increase of interest.

"The General Missionary visited a part of the state never before visited by a General Missionary, Klamath Falls, Silver Lake, Burns, Harney City, Vale, Ontario, and other places along the way. He reports the wickedness and destitution appalling. Saloons, gambling dens, houses of illfame, and other abominations have taken root in this fertile soil, and are bringing forth a dire harvest of corruption and death. In some of these towns there is no religious work of any kind. If we are to be true to our trust in any real sense, we must send forth more men to sow the Word of God and gather the harvest that the divine husbandman has promised shall follow the seed-time. The least we can do is to relieve the pastor at Burns of the care of the John Day Valley by sending a missionary there, in order that he may give needed time to Burns and other nearer and none the less needy fields; and to put a missionary into Malheur county for full time, thus releasing T. S. Dulin to give all his time to his Idaho field."

In the extreme part of Eastern Oregon some aggressive work was done, though mostly by individual brethren in passing occasionally, or possibly at long intervals by an associational missionary. Among these interests was the Silver Lake Baptist church in Lake County, organized with seven members by Rev. W. E. Adams in April, 1887. He reported it to the Eastern Association of California and Oregon, 200 miles distant, but it did not represent, and Brother Adams did not return. In 1889, at a Christmas party in a burning building, 47 persons perished, which ever since has cast a gloom of sadness over the valley. In 1896 the church had a revival under Rev. C. P. Bailey with 18 additions, 17 by baptism, and \$35 was raised for Convention work. About this time Rev. T. H. Hunsaker moved to the place to follow his blacksmith work, and was chosen pastor. The church had 25 members. They offered \$300 a year for a preacher, and an intelligent, wide-awake class of people to sustain him if he could give them reasonable satisfaction. Brother Hunsaker was the pastor in 1900, and doing a good work at that place and vicinity.

In 1887 Revs. S. W. Applegate and T. H. Lydson, general missionary of the Idaho Association, organized two churches in Malheur County, named Bully Creek and Upper Willow, and Brother Applegate preached for them a while. Then Mrs. Desdemona Smith, from Idaho, served these churches for three or four years.

Of her first church, she thus speaks in her report: "I find this a very destitute field. In all this country, from Baker City to the state line, there was not a single preacher until we came (except Brethren Applegate and Lydson). There are valleys and hamlets where there has never been a sermon preached. We preached in Vale, the county seat,

when we came over, which was the first sermon that had been preached in that town. Malheur is quite an old place, and when we were there we found a young lady 17 years old who had never heard a sermon before, and one girl 14 years old who had never seen a Bible. We have succeeded in organizing a Sunday school at this place, and also one five miles above Vale. There are two Baptist churches organized in this part, and we have one in this and Malheur City." In 1888 the church was prosperous, reporting much to be thankful for. Monthly meetings had been maintained during the year, and the church was ready to work for the Master. It expected large results for the future. It had ordained Brother J. C. Smith to the ministry. But Brother and Sister Smith left, and the church had neither pastor nor reports until 1893, when Rev. J. H. Harris was preaching for it, and the prospects brightened. He left and Brother and Sister Smith returned for a short time, but the reports since 1895 are very meager.

Of Mrs. Smith's other field (Upper Willow church) she thus speaks: "From Bully to Upper Willow is 30 miles, and over high and rough roads; the houses are few and far between. It is dangerous to travel in winter; the snow falls deep, and drifts badly. From our last appointment, we were four days making the trip, and it was very perilous. Oh, how I wish we had some strong man for this field. I am not able for these things. This is the rich country. The men are mostly engaged in stock raising. On Upper Willow there is a great deal of wealth represented. People live in nice houses; they have money, and could do much toward building up a church with their means. They begin to feel the need of a church edifice, and I think if we had some good man here there could be much done in that line now."

This church, as well as Bully Creek, united with the First Baptist Association of Idaho, that association being the most convenient to attend. After Brother and Sister Smith left, it had no pastor until Rev. J. M. Harris came in 1893, but the regular meetings were kept up, the brethren were in earnest, and there were some additions. In 1895 Rev. J. L. McConigill was pastor, and the church was longing and praying for a revival. There is no data at hand since 1895, except that in 1900, Rev. T. S. Dulin, passing through this section, found the little church still alive. He held a meeting of eight days, baptized and received two by letter. On his way out (45 miles to Baker City), he broke his bicycle and had to walk twenty miles for help. Brother Dulin labored in this field about nine months.

"While much of the world has heard the gospel, the destitution is appalling. In Eastern Oregon, with thirteen counties, is a population of 125,000, rapidly increasing. The Baptists have twelve ministers, four of them confined to local churches, leaving the evangelization of the great field to eight men, and some of them hampered. Now is the time to

enter these desolate places. The Mormons are sending missionaries by twos, sharp, shrewd men. This great evil must be headed off. What has been said of Eastern Oregon applies to Western Oregon. The convention expends in co-operation with the Home Mission Society \$8,000 in Oregon, \$2,260 of it in Eastern Oregon, \$800 within the bounds of this association."

Rev. L. J. Trumbull also thus speaks of the Eastern Oregon field in 1892: "In all that region between the Cascade Mountains and the Snake River, a tract of country some 300 miles by 200 miles wide, there are 36 Baptist churches and eight settled pastors who give all their time to the work, and one district missionary. Nine men to 60,000 square miles of territory, and more thousands of people! Surely the field, if not the harvest, is great, and the laborers are few. Two things make church and missionary work unusually difficult here. First, the great distances between the churches. On the main line of the Union Pacific railroad (O. R. & N. and Oregon Short Line) from The Dalles to Pendleton, 153 miles, there is no Baptist church; from there not one to LaGrande, 75 miles; from there to Huntington, 100 miles, there are four. Five others are on branch roads, and the remainder scattered through the mountains, canyons, and plains. Often it is two days' travel from the nearest neighbor, making it a matter of time and money to get from one church to another. The second difficulty is that the members are from nearly all parts of the world, and represent every cranky notion of the earth; consequently there is a lack of unity of spirit and labor that is essential to success. Nevertheless God is giving us some tokens of His favor. Our great need under God, is men,—consecrated men,—and more money,—consecrated money,—to sustain them."

In the Home Mission Monthly for May, 1891, Rev. C. M. Hill touches this same question of supplying destitute districts. He says: "We have in our state hundreds of small sections, ranging in population from 100 to 1,000, that are without Baptist preaching. Perhaps in every one of these towns there are people who have been members of Baptist churches. Besides these towns, there are scores and scores of country districts where there are Baptists and those who would be Baptists under proper influences. Yet in many of these neighborhoods a Baptist minister is never heard, and in most of the others a Baptist sermon is heard only occasionally. In many of these places there are feeble churches, that are feeble mainly because they have been unable to support suitable pastors—men that are qualified to cultivate the fields that naturally belong to these churches. These facts convey only a faint idea of the needs of many sections. The country is new, settlements are widely separated, the people are comparatively poor. Not one of numerous pastorless churches could support a pastor without from \$400 to \$600 from the Home Mission Society. The long distance be-

tween churches makes it impossible to link churches together in the support of pastors. Sometimes with us associational missionaries have been employed, the association and the Convention cooperate in their support. A serious objection to this is that the money that naturally flows into the State Convention treasury goes into that of the association. In proportion as this is the case, the convention becomes unable to appropriate for missionary support. If the associations have their missionaries independent of the Convention and the Home Society, the work is divided, and, besides, is not so likely to be successful. For want of proper organization and attention, with us it has been true, such missionaries were rarely supported for a year at a time. And we think we have solved the problem approximately, at least, by the appointment of the district missionary."

It is true that the district missionary helps matters somewhat by curtailing his field of work, but aside from this, among Oregon Baptists, the brethren are neither few nor scattering who regard this idea of "solving the problem" as a mistake, for several very important reasons: (1) Both the appointing power and the directing power are too far remote from the churches, since those on or near the field should know more of its needs and requirements than those at a distance. That the money is diverted from the Convention to the association, even if true, they would reply that there is where it ought to go, as every church or association should direct its own work on its own field. (3) As to the statements that it would lessen the funds of the Convention, and that if the association worked independently it would be hostile to the Convention, neither of these conclusions necessarily follows if the churches are thoroughly instructed as to the duty and importance of missions, and no missionary should be appointed who would not so instruct and urge this duty. Let the Convention aid the association a little, and encourage this work, and also encourage the home talent to do what they can, and it would be co-operation, and it would undoubtedly, when fully understood, make as large a percentage of returns as some of the "strategic points." A little help and encouragement would accomplish much.

Mount Pleasant and Eastern Oregon Associations

Because of internal troubles in Baptist forces of Eastern Oregon, there was a division in 1893. The Mount Pleasant Association, organized in 1868, was the first Baptist association east of the Cascade Mountains. It had some churches in Washington, and, except the church at The Dalles and one or two others a few miles from there, contained at first, in Oregon, all the Baptist churches north of Prineville. A new association of Oregon churches broke off and in October, 1893, organized

The Eastern Oregon Baptist Association, thus throwing all the Mount Pleasant Association into Washington.

The Mount Pleasant Association in 1888 recommended systematic giving and large contributions; that the churches allow their pastors to devote a part of their time to the needy and promising fields adjacent and that every church without regular preaching appoint one of its members to see that services be conducted every Sabbath by Bible readings or otherwise. In 1890 the committee had employed an associational missionary for about four months; he had done good work. The minutes say that "it was inspiring to witness the development of the missionary spirit among the people as contrasted with that of a few previous years." In 1892 the associational board regretted to report that few members of the churches responded to its call, but a missionary had been employed 29 weeks, who gave a statistical report of his labors, in which is found, "Collections, \$288.45; unpaid pledges, \$23; traveling expenses, \$103.31. The board recommended that the association either provide some means of paying the missionary, or cease the associational work entirely." But in 1893 the board employed a missionary at \$50 a month, who labored 10 weeks, and the board reported an indebtedness of \$86.32. Then the association passed a resolution that "no missionary be employed unless the money is in the treasury." (Since 1893 no churches of the association are in Oregon.)

Burns. 1894

With the data at hand there is some doubt as to the exact date of the organization of the First Baptist Church at Burns. A writer in *The Pacific Baptist* of July 21, 1892, claims its organization, but nothing more is heard of it until July, 1894, when another writer claims it, and Rev. C. P. Bailey claims its organization in August, 1894. The place is 150 miles west of Ontario; this latter place on Snake River, and the nearest railroad station, and on the Oregon Short Line. Burns is in Harney County, and about 4,000 feet above sea level. The church, organized with half a dozen members, had reached 21 by January, and in May, 1895, reached 58, and "more a coming."

In December, 1894, Rev. W. H. Gibson of Summerville, Oregon, made a hard and tedious journey to Burns, and is enthusiastic over the kind reception he received. Of course he found traces of our faithful pioneer, Rev. C. P. Bailey, and he also found a faithful little band, every member of which had on the armor and was in active service. Every one led in prayer, and they appeared to enjoy their religion. Brother Gibson was called to the pastorate and sent for his family, which soon arrived, and he says the people apparently vied with each other in showing the most unalloyed kindness, even those who made no pretensions to religion. He could hardly go out without returning

laden with some of the substantial of life. And to add to his pleasure, he found almost the entire community rather predisposed toward the Baptist faith, and evidently waiting to be gathered into the fold. Because of this he hoped to make Burns a focal point from which the word might go out to the entire country. But as Brother Gibson is rather a small man, and the field covers about 20,000 square miles, he thought he would have to spread very thin to reach its limits. Hence he appealed heartily for help, but was determined to press on and do what he could. Especially in those sections which are first settled by irreligious people, there is not much respect paid to the observance of the Sabbath, and Burns was no exception to the rule. Brother Gibson to test this question in the Sunday school called for a vote. There were many of several or of no Christian denominations, but every adult stood up in favor of a strict observance of the Sabbath. The fourth Sunday in March, 1895, Brother Gibson baptized 27 candidates after a series of meetings held by him and Rev. C. P. Bailey, and one sister came 28 miles to be baptized. About the last of May he got "pounded" terribly, so much so that his pantry was full and running over. In June the church came into the Grande Ronde Association, which required a rough drive of 175 miles over very bad roads to reach the place.

In May, 1896, Brother Gibson resigned, and was succeeded soon after by Rev. Arthur Royse. He thus gives a statement of his services: Three Sundays of the month to the church at Burns, but one of these the church gives to Narrows, 30 miles south, each two weeks a night service at Harney, 14 miles away; the fourth Sunday, he gives to Silver Creek, 30 miles distant; means of travel, horseback. Brother Royse and a Presbyterian preacher are the only ministers in the county, and as this is the largest county in the state, and somewhat difficult to get into and fully as hard to get out of, they do not crowd each other at all. There was but one meeting house in the place—a "union house." The Presbyterians bought this, and the Baptists got the use of the courthouse for a while. They also bought an old house for a parsonage.

One very promising field was Drewsey, some 50 miles distant. In 1897 Rev. C. P. Bailey held a ten days meeting at this place, preaching every night and baptizing 13 converts into the Burns church. Quite a number belonging to different churches were reclaimed, several were under conviction, and about 30 converts were claimed in all. But Brother Bailey had to leave. Afterwards Rev. G. W. Black held a meeting and baptized three persons, and a Presbyterian minister and a Methodist minister came and preached one sermon each; otherwise the locality had no preaching. The brethren tried to keep up some kind of meetings, though with great difficulty. From lack of leaders and encouragement, some grew cold or lukewarm; some moved away. Piteous appeals for help brought no response. Yet they prospered as well as

could be expected under the circumstances, with no under-shepherd. The young people were holding together, keeping up a Sunday school, prayer meeting and a young people's meeting with a most tenacious faith holding the fort, with a determination that older and more experienced Christians need not have been ashamed of.

Another station of the Burns church was at Harney, 14 miles distant, where Brother Dulin held some meetings in 1899, baptized some converts and aroused much interest. The same year Rev. G. W. Black went to Burns and stirred the church up to build a meeting house and now it has one of the best locations in the town, and one of the neatest and most comfortable meeting-houses in the county. Brother Black was also pastor in 1900, the last three months in the employ of the Home Mission Society and from the tenor of his letters the work appears to be in a prosperous condition. He thus describes the destitution in all that section: "This is a great destitute field. Harney County, containing over 9,000 square miles, with a population of perhaps 6,000 people and settling up rapidly, has but two evangelical ministers, myself and a Presbyterian. In many sections you can find young men women from 16 to 20 years of age who never heard a sermon in their lives, or attended Sunday school. I am now in a community of farmers to hold a few days' meetings. I am 90 miles from Burns, yet between here and Burns there is but one minister of any kind (Methodist Episcopal) giving his whole time to preaching. He is located in Canyon City, the county-seat of Grant County. Going east from Burns it is 150 miles to a meeting-house, or a minister of any kind; going west, it is 100 miles to a church, house or minister; and going south you would enter Nevada and go perhaps 20 miles before you would clasp hands with a minister of any kind, or see a meeting house. Yet these valleys and plains are settling up with a wide-awake, progressive people, many of them from good homes in the East. If they are to be saved from lives of heedlessness touching the things of God, and often wild dissipations, they must be saved by the gospel of His grace carried by His ambassadors. There are many mothers and fathers in the East who have sons on these plains, in these mountain homes, villages and towns, who need the gospel. The Home Mission Society is doing noble work over these fields of destitution. Our church house in Burns (and without aid from the Home Mission Society it could never have been built) is the nearest in this section. The little church is justly proud of it. We have raised money to buy a bell, hymn books, and plank the sidewalk in front of the church. We have the church neatly painted on the outside. It needs painting on the inside."

Grande Ronde Association

The Grande Ronde Association includes the churches in Oregon east of the Blue Mountains (except LaGrande and Baker City), com-

prising Baker, Union, and Wallowa Counties. It has some three or four available ministers for a part of their time, to supply a destitute field large enough for three times that number of active rustling workmen, and the demands are imperative. The association tried hard and made large sacrifices for the cause, but it could do little for lack of means. Getting little or no help outside of itself, the churches struggled along with once a month preaching; some have not even that. From Baker City to the California line are large settlements, with but one or two Baptist preachers, and these mostly have to give much of their time to secular pursuits to provide for their families.

Of the young people's work they thus speak in 1897: "This world is being shaken as never before by the young people's movement. They are taking the lead in all branches of life,—commercial, political and moral. It cannot be disputed that those churches which have vigorous young people's societies are strongest in other lines of work. No question that there is an appalling dearth of these organizations in our association and we feel that immediate action must be taken to induce the youths of our churches to organize for systematic work. Therefore we recommend that a committee of three, each of whom is a member of some church within the association, be appointed, whose term of office shall be for one year, and whose duty it shall be to confer with our churches with a view of awakening an interest in our young people's societies, said committee to assist in the organization and carrying forward of such societies as far as possible."

LaGrande. 1873

Early in 1873 the church commenced having services every Sunday, and all departments of the church were prosperous. In 1888 special meetings were commenced, continued for several weeks, and deep interest prevailed. There were several converts, and the new converts took hold of the work. The crowd was so large that sometimes it was difficult to secure even standing room. After the special meetings had closed, the church kept up two prayer meetings a week with a crowded house; every week there were baptisms. About 40 were baptized, and the church more than doubled its membership, the total additions being about 50. Rev. G. J. Bramblett and Rev. J. T. Moore assisted several days in the meetings. With such growth the church concluded not to ask further aid from the Home Mission Board, but said it would support itself and also help weaker churches. In the spring of 1889 brethren B. H. Moore and J. C. Newton were licensed. Brother G. T. Ellis was pastor until 1890, and was succeeded by Rev. A. LeRoy. The Sunday school was large, the prayer meetings well attended, and the church active in gospel work. Brother LeRoy's pastorate commenced in September 1890. He held a five week's meeting, with few additions but good interest. It was

thought, however, that the assuming self-support was premature because of the small proportion of contributing members. In 1892 the church claimed the largest membership in the association. Brother LeRoy gave it three-fourths of his time. In April a special meeting of seven weeks' duration was closed; 39 additions, 28 baptisms, 115 present at the convention meeting.

Brother LeRoy resigned in November, 1892, but the church was partially supplied with preaching in 1893 by Rev. L. J. Trumbull. It had some severe trials, but was hoping for the best. In 1894 it helped the East Oregon Baptist Association, refusing to go with the East Oregon Convention, but remained with the State Convention. Rev. Charles A. Rice, from Prescott, Arizona, was the pastor, for about two years. In the fall of 1894 he reported the outlook promising, with a number of baptisms. At that time the church numbered 106, but several were non-residents or lived at a distance, and half its financial strength had removed in two years. The work of the previous year had been largely dismissals and exclusions and getting ready for business. But if old members had gone, new ones had come in or were being trained. The societies were waking up and the outlook improving, though Brother Rice was laboring under the discouragement of a badly located house of worship. The main town, located on the railroad is two miles from the building and not much could be accomplished without a new house built near the center of population. Desiring to leave, Brother Rice resigned the last of August, 1895. Rev. E. A. Leonard was pastor in 1896. He received 22 members into the church, 14 by baptism. He had large congregations, the young people's work well organized, the Sunday school flourishing and a strong trend given to the Baptist cause in the City. In the fall the church moved their house from the old town to the new. Brother Salyer, who succeeded Brother Leonard, stayed only seven months. He was a very bright young man, whom the Lord called from the law in Seattle to preach the gospel, and after doing good work in Washington, he came to Oregon. The cause of his leaving LaGrande is thus told in *The Pacific Baptist*: "He is a temperance lecturer of no mean order. In fact he is the kind of man we need on this coast, and just such a man as will be appreciated in his native Michigan. He would doubtless have remained on the coast had not things turned out as they have in LaGrande. It has been tacitly understood for five years that whoever attempted to move that meeting-house would have to follow Elijah's example after slaying the prophets of Baal, to-wit: to take to the woods. Thus Brother Salyer, after getting the house on rollers, I believe took to the Michigan woods. Yet the old town members seemed quite unanimous this time in having the house go three-quarters of a mile away."

The moving, lots, repairing, painting, etc., cost about \$600, and it

was all provided for in a few minutes after the close of the morning service on the day the house was re-dedicated, December 5, 1896. It stands in the center of population in the new town. It is on a good stone foundation, and has been fully re-fitted on the inside, and all is in perfect harmony in the church's working membership. Rev. T. S. Dulin was called to the pastorate in January, 1898. In February Rev. Gilman Parker, with some other ministers, assisted Brother Dulin in a series of meetings resulting in several additions, a number by baptism. In the fall of 1898 Pastor Dulin was troubled somewhat by Mormon proselyters and their work among the brethren. Several active members died. In February, 1898, Rev. C. P. Bailey held special meetings with the church with good results. Brother Dulin closed his work in October, 1899, to go to Harney and Malheur Counties as district missionary. He had worked hard and done excellent work at LaGrande, but other places called him and he felt it his duty to go.

Brother Dulin thus gives his account of the field a few graphic touches, calling them "hard facts" and "difficulties" which attend his labors: "There is no hiding the fact that the usefulness of the missionaries is greatly hindered by the pinching poverty of the pastorate. Yet the size of the salary has but little influence with them in accepting their places of divine trust." He says the Presbyterian missionaries usually get \$1,000 each, which is perhaps twice the average salaries of the Baptist missionaries. When the doctor's bill of the latter runs up to \$50 with no visible means for its payment; when the missionary must be harassed by bills which must be made to live and must run too long; do without much he needs in the way of books, when his wife must wear herself out in household duties, unable to hire help or take rest or vacation; when these and other similar conditions prevail, and the missionary lies awake all night in prayer and anxiety that he may "provide things honest in the sight of all men" and "have a good report of them that are without," it necessarily follows that the gospel horse would be better able to "draw" if he were better fed and cared for. That "money makes the mare go is as true in missions as in the livery stable." "The saloon, gambling and lawlessness are the Goliaths defying God in Oregon and with them are the theater, the social evil and a dwarfed public opinion, surrounded by a corrupt, vicious, and degenerate childhood. The small towns are all, or nearly all cursed by saloons. Sunday is unknown. Business houses and gambling dens are wide open. These things are an incarnation of that infernal trinity, the world, the flesh, and the devil. The only hope for these places of wickedness is in Christ and the Church; and the mission churches and Christ are depending largely upon the loyal liberality of God's people in the larger churches for the establishment of righteousness in the West." He also speaks of difficulties because of the floating population, "who make an exodus without a Moses before them,

or a Pharaoh behind them;" also of the difficulty of assimilating the heterogeneous elements of the church into a harmonious whole, dividing these into different classes, such as "the extremely loose, doing anything for popularity; the liberal, willing for harmony and charity to yield everything for principle; the conservatives, pious and charitable, holding firmly to the more restricted and conservative views among Baptists as a sacred and divine trust committed to them; and the extremely conservative, declining church fellowship with all Baptists who fellowship any or all of the other classes." How can these be reconciled?

Brother Dulin was followed by Rev. C. R. Lamar, but the interest lagged and in 1900 the church complained of a lack of spirituality and said they were not as united as they ought to be.

Baker City. 1874

In Sept. 1886, Rev. G. H. Brown of Malvern, Iowa, received an appointment from the Home Mission Society for Baker City, and in February reported that he had been holding some very successful meetings; 21 additions. In June he reported 42 additions. A young people's society of Christian Endeavor had been organized, the Sunday school was in a flourishing condition and the prospects were hopeful. Two or three pastors followed at short intervals and in 1890 began the pastorate of Rev. G. T. Ellis, who has been the pastor until now (1900). In 1890-91 the church built a parsonage costing \$1,000 and all indications were favorable for continued prosperity. Brother Ellis held a series of meetings in 1891 assisted by Brother Trumbull, in which there was much interest and the church strengthened. He is regarded as a wise and judicious worker, and painstaking and able preacher, beloved by his people and holds high rank with the citizens; and has much improved the church property.

In July, 1892, the church declined to assist in the organization of the East Oregon Convention, "believing that our mission work could be more economically and successfully carried forward by continued co-operation with the State Convention than by organizing a new convention." Yet in October, 1893, the church helped organize the Eastern Oregon Association on largely the same ground. "The Landmark Question" was an element in leading to these results, one organization being for and the other against the question. In the spring of 1893 Brother Ellis was assisted by Rev. W. A. Lindsay in a protracted meeting of which he speaks as follows: "The church was crowded to its utmost capacity every night during the three weeks that the meetings continued. The church was revived, strengthened and 43 added to the membership, 34 by baptism; 20 were heads of families. We all feel that a brighter day has dawned for the Baptists here. All departments of the church work has been strengthened."

The interest continued after Brother Lindsay left, and Brother Ellis received several more members, and had hopes of a great harvest. In 1895 the church prospered both financially in meeting its obligations, and spiritually in its steady and healthy growth. The first half of 1896 nearly 40 members were added, of whom 20 or more were by baptism. Christians were awakened, prayer meetings were well attended, spiritual life on a much higher plane than before and there was greater activity in church work. In June a Chinaman was baptized, showing good evidence of a thorough conversion. The congregations filled the house and every department of the church was vigorous and prosperous. The prayer meetings numbered about 80 attendants; the B. Y. P. U. 55; the Juniors over 100, with an average attendance of from 60 to 75. In March, 1897 Rev. Gilman Parker assisted Brother Ellis in a protracted meeting of two weeks; 14 additions, 10 by baptism. The first Sunday in February, 1898, Rev. C. P. Bailey began a series of meetings with the church, resulting in 49 additions, mostly by baptism. A writer in *The Pacific Baptist* thus speaks of the further results of the meetings: "The plane of Christian life has been raised in Baker City. One excellent result is seen in the increased zeal of the church at large. Since the last association over 50 have united with the church. All the various societies of the church are planning something for the advancement of the interest of the church. Brother Ellis is very busy looking after those who need spiritual help, and striving to gather in the fruits of the meetings. At a collection taken for the purpose \$60 was raised for mission work." In April, 1898 the attendance of the mid-week prayer meeting was over 100.

On request of the pastor, the church adopted the following plan for ministerial support: "The pastor released the church from all past dues, and also from all obligations to pay him a stated salary, he being willing to take the voluntary contributions of the church and congregation for his support. Envelopes in which to enclose the offering are furnished those who desire to contribute. With fervent hearts, both pastor and people offer prayers to God to care for his ministers as he careth for the sparrows. We have been acting on this plan for three weeks, and the average receipts exceed the former receipts. It brings the people near God and the apostolic practices. The church released all who had pledges from their obligations and no one is asked to pledge even a dollar for the support of the ministry." Further, Brother Ellis would not receive any money for his support that was raised by suppers, festivals, or concerts. Nor would he ask anyone for anything, and he requested the church to cease its efforts in soliciting aid for his maintenance, rather urging them to look to God for personal conviction and loving obedience on this question. He thinks this course will result in larger gifts from the church, will prove a spiritual uplift to the peo-

ple, and will spur the denomination at large to return to the fundamental principles of apostolic giving.

The church was surely growing, and there were regular accessions at almost every meeting. Its membership had increased to 250. In the fall of 1898 the church enlarged its meeting house by setting the side wall out 16 feet and building in so that it was ready for use in January, 1899. In this work, as in all the other expenses of the church, the free-will offering plan was carried out, and there were to be no debts. A statement of the need and perhaps a suggestion or two were made; that was all. The Lord was trusted for it all; the work was commenced; and with the offerings of work, material and money the building was soon enlarged to a greater seating capacity by one-half than before, and the property increased in value \$1,500. This also included a lecture room at the rear, 20 x 50 feet, built in 1899. The church is not wealthy, but this was the result of faithful prayer, and earnest effort. Enlarged contributions flowed into the treasury. More than double the usual amount of money being received. A new organ was purchased by the B. Y. P. U. Society. The Sunday school bought the pulpit furniture at a cost of \$52, and when done there was money in the treasury to paint the building. Soon after Rev. C. P. Bailey held another series of meetings with the church; 22 additions. In 1900 the church said it was greatly exercised in soul over the destitution in the surrounding country, especially Sumpter and adjoining camps. Brother Ellis was hoping that they would have to build more meeting house to accommodate his congregation.

Here too we have a good church. A writer in *The Pacific Baptist* says, "No doubt it resembles the church at Philippi, which Paul evidently considered a model church." Perhaps it may in some respects. All its surroundings are cheerful and attractive. Its congregations and management are cordial and inviting. Its policy shows its faith and trust in God. Pastor Ellis says, "I think I have one of the best churches in the state." And his people think they have the best pastor in the state. When Brother Ellis entered upon this work in June, 1890, he found the church much discouraged, many of its members looking upon the cause here as a forlorn hope. But by patient and wise management, with great reliance upon God, and considerable self-sacrifice, he has built up the church from 89 to 250 members, and nearly all these active resident members and all devotedly attached to the pastor. He has largely improved the church property and increased its value, and raised the Baptist influence and standard in the community, until it ranks among the first religious influences of the city. These were years of steady growth, no sudden upheaval from unusual causes, or questionable devices. The finances of the church are in excellent condition. The voluntary offering plan is still followed. When it was first proposed, the church was both surprised and pleased, but some feared that the pastor was doing an

unwise thing for himself. But it was finally adopted and for the two years he has received a better support than ever before. The money comes voluntarily as from the Lord and with remarkable regularity, though some months are better than others. All the departments of work have been persistently maintained. Large congregations attend the preaching. Accessions are frequent. Yet the pastor is no sensationalist. He preaches the old-fashioned truths of God's Word, enforced by argument and illustration from the Word itself. This is a loving and practical man. The great object in his preaching is to lift up the Lord Jesus as the Savior of man and the pattern of a Christian life. The church has been self-supporting since 1893. It contributes regularly to missions, and taken as a whole, it is one of the most efficient and aggressive churches in the state.

Brother Ellis as born in Vermont, and ordained in Michigan, where he was pastor for ten and a half years before he came to Oregon. His wife, though not in robust health for several years, has ever been a great help to him, while their only child, a young man, is an active member of the church and the young people's society.

North Powder. 1881. (Bethel)

Rev. E. P. Waltz continued as pastor until 1900. In February, 1888, assisted by Rev. J. T. Moore, of Elgin, he held a protracted meeting, with 29 baptisms and several other additions. The church established a mission about five miles distant, and built a meeting-house, completing it in 1889; seating 200. In 1890 the church felt heavily the loss of 20 members by removals. It had two Sunday schools. Brother F. O. Bryant licensed to preach. In 1891 a protracted meeting was held with six additions. In connection with the Haines Church, it was sustaining a pastor without help from the board. In 1893 it was reported as having the most prosperous year in its history. It had a gracious revival conducted by Rev. C. P. Bailey, with about 50 conversions. In 1894 the brethren were somewhat discouraged; had preaching half the time. In 1895 Brother Waltz reported: "Years of labor, 14; baptized, 92." No further reports until 1897, when the church was in a better spiritual condition than for several years before. No later reports.

Enterprise. 1888

Located at Enterprise, the county seat of Wallowa County; organized with 14 members by Rev. W. H. Black, July 29, 1888. The church voted at once to build at Enterprise and the house was dedicated September 29, 1889, with a heavy debt over it. The church came into the Grand Ronde Association in 1889 and the next winter Brother J. P. Thomas was licensed to preach. January 1, 1890, Brother Black resigned, and for the next year or two the church depended on supplies.

Early in 1891 the church had "a grand revival" under Pastor J. T. Moore, assisted by Rev. L. J. Trumbull, but a big debt troubled it very seriously and Brother Moore resigned. Yet it bought a parsonage and adopted a systematic method of contributions and was making strong efforts to remove the difficulties. The membership then numbered over 70, but removals soon reduced it to about 60. The brethren felt encouraged from the fact that their membership had been largely increased during the spring meetings, some 45 having united with the church, 36 by baptism. After May 1, 1891, the church had no regular pastor, though the district missionary, Rev. L. J. Trumbull, supplied it once a month until the association met in 1892. The church was compelled to sell its house for \$1,500, with the privilege of redeeming it in three years. The same year the church was invited to assist in the organization of what was first called "The East Oregon Convention," but declined, not considering two state conventions necessary in Oregon at this time. Besides, the project was by many looked upon with disfavor. In 1893 the church had a revival under the preaching of Rev. C. P. Bailey, with several additions. Rev. W. S. Cook was pastor, but he stayed only about a year. In 1894 the church was trying hard to redeem its house. In 1895 the church had no regular preaching much of the time, but kept up its regular covenant meetings, and had a flourishing Sunday school. Rev. R. Y. Blalock accepted the pastorate for one-half his time. In 1897 the ladies' aid society was prosperous and the covenant meetings good, but the church property was lost, as they could not redeem it. This is the last mention of the church in the minutes, and no reliable data concerning it is at hand. Enterprise is a stirring town, a County Seat and of sufficient importance to justify labor there, but at present (1900) our missionaries and boards do not look upon it with much favor. There has been no Baptist preaching there for a year.

A writer in one of our local papers tells why the church lost its house: "When the property was acquired, times in Wallowa County were prosperous and the future hopeful, and in view of that future, a house costing between \$3,000 and \$4,000 was built. At the time of dedication all indebtedness, except \$300 from the Home Mission Society, and about \$100 assumed by the trustees, was provided for by pledges. Two years of almost total failure of crops and consequent depression in business prevented these obligations being met. The boom went down, interest constantly accumulated at the rate of 12 and 15 per cent. per annum. One brother became involved to the extent of several hundred dollars through assisting Brother Black to build the parsonage; this was then bought by the church to save him, and the high tide of debt reached \$1,726 exclusive of the \$300 owed to the Home Mission Society. To meet this desperate condition, the church was sold to the Presbyterians for \$1,500 cash, of which \$600 was returned to the Home Mission

Society, to pay off their gift, bond and mortgage, of \$300 each, and the remaining \$900 was paid on the debt, leaving still due \$825. There still remained the parsonage, three lots of land, and considerable unpaid subscriptions. It was hoped that the parsonage, which the builder claimed cost him \$900, might be sold, and enough subscriptions collected to cancel all indebtedness, and the brethren, who had the joint use of the house for three years, might at the end of that time redeem the building. The favorable points of the sale were: it stopped interest on \$1,200, it reserved the use of the house for every alternate Sunday, and it provided by a bond for the buying back, at the end of the time, for the original sale price of \$1,500. The unfavorable points were: it deprived the Baptists of the use of the house for one-half of the time during that period, and shut them out forever unless redeemed at the end thereof. No Solomon is needed to draw the moral.

Cove. 1867

In 1897 a protracted meeting of eight days was held with the Cove Church and one of the preachers says that "during that time we had snow and mud, two lodge meetings, two literary meetings, one candy pulling, one public dance; three young ladies surrounded the preacher on the street and tried to sell him a ticket to the dance; the Campbellite preacher residing at Cove boarded the train, ran off 30 miles and sent a challenge back proposing to meet the preacher in a public debate." All this took place at Cove within the eight days. It goes to show that either for some cause the leaders of the meeting were very unpopular with the general community, or that Cove is a rustling town for a small place. Brother Holloman was pastor in 1893 and 1899. In 1899 they said they had nothing to discourage them. There had been a few additions and the church bought a new organ. The outlook was hopeful. The name has since been changed to Calvary. The Grand Ronde Valley is one of the most beautiful valleys to be found anywhere, and the Cove is the garden spot of this valley.

Haines. 1886

Rev. E. P. Waltz was pastor of this church until 1891. The winter of 1886-7 the church had a good revival. The church had two good Sunday schools and preaching two Sundays in each month. The meetings were well attended, but they were in great need of a house of worship. There were eight baptisms in 1889 and three lots were secured for a meeting house. The prospects were encouraging, especially in their two Sunday schools. In 1891 the church completed a neat house of worship costing \$2,248. Brother J. E. Horn was ordained on the day of dedication. Rev. C. P. Bailey assisted Pastor Waltz

in a revival meeting; 42 baptisms. In 1892 the church went into the Eastern Oregon Convention. Brother Waltz resigned; Brother Horn was chosen for three-fourths of his time. The church continued to prosper for three years and a half, but owing to sickness, either of himself or in the family, in 1895 Brother Horn resigned. The same year Rev. E. P. Waltz and W. H. Shearman held protracted meetings; 27 baptisms. The meeting was continued by Rev. W. S. Cook, with 20 more conversions. The membership nearly doubled and the whole town was deeply moved. In July, 1896, Rev. C. W. Holloman, lately from Louisville, Kentucky, was secured and is the present pastor (1900). The church prospered under his care, and the outlook is encouraging. In a recent series of meetings, 17 conversions were reported.

Grand Ronde Association

The Grand Ronde Association showed much zeal in missionary work. In 1889 there were 88 baptisms. There was a steady increase and all the churches were healthy. In 1890 four young men had the ministry in view for their life work. A general missionary was recommended to enter and develop the large and promising fields; hearty co-operation with the American Baptist Home Mission Society and the Oregon Board was pledged; the state missionary was invited to visit the churches at his earliest convenience, and while helping in the work, to secure pledges also for the support and enlargement of the missionary work in the association. In 1892 the baptisms were more than the net increase, being 95. Unlike many of our associations, its growth was not largely from Baptists moving in from other localities. The same year, by a vote of 24 to 18, the association agreed to assist in organizing the East Oregon Baptist Convention. In 1893 it rejoiced over an increase of 126 baptisms. The same year the state board presented their "New Plan" for the association to consider. This was the same plan for a committee to advise, recommend, and collect funds, as has been noticed. The associational board "most respectfully reported, that we are in co-operation and hearty sympathy with the Convention of East Oregon; that we are not disposed to consider any proposition for co-operation with any other convention." And although that Eastern Oregon Convention has come to nought, yet at this time (1900) the Grand Ronde Association has not come back to the State Convention. But the change caused some irregularities in mission work, and although the churches contributed liberally as ever, there was much complaint that the results were not as expected. Sometimes it was difficult to tell where all the money went; but in 1900 the home mission board says: "Our district work by conventions and associations had not been what we hoped for one year ago, yet we thank God for his mercy and blessings upon the work, notwithstanding the small efforts put forth by our people. We are pleased to

note in the letters from a number of our churches, urgent requests for an associational missionary within the bounds of this association. We believe this to be the most important of all the work of our churches at present time." The great destitution of some of the fields is then urged, and the board adds: "We insist that associational missions be talked and agitated in all our churches, until ample means are contributed to keep one man, if possible two good men in the field, spreading the gospel in these destitute places during the year."

In 1890 Rev. C. M. Hill thus speaks of this field: "There is a beautiful country, rapidly filling up and only two men in the whole association giving their entire time to the work. Here are four churches needing missionary pastors. Two of these churches have houses which the Home Mission Society helped to build. In both the other towns houses could be erected, if we had good men to take hold of the work. We need for this field at least three men."

Elgin. 1886

In 1887 Rev. J. T. Moore was chosen pastor, and served until the summer of 1891, excepting 1890, when Rev. I. F. Weaver was a supply for a short time. Brother Moore was from Missouri, ordained in 1881, educated at William Jewell College, and came to Oregon in 1886, stopping a while near Baker City. The Home Mission Society aided him at Elgin and vicinity. A meeting house was built and dedicated September 11, 1887. In November a protracted meeting was held; 17 additions. The Sunday school was prosperous. In 1891 Brother Moore resigned. There were only occasional supplies until 1896, and the church was much discouraged. In 1896 Rev. I. F. Weaver died; this was a serious loss to the church. No pastor, but harmony and peace prevailed.

Rev. W. J. Haskell was pastor in 1897, and Rev. C. W. Holloman in 1899 and 1900, and the outlook was brighter.

Eastern Oregon Baptist Association. 1894

(Name changed to Umatilla Baptist Association.)

Eastern Oregon Association comprises the churches in Oregon, between the Middle Oregon Association at LaGrande and Baker City; also the churches at Burns and Owyhee, in Harney and Malheur Counties. If its field extends as it claims, it covers over 20,000 square miles and nearly all is destitute. In fact, there is plenty of room for ten active men, where there is not one. This country is rapidly settling up; large valleys with towns springing up are untouched; the churches are all in the towns or villages, and mostly anti-Landmark. They have all been helped by the Home Mission Society, but the association has never had an associational missionary. The Eastern Oregon Association ap-

proved and reports to the State Board and the American Baptist Home Mission Society. In 1899 the dangers from Mormonism were urgently presented. In 1900 all the churches in the association, except one, were aided by the State Board; 26 baptisms were reported.

The association, which was organized at Pendleton, was the result of sharp and bitter contention, in which the Landmark question was the chief element. The early Baptists of Eastern Oregon as a general thing were Landmarkers, but later, in the Mount Pleasant Association especially, new settlers, both ministers and laymen, had made a change in the membership and friction arose. Many of the newcomers were anti-Landmarkers. These wanted changes; the contention waxed fierce on both sides, and the result was the organization of the East Oregon Convention.

Weston. 1866

The First Baptist Church of Weston was the first in Eastern Oregon, and was organized March 19, 1866, by Rev. J. Cummings, who preached for it irregularly twenty years or more. Then Rev. C. A. Wooddy was pastor of the church until July, 1887. In May Brother W. L. German was licensed. In October, 1887, Rev. J. A. Slover was called to the pastorate and one-half his salary asked of the Home Mission Society, but this was not secured; Brother Slover did not accept, and the church was eight months without a pastor. But Brother March served it as a supply. Rev. A. J. Hunsaker was chosen pastor, and stayed a year. Rev. J. B. Foster succeeded him until late in 1891, when he resigned. In January 1890, a protracted meeting was held with good results. In 1891 the church says, "The burden of the work rests upon a few, but we are not discouraged, for the work is the Lord's and we are His servants for Jesus sake." In 1892 the church sustained a heavy loss in the death of Deacon James T. Downing. He was born in Canada in 1839, came to Illinois, then to Oregon in 1862. He lived awhile in the Willamette Valley, but finally settled near Weston. He left to his family the memory of a sainted life, to his church a legacy,—the interest to be perpetually used as needed,—and the memory of a brother ever faithful to his covenant obligations. Rev. E. Stillwell was pastor for a time, followed by Rev. E. A. Leonard. The congregations were good, the outlook encouraging. Rev. W. H. Pruett supplied the church the most of the time in 1894. Another strong pillar died that year, Deacon J. H. Morgan, earnest, steadfast, and reliable. When the association divided because of the Eastern Oregon Convention trouble, the Weston church went with the Eastern Oregon Association. In 1899 the church sold its property to buy a better location and for a better property. The Home Mission Society was aiding the church. Pastor Hargreaves, in a letter to the Home Mission Society, thus speaks of its aid: "The work of your society has become more familiar to the people

and is correspondingly better appreciated. They now know you live to help the churches. This is a very poor church. Only one man has more than a bare living. He owns over 400 acres of good land, but is in debt \$5,000. If you could see the efforts put forth by our people you would be touched. If you could know the blessings these self-denials bring them you would be made glad." The work at the close of 1900 was moving along nicely. Some new members were received, Sunday school growing, societies flourishing, and a half-dozen helpers were busy as bees and doing good work. "We face the new century hopefully," says Brother Hargreaves.

Helix. 1893

Failing health compelled Rev. W. H. Pruett to relinquish the Pleasant Valley field, but in 1892 the church at Adams made it a mission point, and their pastor preached for it one Sunday evening in each month. One or two valuable members moved in and joined by letter; others in the vicinity talked of uniting, and the prospects brightened so perceptibly, that on March 10, 1893, Revs. L. J. Trumbull and E. A. Leonard re-organized the church at Helix with five members, calling it the First Baptist Church of Helix. The members were spoken of as excellent material, and the opportunity good for future growth and usefulness. In October, 1893, the church helped to organize the Eastern Oregon Baptist Association. In 1895 Brother R. E. Storey, a licentiate, teaching at Adams, established an appointment at Helix; he was a very earnest, devout, and efficient worker. In December, W. T. Fellows held a series of meetings resulting in seven additions. In the winter of 1896 Rev. Gilman Parker held some special meetings in Helix, resulting in ten or twelve conversions, and a collection for the convention work of nearly \$40. In 1897 and 1898, the church built a small meeting-house valued at \$600 and seating 150 persons. Rev. C. H. McKee was pastor. The house was dedicated December 4, 1898, and all was paid for before dedicating. Contributions aggregating \$140 were raised by the Adams, Athena and Pendleton churches, and two nice chandeliers were presented by the Baker City church. All the rest was raised by the Helix church, which numbered only eight resident members. They also raised for other benevolent work during the year nearly \$100. The members joined with the Adams church in calling Rev. F. C. Stannard to the pastorate, and the churches prospered under his ministrations. In March 1900, he was assisted by Miss Millspaugh in a very profitable meeting. In the fall, Brother Stannard reported more baptisms than any other mission field in the Convention, and the outlook was very encouraging. Helix is a station on branch of the O. R. & N. R. R., about 18 miles from Pendleton, and 10 miles from Athena and Adams. It is an important shipping point, surrounded by a fine farming country, wheat the principal product. The religious sentiment is good, the congregations large

and attentive. Although the church yet is weak and but few, it has large hopes and the best of material,—consecrated and willing to labor for God.

Adams. 1884

A brick meeting house, 40 x 28, with 15 foot walls, was built by this church and dedicated March 13, 1887, the Home Mission Society donating \$300. Brother C. A. Wooddy served the church a year. In 1887 Rev. J. A. Slover was called to the pastorate, and aid was asked of the mission board, but not secured. The main support of the church was Brother J. M. Walker, who was always ready for any good work. Rev. A. J. Hunsaker was chosen pastor in 1888, and served the church a year, when he resigned and was followed by Rev. D. C. Ellis, he giving one-fourth of his time to Athena, and one-fourth to Helix. He resigned in the fall of 1891, and the church was about a year without a pastor. The fact that the majority of the members lived some distance from the church made it difficult to carry on all lines of work as thoroughly as was desired, but the members were faithful and united and did the best they could in the circumstances. Among the leading members was Brother J. F. Adams, who came to Oregon a young man, having been a member of a Baptist church in Maine. He taught school awhile in Southern Oregon and, being prudent and careful, prospered, locating on a farm in Umatilla County. In the summer of 1889 Rev. A. J. Hunsaker, pastor at Weston, held a protracted meeting in his neighborhood and the old spark, long dormant, revived and Brother Adams openly owned his Savior and united with the Baptist church. His wife was a Methodist and superintendent of the Methodist Sunday school, but after awhile she followed him into the Baptist church and became one of its strongest supporters, both locally and in the general work. Later, in order to educate their children, they moved to McMinnville, where in 1899 Brother Adams died; he was buried at Walla Walla, Wash., where his widow was still living in 1909.

In 1892 Rev. E. Stilwell was chosen pastor, followed by Rev. E. A. Fellows, a licentiate from McMinnville College, in the fall of 1894; on February 12, 1895, he was ordained. After his ordination he baptized 12 candidates. The good work continued through the summer with other additions, some 20 or more being baptized during the year. In August, 1895, Brother Fellows left to finish his education at Brown University, Rhode Island. Rev. C. H. McKee was the next pastor, and his work was encouraging. He also preached for Athena, Weston and Helix, as did Brother Fellows. Brother McKee thus speaks of his field, and also of a visit of Rev. Gallahorn, a travelling evangelist: "At Adams the ground is practically held by the Baptists. The Lord wonderfully blessed Brother Gallahorn in his labors. There were 22 conversions, and 15 added to the church, ranging in age from eight to 75

years. Adams now has the strongest working force of any Baptist church in Umatilla county. Some incidents of this meeting are named. The superintendent of the Methodist Sunday school (not a professed Christian), was converted and joined the Baptist church, was baptized, and is now the superintendent of the Baptist Sunday school. Two of her daughters also were converted and united with the Baptist church. A young man, about 21 years old, leader of the 'worldly wild,' and the dancing master of the town, were the only ones to stand for prayer on Sunday night, December 5. Monday night following, the young man attempted to 'beat a ride' to Walla Walla on the brakes of a passenger train. Two tramps were already on the brakes. In the darkness he could not see them, so attempting to swing himself on the brakes, he fell backward and was crushed by the train. So serious were his injuries that he lived only a few hours. Later in the week the dancing master was happily converted and baptized. One night fully 100 came forward and gave Brother Gallahorn their hand, thus expressing their interest in the meetings."

In April, 1898, Brother McKee moved to Idaho, and the church was pastorless for awhile. Late in the fall of 1899, Frank C. Stannard, also a McMinnville student, was called to the pastorate, and on February 9, 1900, was ordained. Brother Stannard's work began most encouragingly both at Adams and also at Helix. Several were baptized at Adams, and special meetings were begun at Helix.

Brother Stannard has gained the hearts of his people and being young, zealous, active, wide-awake, and wholly consecrated to his work, he bids fair for doing a glorious work at Adams and the surrounding country.

Athena

The brethren commenced preparing to build with encouraging prospects. Brother Ellis resigned, and on January 1, 1892, Rev. E. Stillwell was chosen pastor. On Jan. 17 the new house was dedicated. The cost was about \$2,000; \$250 was raised at the dedication. The pastor was a live man, a good preacher, a successful organizer, and held in high esteem by all the churches, with a noble band of brethren and sisters to sustain him. He resigned in the fall and was succeeded January 1, 1893, by Rev. E. A. Leonard, whose work was very promising. The house seats, with chairs, from 175 to 200; no debt, except \$300 donated by the Home Mission Society; built and furnished by 13 poor members and their friends. In 1893 the church helped organize the Eastern Oregon Association. Rev. E. A. Leonard resigned December 31, 1893, and the church had no regular pastor for some time. The Campbellites numbered 275; Methodists 60; and the Baptists, aside from the pastor's family, 12 resident members. Of these, seven were sisters and five of the sisters had unconverted husbands. Besides, the citizens of

Athena were not church-going people. They were largely given over to allurements of the world; last, but not least, is the saying of our Oregon preacher: "Where the Campbellites have such a run as here at Athena, it takes about five years of summer-fallowing before anything can be accomplished." Rev. M. Bramblet was pastor in 1899, did a good work, although it was hindered for a time by the prevalence of diphtheria. Rev. R. Hargreaves succeeded him in 1900, and is now the pastor, with encouraging prospects.

Rev. L. S. Livermore remained only until April, 1887. The floating character of the population was a very discouraging feature with the Pendleton church. Some of the best helpers and families moved away as in many churches. The removals were more than the additions, hence arose the difficulty in supporting a pastor. In August, 1887, Rev. G. D. Downey of Miles City, Montana, accepted the pastorate and commenced his labors in November, 1887. The Sunday school and prayer meeting had been kept up and Brother Downey found a working church ready for him. He said the attendance and interest manifested were good, the prospects for efficient work bright. The plan of weekly offerings had been adopted and while there was no general awakening, the indications of an ingathering of souls were encouraging. Brother Downey resigned in 1890, and was followed by Rev. W. A. C. Rowse until 1891. That year the church made a good showing for contributions, the total amount being over \$700. In 1892 Rev. J. C. Douglas became pastor, serving until 1896. In 1894-5, owing to the removals, Brother Douglas said he preached almost to a new congregation ever year, but he was doing a good work in this important field. The beneficence of the church had been brought up to a high standard. He boasted of having the largest junior societies among our mission churches and in the fall had a very encouraging revival, Evangelist Appel assisting him in a series of meetings. He also made several visits to neighboring churches, preaching for them, and aiding them in obtaining pastors. All the prospects before the church for harmony and growth were bright. In October, 1896, Brother Douglas resigned. He was a faithful pastor, and identified himself fully and helpfully with all our work in that part of the state. During his pastorate 56 had united with the church, 28 by baptism, and with a shifting population the net gain was 25. The value of the property had been largely improved by additions, and the plane of Christian labor had been elevated by his exertions. He was well intrenched in the hearts of his people, and in the esteem of the community.

The next pastor was a disappointment. He threw down all Scriptural fences, denied the Baptist faith, and then publicly renounced all evangelical connection and went to the Unitarians. Rev. W. B. Pope from Washington followed him, but on account of poor health stayed but six months. The church was in a very low condition, but he put up

the fences and gathered up the stones and made a highway for the people and built up large congregations. Pendleton was a county seat with about 4,000 inhabitants and the Baptists well and centrally located, but the town was considered one of the hardest fields in the state. It was said by some that there were only two main roads in Eastern Oregon—one to heaven and the other to Pendleton. Rev. T. M. Patterson, from Lakeport, Calif., is the present pastor (1900). In the fall, Rev. H. B. Turner of Walla Walla assisted him in a protracted meeting; 21 additions. The pastor speaks highly of Brother Turner. Rev. C. P. Bailey also assisted in a meeting with good results. Brother Patterson is well liked and gaining in influence, and in the affection of the church and people, because of his quiet and unassuming ways and earnest presentation of the truth. The year 1900 is called one of the best years in the history of the church and the outlook is very encouraging.

District Missionary Work in Eastern Oregon

Rev. C. P. Bailey in 1898 gave 52 weeks; traveled 3,576 miles; visited 27 churches and destitute fields; preached 345 sermons and addresses; made 390 religious visits; counseled with 12 churches; organized two churches and three Sunday schools; wrote 47 letters; conducted many revival meetings; reported 75 conversions and 73 baptisms; raised \$500 for the Convention and \$2,000 for other purposes. In 1899, Brother Bailey as usual did an immense work. He was unceasing in his labor, and exceedingly successful. Through his faithful services he conserved the interests of the Convention, and furthered the progress of the Lord's kingdom. He gave 52 weeks, preached 327 sermons and addresses; attended and took part in our State Convention and two associational meetings; traveled 3,000 miles; wrote many letters; made 340 religious visits; received into churches 74 members; 34 by baptism, and raised \$137.50 for the Convention and \$212 for other objects. The Convention said that "the work of Brethren C. P. Bailey and John F. Day should be continued; and we believe that the appointment of other associational missionaries is desirable and would be most profitable to our work."

Middle Oregon Association

From the Eastern Association we turn to the Middle Oregon Association. "This is a large section, well settled and very destitute. There are five or six counties in this portion of the state that have not more than three men giving their entire time to the interests of our work in that vast region. Here are large towns and small ones, rich farming communities and scattered settlements, without any Baptist minister, and many without any preaching of any kind. We greatly need for this section a missionary evangelist and two missionary pastors. And the

men can be found. Within one year scores of men have written saying they were willing to come and do mission work. We have not the money at our disposal to take up this important work. Our only hope for these fields or of holding our own with other denominations, of keeping pace with the material progress with this part of the state is that the Home Mission Society will generously increase its already liberal appropriation to Oregon. Ours is a Macedonian cry."

And Brother C. R. Lamar thus speaks of his labors on a part of this same field: "The last quarter has been a busy one for me. We have built a parsonage which cost, all told, about \$600. Of course I had to give my time and attention to it. Fossil, having become county seat of the new county (Wheeler), it is building up quite fast; and rent being so high the parsonage was needed very badly. When we got our house completed we found we were in debt—\$135. At church last night I raised \$85 to be paid during the year. I have been on this field since the 1st of August, 1898, and just begin to realize what a great missionary field it is; south of me it is fifty miles to the nearest church, and that church without a pastor. In fact, I don't know of a Baptist minister in any direction within a hundred miles. Little towns are springing up all over this Eastern Oregon country without the gospel. I have been solicited to come and preach in neighborhoods for fifty miles, but cannot reach all the points. There are boys and girls in this section sixteen years old that never were in a church or heard a sermon. A mother, who had been raised a Christian, since coming to this western county had been deprived of church privileges. Her little boy of six years, hearing her speak of a minister, often asked what a minister looked like, and a short time ago, as a minister passing by dropped in and made himself known, the mother, with sobs, said to her boy, "This is a minister." The little fellow stared as though he could hardly believe it. The gospel cry comes from many quarters. Come over and help us."

The Middle Oregon Association includes all the churches between the Cascade Mountains and Heppner, and between the Columbia River and Prineville; a field about 200 miles square. Three or four churches are in towns, the others in the country. The great majority of the brethren are poor, have had little help, but have kept an associational missionary employed much of the time, being lately assisted some by the Home Mission Society. This association has as large a percentage of active workers as any in Oregon. It is decidedly Landmark. The Middle Oregon Academy is located in this association.

It is everywhere conceded that our state is just entering on a period of unexampled prosperity. This is a damp climate, and moss grows everywhere, and it has been hinted that this is the original home of the now famous moss-back. It is certainly true that Oregon has made haste slowly. There have been booms to the north, booms to the south, and booms to the east, and at last there are premonitions that there are booms

in our midst. Railroad and real estate movements are frequent, and important just now. Everything bids fair for a season of great material growth. And the condition of things here set forth can be paralleled in several parts of the state. What are we doing to keep up with the rush?

In 1888 the Middle Oregon Association had a missionary in the field for six and one-fourth months, with \$50 aid from the State Board. The destitution was very great. The association helped organize the East Oregon Convention in 1893. But little or nothing was done for mission work from 1888 to 1895, the question of ministerial support taking the lead. In 1895 \$200 was raised for an associational missionary, a mission board was chosen and steps taken to secure a missionary. Prior to this nearly all the work was the voluntary labor of two or three of the ministers, all poor. Hence ministerial support was really a serious question.

The report of the committee in 1895 is unique: "Paul commands Timothy, the pastor of the Baptist church at Ephesus, to give himself wholly to reading, study, meditation, and that the soldier does not entangle himself with the affairs of this life. But he must live; therefore he also tells the church at Corinth that the mouth of the ox must not be muzzled while he treads the corn. Then to open the way for the churches to support their pastors in the easiest and most complete way, he commands us to lay by in store, every first day of the week, according as God prospered us. For our own encouragement, the Lord promises to bless those who will contribute to the support of His own chosen ministers in financial things, and assures us if we seek first the Kingdom of God, all necessary things shall be added. This the Lord illustrates in the case of the woman who first gave Elijah a cake from her handful of meal and was fully cared for afterward. Then through the prophet Jeremiah, we are warned against building up our house by unpaid-for labor, lest a divine curse rest upon us. All of which is respectfully submitted."

In 1896 the following action was taken: "Resolved, that we recognize the independent right of churches to co-operate where they please." The association appointed a committee to raise \$100 for Rev. T. J. Harper, who in the past years had given a large amount of unenumerated labor to the Master's cause in these parts. The Home Mission report spoke of extreme destitution, and urged each church to contribute as God would have them, and that they prosecute the work along any lines satisfactory to the church and in accord with God's word. During the previous year the board had obtained \$200 from the Home Mission Society to put Rev. C. P. Bailey in the field one-half of his time for six months. He reported 40 conversions; 33 baptisms, two reclaimed; miles traveled 1450; collections \$84.95.

In 1898 the association chose a mission board, and a missionary for

the ensuing year. Also the following action was taken: "Whereas, strife and confusion have existed in our bounds for several years, in consequence of the relations of this body to bodies external to itself, resulting in the long neglect and the very great injury of our proper Associational work; therefore be it resolved: (1), That all Conventional relationships of this association be, and hereby are, unconditionally dissolved; (2), That our churches be encouraged in the exercise of their scriptural independence to contribute of their means to such mission boards and represent themselves in such bodies as will, in their judgement, best promote the interests of the Redeemer's Kingdom in their respective localities; (3), That this association will give itself more undividedly to the cultivation and development of our own local missions and educational work, without any external entanglements whatever."

The home mission report recommended: "(1) That the missionary should be both able and willing to visit and preach the gospel in destitute places within the territory of this association. (2) That he should report, and in a general way be responsible to the association board. (3) That the board have power to withdraw the support of the association from the missionary should he prove himself inefficient, and to appoint his successor." A strong report on ministerial support was adopted.

The report in 1899 showed that much good work had been done in some of the destitute and out-of-the-way places, but more men and money were needed to reach many valuable localities. The collections amounted to \$271. The collection in 1900 was about \$265, of which \$76 was from the American Baptist Home Mission Society, and the mission cause was rather at a low ebb.

Prineville. 1872

This church was forced to struggle along as best it could, sometimes with a pastor a short time, and sometimes without for a longer time, until 1893, when Rev. J. F. Day took charge of the church and began to infuse new life into it. He said that there were frequent baptisms, collections for benevolent work liberal, and the church growing. He was followed by Rev. C. P. Bailey, who thus speaks of the field: "My church believes in the command 'go,' and believes it is doing more mission work than any other church in the Convention. I say this not boastingly, but because it is the truth, and I want people to know what the brethren are doing here, hoping it may encourage others. This church supports me and sends me into waste places half my time besides contributing to our associational and convention missionaries and our convention work. Then its benevolence at home! This church undertook this work a year ago last May. It assumed a fearful undertaking to try to support me and my large family, but with faith in God they do so and our God who cared for the widow of Zarepath that her barrel of meal

wasted not, nor her cruse of oil failed, has cared for me and greatly blessed the church."

The church had helped organize the Eastern Oregon Convention in 1893, but later withdrew and being satisfied with its policy Brother Bailey still kept up his missionary work, helped some by the State Convention. While thus engaged, he and Rev. J. T. Moore held a protracted meeting at Prineville with 40 additions. After that one-half his time was given to out-stations. At a mission station on Bridge Creek, about 40 miles distant, a church was organized by members dismissed from Prineville, and a house built at Mitchell, a village near by. Brother Bailey continued to preach for this church and the surrounding country until 1897. At one meeting of eight weeks 50 professed conversion and several were reclaimed. About this time he was appointed district missionary for Eastern Oregon and Rev. W. B. Clifton took charge of the Prineville Church for a year; then he left for The Dalles and in 1900 the Prineville church was without a pastor.

Rev. J. T. Moore settled in Mitchell, but called it a hard field,—two-thirds of the community infidels,—but thought the outlook encouraging. The Home Mission Society helped in some ways and gave \$100 for the meeting-house. He baptized 31, received 34 into the church and collected \$134 on his salary. He left in 1896 and was followed by Rev. I. D. Brown, who built a parsonage in 1898. He left and the church had no pastor in 1900, but was keeping its Sunday school up and other meetings regularly, though somewhat discouraged.

Mayville. 1884

In January, 1887, C. P. Bailey held protracted meetings with the Mayville church; seven additions. In March, Brother J. H. Grant was licensed to preach. In May, Brother Bailey was chosen pastor for a year. When he left the church bought his dwelling house for a meeting-house. It was small but could easily be enlarged. Rev. T. J. Harper was pastor in 1888. Beginning in 1889 the church had short supplies for a year or two. In March, 1890, the church ordained Brother W. E. Thornton to the ministry. Brother Howerton was pastor in 1892. In 1892 Brother M. F. S. Henton preached for the church; then there was no regular pastor until 1896, when Rev. J. M. Lawson was called and served for about three years. In the summer of 1898 special meetings were led by Rev. C. P. Bailey; 26 additions; 19 baptisms, several others reported as converted; \$45 collected for mission work. In its letter to the association the church says, "Our church is in a better spiritual condition than it has ever been before. We have a large Sunday school."

In 1899 Rev. C. R. Lamar, aided by the mission board, was preaching for Mayville and Fossil, and did much to remove the prejudice against the board, and to unite the Baptist forces in that part of the

state. In 1900 Rev. J. Tonkins, lately ordained at Stayton, Oregon, followed as pastor. He also was under the employ of the board, Fossil and Condon being included in his field. The brethren at Mayville say their membership is two-fold: a working class and a resting class; the latter not much help. Still they are moving along slowly. The Sunday school flourishing. In September, 1900, the "resting class" waked up somewhat and concluded to go to work, as the following report shows: "Mayville is a banner church. We have splendid spiritual meetings and congregations have increased. We are in the unity of the Spirit and the bonds of peace. About five miles from here we had a most blessed meeting in a little school-house known as Beecher Flat. For 12 days a glorious wave of salvation visited us and we closed with twelve conversions; five presented themselves for membership, four were baptized, others expected to follow. Also, two wanderers from Mayville received the "joy of their salvation" and returned home. One week before the meeting, one of the present converts left here with his six horses for Arlington. In Condon he entered the saloon and got dead drunk. The sheriff took care of him for the night. He was a very wicked man. A week later, he was a converted man, praising God. I was coming through a field four days later and heard a man coming, singing 'My Heavenly Home is Bright and Fair.' I waited for him. He said, 'I am so happy, I have been singing all the way. My horses know I am happy. Instead of swearing at them, I am kind to them. This is what salvation does for a man.'"

Condon. 1898

Located at Condon, the county seat of Gilliam County, was organized by Rev. C. P. Bailey in 1898. He writes of the work: "Two bright conversions the last night of the meeting and ten went forward for prayer. I let the contract to build a neat house of worship. Two lots had been donated and the little band of five had raised the money and purchased the lumber, nails, shingles and paid for the hauling of same. I let the contract for building at \$175. The property will be worth \$1,000 when completed. It is a splendid field and as soon as we have a house to worship in we can hold successful meetings. Condon is in the heart of a fine farming country."

Of the five constituent members, three were women and two men. One man moved away, the other left the church. But two or three other women joined. The Congregationalists owned the only house of worship in the place and refused the Baptists the use of it, and they had to pay \$10 a week for the use of a hall. So a half-dozen women, without much means, but with strong faith in God, determined to build a meeting house. They appealed to outside brethren for help. The Home Mission Society loaned them \$200 and finally in 1900 they completed and painted their house, costing \$1,200. It is 36 x 48 feet, with tower

and vestibule in front, furnished with lamps, stove, and rough benches; only \$70 of debt. The house was dedicated in June, Rev. Gilman Parker preaching the sermon. Rev. John Tonkins preached for the church for nine months for nothing, feeling that it was worthy and it was indeed missionary ground. The church grew; baptisms occasionally; the outlook most encouraging. It came into the Middle Oregon Association in 1899.

Fox Valley. 1888

"The American Baptist" of St. Louis, Mo., published on July 31, 1890, an appeal for help in building a meeting-house for a Baptist church at Fox Valley, but the church is not named in the minutes of any association at that time. In 1892 it sent a letter, through messengers, to the Middle Oregon Association, but no action was taken then. Rev. C. H. Fredenburg was pastor. Nothing further was heard from it until 1896, when it came into the association with 13 members, and gives 1888 as the year of organization; it has been represented regularly since that time. In 1897 and 1898 it had no pastor, but Brethren Fredenburg and Lawson visited it occasionally, and peace and harmony prevailed. In 1899 Rev. H. Barnhart was pastor and the church tried to build a meeting-house. The brethren were poor and it was hard work, although a United Brethren brother offered to build it free of charge if they could furnish the material. The church appealed for help. It was very slow collecting. The effort was made and in 1900 the brethren expected to finish it, with only \$100 debt. The church was in good working order, and all lines of church work were pushed.

First Fossil. 1896

After Rev. C. P. Bailey left for Washington, Brother J. H. Grant, a licentiate, supplied the Fossil church until June 24, 1888, when it reported a fair prospect of growth and the church in a healthy condition. Rev. C. A. McIlroy preached for it in 1889. In 1890 Rev. T. J. Simmons was pastor, and the church built a meeting-house. It went into the East Oregon Convention in 1892, but withdrew in 1898 and now belongs to the State Convention. Rev. J. Howerton was pastor in 1892, followed by Rev. M. Bramblet in 1894. He is a wide-awake man, and the church was much encouraged by his ministrations. Next came J. M. Lawson in 1896 and 1897. In 1898 Rev. C. R. Lamar accepted the pastorate. He had a large field; not a Baptist minister on the south less than 100 miles distant. The Fossil church had been without a pastor until it had lapsed into quite a backward state, but Brother Lamar got them aroused, organized a young people's society, had a large Sunday school and Rev. W. A. Lindsay came and held a series of meetings with the church, at which were 27 additions, making 47 in all since Brother

Lamar's arrival. The Baptists and friends presented Brother Lindsay with a purse of \$83.75. Brother Lamar was pastor until April, 1900. He did a splendid work. He received 57 members, baptized 51; built a parsonage costing \$600, and raised several hundred dollars for other purposes. By all means the field should be held. The Mormon missionaries are giving special attention to these newer fields, and are getting a strong foothold in some of these localities in the eastern part of this state. Rev. J. Tonkins succeeded Brother Lamar in a month or two and is the present pastor (1900). The membership of the church is 58 and Brother Tonkins says "a great number of them are more Methodist than Baptist." Things did not always run smoothly, but are now becoming more settled, and the minutes of 1900 thus describe the situation: "Congregations good, even large; peace and harmony prevail; our young people are advancing in genuine service; our Sabbath school the best in our history; and souls have been saved."

Moro. 1881

In 1887 the meeting-house, blown down, was rebuilt, the church being aided \$50 by the First Baptist Church of Portland. Rev. C. A. McIlroy was called to the pastorate and prospects brightened. In 1890 Brother McIlroy resigned, and was succeeded by Rev. M. T. Gage. He was followed by Rev. J. H. Grant, who was pastor for about four years, although at times he was a little irregular, sometimes preaching once a month and sometimes twice a month. In 1895 the church extended "an arm" to a point a few miles distant, and maintained an active Sunday school at that place. It also asked the association to organize a Baptist Sunday school convention within its bounds to aid in the furtherance of that work. Rev. C. H. Fredenburg was the next pastor, serving two years. In 1897 the church lost one of its most valued members in the death of Deacon Harrison Neece. His father was an active Baptist minister and revivalist in Missouri for over 40 years. The son, Harrison, was converted in early life and was a consistent member of the church for over 48 years, and a first-class deacon for over 30 years. He was one of the constituent members of Friendship Church in 1881, and one of the organic members of the Middle Oregon Association in 1883; he helped organize the Eastern Oregon Convention, and always took a lively interest in its work. At the time of his death he was a member of the mission board of the Convention, and an active worker for all lines of our benevolent work. He was a most successful Sunday school superintendent and because of his superior executive abilities, was frequently elected moderator both of his church and of his association. In the Civil War he rose from the rank of private to that of captain. He was a faithful husband, an affectionate father, a good neighbor and a most zealous Christian brother. Brother Fredenburg gave one-half of his time to the church and one-half to general missionary work. From

this time to 1900 there is nothing of importance recorded about the church aside from statistics and ordinary routine work. Moro is the county-seat of Sherman county, one of the leading counties of Middle Oregon; a center for great opportunities for mission work.

Grass Valley. 1894

At its organization in 1894, Rev. M. F. S. Henton was chosen pastor of the Baptist church at Grass Valley and it at once began to talk of building a meeting-house. Notwithstanding the hard times such encouragement was given that the work on the building was commenced Sept. 16, 1894. The new house, 26x40, was dedicated free from debt. Rev. Arthur Royse was pastor in 1895 and his work is very highly spoken of. He was also principal of the Grass Valley Academy, the only Baptist school in Eastern Oregon, and it was said that his success in this dual capacity as pastor and teacher exceeded the most extravagant expectations of his friends. On Sept. 26, 1896, Brother Richard Hargreaves was ordained. Brother Royse having resigned the pastorate and also as teacher, Brother Hargreaves was chosen to both positions, and entered his work with encouraging prospects. He served nine months and baptized nine persons. He was under appointment of the convention board in 1897 and 1898. Early in 1898 Rev. C. P. Bailey preached a series of doctrinal sermons that were a blessing to the entire community, and the church was growing in numbers, in grace and in fellowship. The Middle Oregon Association was held with this church in 1898, and 16 conversions were reported as the result of the meetings. Rev. G. W. Black succeeded Rev. R. Hargreaves in 1899. Rev. J. B. Spight was pastor in 1900 and all lines of work were flourishing.

Until 1896 the itinerant work was mostly reported by associational missionaries or the general missionary of the State Convention, but in 1896 Rev. E. A. Leonard is named as a Baptist missionary for Eastern Oregon. He served only two months, resuscitating the LaGrande church which had become very indifferent; Brother Leonard went into the pastorate. But if we include in Eastern Oregon all the territory between the Cascade Mountains and Snake River, Rev. C. P. Bailey was missionary ten months, mostly in the Middle Oregon Association. He was unceasing in his labors, and did a splendid work.

Arlington. 1896

The church at Arlington was the result of a meeting by Rev. C. P. Bailey in February, 1896. A Sunday school was organized and Rev. M. Bramblet chosen pastor for half his time at \$300. A few months before Brother Bramblet had organized a Baptist church at Pleasantville, a point where a Baptist had never before preached, and he was also pastor there. The church had a Sunday school and a prayer meeting. It was dropped from the minutes of the association in 1898, cause

unknown. Brother Bramblet resigned at Arlington in 1897, to be followed by Rev. H. Barnhart, aided by the Home Mission Society. His field included the Pleasantville church and the entire country for perhaps 50 miles south. It was a very needy region, being almost entirely destitute of gospel privileges. In 1898 there was no pastor; but regular work, mostly by occasional visitors and passers-by. In 1898 Brother B. C. Miller was ordained and came to the pastorate. He started on this work with prospects for large usefulness. During the summer Rev. G. W. Black assisted him in a protracted meeting; 25 additions and the church built a meeting-house costing \$2,015; the Home Mission Society gave \$150 and loaned \$350; the lots were donated. In 1899 Brother Miller resigned, but the church unanimously rejected the resignation and pleaded with tears for him to stay. He had the confidence of everybody, and the church had more than trebled its membership under his ministrations. But he insisted and Rev. M. M. Bledsoe, recently from Tennessee, succeeded him, and the church took hold heartily in his support. He as well as Brother Miller was aided by the Home Mission Society and all the church indebtedness, except that to the Society, was paid off in 1900. The church called Brother Bledsoe for all his time and raised his salary accordingly. The church is in hearty sympathy with all the organized work of the denomination, especially missions and education, and is prospering under Brother Bledsoe's labors (1900). This is a very important section and a strong church is needed here.

Schutter's Flat. 1883

In 1887 the church licensed Brother W. L. McGonagill to preach. In 1888 Rev. T. J. Harper was pastor and the prospects were encouraging. Rev. James Howerton was pastor in 1890. After Brother Howerton left, the church disbanded to unite at Arlington.

Associational Sundries

What was called "Fifth Sunday" or "Workers' Meetings" were held in some of the associations. They usually lasted three or four days, and were thought very profitable. They were moved from place to place upon invitation. A meeting was composed of all Baptists in good standing in the association where held and the object was mainly mission work, though subjects of benefit to the churches were often discussed.

In the Willamette Association in 1890 a memorial was prepared to send to "our honorable representatives in Congress," protesting against the appropriation of Federal funds for the maintenance of sectarian schools among the Indians; and earnestly petitioning them to oppose by all laudable methods the further appropriation of money belonging to the national treasury to such purposes. At the same time the association declared itself in hearty sympathy with the cause of education among the

Indians; it affirmed that the churches had a perfect right to found and support schools for the benefit of Indian youth; but that such schools should be supported by the churches and societies which founded them, and not by the government, state or nation.

Some efforts, by way of appointing committees, etc., were made by the Rogue River and the Grand Ronde Associations in 1891, looking to the establishment of an academy in their respective fields, but none resulted in anything tangible. A like failure was made in 1900 in the Rogue River Association. The Western Association and the East Oregon Convention also passed similar strong resolutions, but nothing resulted. The Middle Oregon Academy, which is noticed in another place, was at first little more than an individual enterprise, until it became the protege of the Middle Oregon Association. Ministerial education was most highly approved, and in 1898 the Corvallis Association rejoiced that the Bible was used as a text book at McMinnville College.

The young people and their societies were active workers and the increasing interest manifested in their labors was an inspiring factor in denominational life. Their courses of Bible study were almost universally approved. In collecting funds for the support of Rev. G. W. Hill, a missionary in China in 1895, the young people claimed an increase over the previous year, in churches contributing, of 50 per cent. and in the sum collected of over 100 per cent.. This was in the Central Association. And the societies were doing an excellent work in training the young for the work of the church. Their plan for daily devotion and Bible study was highly commendable. In places where the churches had no regular service, the young people's work was invaluable.

The following extracts from the report of the societies of the Central Association for 1897 show their aims, and the general trend of their labor: "The value of the young people to the church is not often, if ever, overestimated. We as a denomination are coming more and more to see that the very life and sap of the church is in her young people. In fact, we are living in a young people's age and of necessity must acknowledge their worth. The young people's work in this association is scarcely begun. We have accomplished something to be sure, yet we are in the days of small things. We are laying foundations; let us see that they are properly laid, that we may not at some future time be compelled to undo the actions of the present. With proper care and wise management, we can double our efforts for good in the coming year. Our needs are many. (1) Our forces are too badly scattered for successful effort. We need to gather our forces. Our ranks must be more thoroughly consolidated. We need a stronger band of union between society and society. We need a more thorough organization. We must co-operate more fully with each other. We should learn this lesson, 'No man liveth unto himself.' Each society should report its work to the associational secretary at least once a quarter, giving in full its methods

of work, and offering suggestions for the good of all. (2) We need some system of working our country districts. There are many localities within the bounds of this association which are perishing for the want of Baptist Young People's Union work. There are many bright young people capable of doing great work for the Master, who are not members of any young people's society. We must by some means enlist these young people in our work. We need four or five consecrated young men or women in every Society who are willing to visit country districts on Sunday afternoons and assist in B. Y. P. U. work. (3) We need a good evangelist to spend at least three months a year in special meetings with our societies and with the young people in districts where there are no societies. (4) We need a more general study of the Christian Culture Courses. Our young people need to know more of the Bible and Bible history. They also need instruction in Baptist principles. We would therefore recommend that the Baptist Union be placed in every home. But in spite of all our needs, our work is not discouraging. We have taken some steps forward, and can take others. The prospects before us are bright."

Sometimes the association took a revival aspect, and business was suspended, and the time almost wholly given to religious services of some kind. The interest would increase, and in some of the small villages especially the business houses would many of them close, so the men could attend the preaching at least. Anxious ones would rise; or come forward for prayers. Conversions and baptisms were not uncommon. Occasionally, on the request of some church, the association would resolve itself into a council and ordain some brother. Some of the associations made the pastors members of the body. Or matters might need inquiring into. Thus, a minister of one church having lapsed into Sabbatarianism, the church was advised to call a council, investigate the matter, and take such action as might be thought advisable. So, too, one church having received a member excluded from another church of the same association, a committee was appointed to visit the parties, and try to effect a reconciliation; this not being successful, the association "resolved" that it was irregular for any church to receive an excluded member without first investigating the trouble and deciding that the exclusion was unjust. Also, in another case, a church applying for admission into an association was accused of irregularities in an exclusion, and the association deferred action for a year, and advised the church to call a council and settle the trouble; circumstances afterwards rendered the council unnecessary, and the next year the church was received.

Some of the associations sent out a "circular letter" to the churches, expounding some doctrine or principle, or exhorting to some duty or labor; and a digest of the letters from the churches to the association was frequently published by several of the associations, thus informing all the churches of the state of religion in the other churches. A historian

was appointed in several of the associations to keep track of events in which the Association was especially interested.

Possibly the following resolution was intended to hit someone: "Resolved, that it is needful to call the careful and prayerful attention of our churches to the great need of sending such delegates to the association as can remain during the sessions." And pastors were directed to read the resolution to their churches at the time of choosing messengers for the next association.

Some of the associations adopted a rule not to take any collections, except for minutes, or for the expenses of the association, or for some especially specified work. A history of some church in the association was sometimes published in the minutes. Some associations voted down resolutions, or their equivalent, advising churches to require a unanimous vote in the reception of members.

Associational Missionaries

The reader has probably noticed occasional allusions to associational missionaries or district missionaries (used synonymously in this work). The aggregate work of such in Eastern Oregon was six years, and 44 weeks, covering the territory from the Cascade Mountains to Snake River at first, but when the Eastern Oregon Baptist Convention was organized in 1892, its field of operations was much curtailed. After that its labors were largely confined to the field between the Cascade and the Blue Mountains. Western Oregon took the territory between the Cascade Mountains and the Pacific Ocean. The time occupied was ten years and three weeks. All these were aided more or less by the Home Mission Society. The Society also aided some of the associational missionaries as follows: Rogue River, one year, twenty-two weeks; Corvallis, two years; Central, one year, fifty weeks; Middle Oregon, two years, thirty-six weeks; total eight years, four weeks. All other associational work done in this period was done without aid from abroad.

These missionaries have labored faithfully and made untold sacrifices for the cause. With difficult fields and small pay, they have toiled on. They have co-operated with the general missionary heartily. The missionary factors, together with general and district missionaries, raised four-fifths of the funds of the Convention. All honor to these men of God that have at a great sacrifice borne the burden and heat of the day.

Needy Fields

From Lake County a vast "desert," about 100 miles across, intervenes before Prineville is reached—the southern boundary of Eastern Oregon as considered in the missionary reports of the Baptist work in Oregon in 1900. This includes a territory of about 60,000 square miles

and 150,000 inhabitants, and is divided between the Middle Oregon, Eastern and Grand Ronde Associations.

Rev. C. P. Bailey thus sets forth the situation in Middle Oregon: "The Middle Oregon Association embraces a great inland empire that stretches from the Cascade Mountains on the west to Harney County on the east, and from the Columbia River on the north to the center of Lake County on the south, an area equaling the combined associational territories of Western Oregon; or, by another comparison, equaling the states of New Hampshire, Vermont, Massachusetts, Rhode Island and Delaware. This large tract embraces seven counties, with a total population of not less than 40,000 souls. Yet in all this vast territory with its still vaster possibilities in population and resources, the Baptists have only 23 churches. Many of these are pastorless and hardly able to maintain their organization. Not one of them is self-supporting. These that have pastors are receiving aid from the board; hence they are poorly equipped for missionary efforts in adjacent fields. The religious destitution of this field is appalling. There are no less than 100 school districts where they have no Baptist services, and seldom any from any other denomination. It would not be casting too baleful a light upon it to say that at least 50 of these districts have no religious services at all. I can lead you into homes where the suffering and atonement of the Lord Jesus Christ is as much the subject of ignorance as it is in any land in heathendom; and where boys and girls grow up to young manhood and womanhood having never heard the blessed tidings of salvation. I have preached sermons to audiences on this field in which there were young men and young women who there, for the first time in their lives, heard the story of the blessed Christ. Here are 36 points, with a total of more than 11,000 souls, now without the Gospel, where services might be held and churches organized.

"These points are out of reach of our missionary churches which now have pastors, if their regular work be done. If reached at all, it could be only through spasmodic efforts and great sacrifice on the part of the churches and pastors. Some of these fields are reached in this way, but at a loss to our denomination. If all the churches had pastors, it might then be possible to reach and care for some of these fields; but as it is, this vast territory is in almost absolute destitution. There ought to be an evangelist put on this field who would devote his whole time to these destitute places. Meetings could be held and churches organized in such places where they could be grouped together by twos or fours, that each group thus established might be pastored by one man. Then there should be money to put behind a man as soon as one church was organized to pastor the church, hold the field and foster the work, ready to assume the pastorate of the other churches as soon as they were organized in his district. Thus proceed until the whole field is covered. I am confident that this can be done and be made

a success. If we had the money and the men to put behind this work, I feel safe in saying that the right kind of man could organize at least 25 churches on this field during the coming year.

"The points I have mentioned are yet in their infancy in population and undeveloped resources. A few years will witness great changes in its material progress—its finances, its population; its civilization. Its latent possibilities, its undeveloped resources are inviting fields for the constant westward tide of immigration that is yearly sending its thousands to our coast in search of homes and fortunes."

And from every Association in Oregon comes the call for help from feeble churches that perhaps struggled for years unable to employ a pastor, unless for very short intervals, so widely separated that combinations were impracticable; and calls for outside aid were unheeded. Much of the preaching of such communities was from passers-by and it is not unreasonable to suppose that it was largely unscriptural. But how can this be helped? The cause of home missions in Oregon was never more urgent than now, nor the opportunities for advancement more numerous, nor more inviting; but no one hears the call, nor heeds the invitation, even when echoed by the association. Take the following sample: "Resolved, That the board be requested to take immediate measures to secure, if possible, at least ten competent men for such locations on the Pacific Coast as they may deem most important."

And notwithstanding all this pleading and urging, Oregon got very little help outside of about a half-dozen churches, and the mass of our Baptist people had to struggle along as best they would, although as yet scarcely any of us had gotten beyond the merest formative period of our existence.

Or take the statement of Dr. C. A. Woody, published years ago: "I can easily name scores of localities in Oregon where pastors have before them a wonderful opportunity in looking after these scattered communities adjacent to the churches which they serve. Some of them could be reached on a Sunday afternoon and others on a week night. The community may be small and not many people be gathered into one of these services, but there is the possibility of effectively reaching those who do attend, and this, after all, is the prime matter. Something more than preaching needs to be done in these communities, and that is the personal visitation of the families; ascertaining their personal religious condition and needs. All the time the pastor might well spend in this visitation, and in the evening he will have a message that is warm and vitally related to the people to whom he is preaching. A cordon of such outposts all about the church would greatly strengthen the church and its work. Many of the church members could be enlisted in these services and thus enlarge their sympathies, and they have less time to criticize the pastor or become discouraged with the narrowness of their own field and its small progress. Furthermore, from a number of these outlying

fields would come a considerable support for the pastor and church, and both would more nearly approach the ideal condition, that of self-support. Such outside work would also so engross the time, heart and thoughts of the pastor that he would have no time for becoming involved in the many petty affairs that distract small communities. He would surely find in some of these outlying settlements a few choice Christian spirits who could instruct him much in some of the deeper mysteries of experimental religion; now and then he may also find one who has had unusual experiences, both religious and educational, for in this far Western region the unexpected is always at hand. I recall a man who obtained work on my father's farm one summer who could recite pages from the Latin and Greek poets, and I know not how many other tongues. "But best of all, such a manner of work carried on by adjacent pastors, from end to end of the state, would reach the too greatly neglected country regions with the gospel and bring the Home Mission Society a greater blessing and a higher contribution for the enlargement of their work."

And till now, how few the replies to the piteous appeals!

Chinese Mission Work

The Chinese Mission of Portland was aided the first year from the Failing Fund; then it was turned over to the Baptist Missionary Union of Portland to superintend. In November, 1886, Fung Chak was again appointed by the American Baptist Home Mission Society to take charge of the mission. It had before prospered under his management and it was hoped that it would prosper again. In his letter accepting the appointment, he said he prayed that God would send His Spirit to fill his heart that he might have knowledge to do His work, and be a faithful worker for the Master in opening the door of faith to his countrymen. He spoke of baptizing 35 at Canton, and said that 250 had been converted and baptized in the city. Among others, he had baptized his mother. When he reached Portland he found 75 members; 45 non-resident, but went to work with a will and the mission put on renewed strength. It took a little time, but work told. The Society continued aid, and to prove that the labor and expense were not misdirected, nor wasted, as well as to show the energy and zeal of Brother Fung Chak, some quotations are given:

"I baptized four persons; among them the son of Brother Seid Back, who is the chairman of our mission. Seven have been received since by baptism. Herewith is a receipt of \$12, which we offer as a little gift to the Lord. Our good brethren here were bestirred by God's Spirit and contributed \$200 to send home to aid this work." (He then speaks of other Chinese brethren at other places having contributed \$270.)—Fung Chak in Home Mission Monthly, February 1888.

"There is not much to report this season, but I thank God that He is still blessing our brethren, and that He is keeping them all firm by His

grace. They love to labor for Christ. We have raised \$50 to send home to assist the mission work there. We have just commenced the street preaching and have good congregations; over 100. Tracts were distributed. Several have joined our association to study God's word with us. I earnestly hope you will pray for them that they may be converted by the Spirit of Christ."—Fung Chak in Home Mission Monthly, June, 1888.

"Through His kindness we have 83 members, but not quite half are in town at present. All appear to lead a true Christian life, and are doing a good work for Christ. The school is prosperous in Lord's grace and the brethren are steadfast in good order, in the Holy Spirit, and every one loves to work for Jesus faithfully. During the past year six persons have been baptized, and I baptized a young man last week. Some are seeking for Christ yet. I must tell you what joyful thing our brethren have done to assist the gospel. I received a letter from Rev. E. Z. Simmons of Canton, China, last month. He says he has begun to build another church and a boys' school at Canton City. He asks me to get the brethren of the United States to assist him. I thank God to bless us that I contributed \$150 from our sincere brethren in Portland, and our cheerful giver, Mr. Seid Back, and his excellent wife gave \$100 more, so both are \$250. I send the money to Mr. Simmons last mail to aid in the glorious work. Although the incomes of the brethren are small, yet they are liberal, and glad to give for the cause of the gospel constantly and love to extend the gospel of Jesus to our home land. For to their power I bear them record, yes and beyond their power, they are willing of themselves; 'wherefore, by their fruits ye shall know them.' I testify that they have the true Christian spirit, which appears by their liberality. 'Seest thou how faith wrought with his work, and by work was faith made perfect?' I earnestly hope you will pray for us and our mission work here, that we may do more and more for Jesus, and bring many precious souls to Jesus through the almighty Spirit of God."—Fung Chak in The Pacific Baptist, October 8, 1888.

"I will inform you what some of our brethren are trying to do for the Lord that we may encourage those who are assisting in this mission. We are trying to do all we can to save our money to give to the cause of Christ. You know every time we have our heads shaved, we pay the barber twenty-five cents; and now some of our brethren are shaving each other so as to save the money to help God's gospel. They do their washing the same way and put the money into God's treasury. Brother Li Chak Soi, a Chinese physician who recently came from Canton, is a very faithful Christian. He is helping me to preach the truth every Sunday on the street. He is very successful in his profession. If any brethren or his friends come to him to be healed of his disease, no matter what the sum they give him, he puts it into the treasury. This is the way we try to save our expenses to assist the gospel, and intend to send the money

to do some work in China. I went to Astoria week before last and held three meetings there. I had the largest and finest congregations I ever had there, and had a good opportunity to present the gospel of Christ. Rev. A. LeRoy helped me to hold the meetings. I distributed 150 tracts; they all received them with the greatest pleasure. Sam Dong, who is a very intelligent Chinese merchant, received the Gospel and rejected all idols at once which he had in his store when he heard God's truth, and now loves to read the Bible of Christ. Many more were stirred by the gospel and are very close to being Christians. We have about eight of our members in Astoria. It is over 1,000 Chinese in Astoria. If we should open a mission school there, I have no doubt that it will do much for the Lord, for they have no chance to learn the gospel."—Fung Chak in Home Mission Monthly, September, 1888.

At the Oregon Baptist State Convention in October, 1888, Brother Fung Chak stated that the mission was prosperous. They had contributed the preceding year \$300 for foreign missions and \$275 for home missions, besides the \$250 above alluded to; total \$825—from about 40 resident members. The following letter, received about that time from Deacon D. Williams of the First Church, confirms the general statement: "In regard to the Chinese Mission of Portland, we have not had regular reports so that I cannot give you the exact amount of each year. But the whole expense of sustaining the mission and carrying it on has been on an average from year to year about \$1,000 since 1883. The Chinese brethren have sent to China for helping to build churches and to sustain missions there, I think for the past four or five years, an average amount of \$500. This year, 1888, they sent \$600. I cannot send you a statistical report of the yearly additions to the church from the mission, but altogether, I think 90 members have been received. The last two years I think 12 have been received. They are counted as part of the membership of the First Church. Quite a number have taken letters to China, Chicago and New York. I think about 35 have their membership with us now." The contributions for home missions alluded to were probably mostly for the Chinese of the North Pacific Coast; and the foreign mission collections have probably been sent direct to China; as the Eastern Societies have given the mission but very few credits. Probably some of the mission credits have been counted in the credits given to the First Baptist Church of Portland.

Under date of January 3, 1889, Rev. Fung Chak writes to The Home Mission Monthly giving in detail what he claims to know about a remarkable cure of a Chinese Christian who had been pronounced incurable by the physicians, but who was most wonderfully restored to health in answer to prayer. This had encouraged them very much.

Brother Yee Low Chow, writing February 5, 1889, says that he is preaching day by day on the street, and that every night he has a class of eight studying the Bible and expecting to become missionaries soon.

One had been baptized January 31 and four more were expecting to be baptized. They had just contributed nearly \$150 for expenses, and \$144.70 to buy Chinese Bibles and tracts to send to China. His congregations frequently amounted to 250. In May, 1889, Rev. Fung Chak again sailed for China. The church and missions were very loath to give him up and gave him many substantial tokens of their esteem, among which were \$40 in cash and some beautiful jewelry for his wife.

In 1890 the work was greatly hindered by their not having a pastor at any time during the year. But they kept well together and made some advancement, holding all regular services. In January, 1891, Miss May E. Thompson of Franklin, Indiana, was appointed by the Home Mission Society as a missionary to the Chinese of Portland. She had been for more than six years a missionary in China and in connection with Rev. Mr. and Mrs. McKibben opened the mission to the Hakkas near Swatow. Also, in 1890 the Society appointed Miss E. A. Byers of Astoria a missionary teacher there. Rev. Lum Chow, the pastor at Portland, was a very active man, enthusiastic in his work, often visiting the missions at Astoria and Albany, and encouraging them in their work. He resigned in September, 1891, to work in California. In April, 1891, the mission sent \$100 to the Home Mission Society of New York.

There was another form of work among the Chinese which was carried on by Miss Alice Voss, representing the Woman's American Baptist Home Mission Society of Chicago. She was a graduate of the Training School in Chicago, and came to Oregon in 1891. For several years she conducted the boys' and girls' department in The Pacific Baptist. She had a gospel school for Chinese boys and girls, held five days in the week, besides a Sunday school. There were then perhaps nearly 100 Chinese women in the city, with half as many children, or more. Miss Voss called on them in their homes. No other denomination was engaged in this kind of work. Miss Voss was the general missionary and organizer of the Woman's Baptist Home Mission Society for Oregon until May, 1898, when she was placed in charge of the Chinese school in Portland, though giving occasional service in the general work.

In Tidings for April, 1892, Miss Voss writes: "A few days before the time appointed for a missionary meeting I called upon a wife of a Christian Chinaman. She too is a Christian, and seemed well pleased at receiving an invitation, and promised to attend. On the morning of the meeting I was disappointed at not seeing her, but we had not been in session long when her boy made his appearance, bearing her regret, and then asked if we would receive any offerings. Upon being assured that we would, he produced two envelopes, each containing \$1 for the work, as her offering. She sent word for me to call and see her. Fearing she was in some trouble, I hastened there, but found her bright and cheerful. When I asked why she sent for me, she replied: 'You Christian, me Christian, you pray me, you help me very much. Me like you pray now.'

We had an earnest session of prayer together, which helped me very much. Her hearty 'God bless you' at our parting was the sweetest benediction I had heard for many months. Her devotion has inspired me to speak very warmly in behalf of these poor neglected Chinese. I would so much like to work more with them."

Miss Thompson's management of the school was highly approved, and in 1892 and 1893 a conference advised with the Home Mission Society and the Portland Baptist Union with reference to improvements, and the matter was given over to the Society, who for awhile, upon recommendations, appointed the teachers and the school was entirely re-organized and on a better basis than ever before in the history of the mission. But on account of her own ill health, and of the sickness in her eastern home demanding her presence there, Miss Thompson was compelled to resign. She was a woman of sincere and earnest consecration and her departure was a severe loss to the mission. The Chinese Restriction Act also interposed obstacles in the way of the work, by preventing the securing of the preachers and Christian teachers imperatively demanded for the successful prosecution of the work. In vain was a Baptist United States Senator appealed to, to make an effort to insert a clause into the act exempting from its operation all duly certified ministers who might come to devote themselves wholly to Christian work. In the Home Mission Monthly for September, 1892, Rev. Dong Gong published a most able defense of the Chinese side of this question. It is too long to transcribe for this work, but it may be said the success of the missions was somewhat interfered with because of the rigid enforcement of the exclusion laws, the migratory character of these people, the disturbing influence of the hard times, and other causes. The Chinamen were few, the most of them men, many advanced in years; there was no increase from immigration, they were prohibited from becoming citizens, few had families, and the most of them apparently were expecting to return to their native land. All these causes made missionary work among them more precarious than with many other classes of foreigners, who come to be absorbed into our national life.

In Tidings of January, 1894, Miss Voss writes of visiting Mrs. Seid Back, a Christian Chinese woman of Portland who had been long sick, but was cheerfully and patiently enduring. She said, "Me not strong, but me pray heap more." She then produced two boxes, from which she gave the missionary \$11—\$6 for home and \$5 for foreign missions, saying, 'You take to Christian sisters' meeting and tell I love Jesus; I pray Jesus, I very glad pretty soon everybody love Jesus.' She led in prayer, using the Chinese language; unintelligible to me, but I felt the presence of the Holy Spirit and knew that she was very near and very dear to the Heavenly Father." This woman's death in 1894 was a severe loss to the mission. She was Quay Choy, wife of Seid Back, a Chinese merchant of the city. She and her husband had been 17 years



Miss Alice Voss

members of the First Baptist Church, having been baptized by Rev. A. S. Coats. She was born in 1851 and was the first Chinese woman baptized in Portland. During all this time she had been a faithful member and deeply concerned for the salvation of her countrymen. The audience at her funeral numbered over 1000, for she was a woman highly esteemed and her loss was deeply deplored both because of her intrinsic goodness and also because of her liberal contributions to the work in the city, as well as to the support of native workers in China.

As to the pastorate, the Chinese had practically none in 1895 beyond an occasional supply for a short time and the mission was under

the management of the general missionary and Convention Board, the Home Mission Society assuming the financial responsibility. Mrs. H. C. Chamberlain had the supervision of the work at Albany and Pastor L. J. Trumbull and his wife, mostly at their own expense, at Astoria; but in Portland it was carried through the year by F. L. Kneeland and Flora E. Russ. Many difficulties encompassed them and there was a lack of sympathy and encouragement from the churches in the city and elsewhere. Finally it was thought best to re-organize the work under the management of someone who could devote his whole time to it. Mrs. Laura P. Baker of Oakland, Calif., who had had much experience in this work, accepted the appointment and the work began to assume a prosperous condition and the outlook hopeful. The appropriations from the Home Mission Society in 1895 were: for the Chinese in Astoria, \$200; Albany, \$200; Portland, \$500.

In regard to a Chinese school, a letter from Miss Voss in 1895 stated: "I thought if we could get six pupils to begin our school with, that would be doing exceedingly well. I was already teaching more than that number in their homes, but was doubtful whether they would be permitted to attend school elsewhere. I do wish that we might have another helper here that we might try. I have had a Chinese prayer meeting in a Chinese home every Monday afternoon at 3 o'clock. A Christian Chinese woman is acting as interpreter. We are studying the gospel of John. We began with two women, the number soon included a woman and six children, four of the six being under five years of age." The pressure of other duties prevented Miss Voss giving to this

work the time and strength it demanded, and she pleaded earnestly and persistently for another missionary, who would give exclusive attention to this department of service. In response to this need and these appeals, Miss Alice Johnson of Iceland was appointed and began her work among the Chinese of Portland, October 13, 1895. She was a graduate of the Training School, quite a linguist, speaking four European languages and would likely take up the Chinese language readily. March 5, 1896, the Chinese school was started, with five children in attendance. The highest attendance during the month was fifteen.

Mrs. F. J. Watson, Vice President of the Woman's Home Mission Society for Oregon, thus speaks of this work in the Society's report for 1896: "Work among the Chinese women and children is well started, under the supervision of Miss Voss. The faithful and earnest work of this consecrated woman is surely telling for Christ in Oregon. Miss Alice Johnson, our new helper in the Chinese work, is doing what she can. She is learning the language very rapidly." The Editor of "Tidings in the same report says: "We quote a brief paragraph in a letter from one of our officers in Oregon: 'In tact, wisdom, avoidance of peculiar national prejudices, and patient waiting for results, few can equal Miss Voss; but she finds it difficult to praise her own works. She is self-sacrificing almost to a fault and scarcely admits even to herself how much she does and how needful she is to the work. Where Miss Voss has labored for a few years, she has won the love and respect of all who know her.'"

At the Willamette Association in 1896 the report was: "The past year has been one of steady and successful progress in our Chinese work. Mrs. L. P. Baker has had charge of the mission school in Portland. There has been need of evangelistic and pastoral work in connection with the school, but that want is now supplied. Elder To Lee is at work in the mission and is doing good work. His support is not all found yet. Mrs. Baker is however doing her utmost to secure the \$300 needed. At Albany our work has also been successful with Mrs. H. C. Chamberlain in charge. Conversions have occurred in both missions and a number have been baptized. This work needs the prayer and the co-operation and financial support of the Baptists of the state. Miss Johnson writes that during the five months in Portland, she has spent most of her time in Chinese homes endeavoring to win the confidence of the mothers that they might be willing to trust their little ones to her care, and she has reason to believe that her effort has not been in vain. She reports 850 visits made and 707 private lessons.

"Miss Johnson soon became interested in Albina, and desiring a place to gather the children, so interested others that the close of the year sees a little mission chapel nearing completion and money in hand to pay for it. Much of the work on the building was donated by men with skilled hands and willing hearts, but out of employment and with-

out money. Miss Johnson has visited some country settlements. In the town of Oswego she found but one Baptist family and they were Swedes, but she was warmly welcomed by both Swedes and Americans. Some fifteen have been added to the church in Portland by baptism and as many more by letter and experience, and the meetings are well attended."

In April, 1897, Miss Voss wrote of the destruction by fire of the building in which the school was held. Sixteen other buildings were burned and 21 poor Chinese families were rendered homeless. The tables and stove in the school room were uninjured, but charts and everything that could be damaged by water were rendered useless. In the report for 1898 she says: "The beginning of the year (1897) found us laboring under the same difficulties that hindered the work at the close of the preceding year; the Chinese families whose children attended our school being without permanent homes, and too scattered over the city to admit of our opening school. The work of rebuilding the houses destroyed by the fire was delayed. The little space in our city designated as Chinatown was too crowded to afford them homes, and they found it difficult to obtain foothold elsewhere in the city. It was not until June, 1897, that they secured houses out of Chinatown proper, but unfortunately they are situated in a disreputable part of the city and here our school is now located."

She then speaks of the aid received in obtaining, fitting up and furnishing the school room for use. Sentiment had changed somewhat and the friends she specially mentions are Mrs. James F. Failing, Miss Henrietta Failing, Mrs. Watson, Mrs. John Connor, Miss M. A. Merrill and Miss Clara Williams, the Portland Academy and the Sunday school of the First Baptist Church. Of the articles received she names 17 feet of blackboard, some tables and chairs, one of Mason & Hamblin's baby organs, one of "White's manikins," etc. On Christmas eve the mission had a large tree decorated, and covered with boxes of candy and other presents. Many heathen women came, several of them for the first time, and it was gratifying to note the pleased surprise upon their faces. Most of them heard the Scriptures read for the first time.

The school closed January 16, 1898, and owing to poor health, Miss Voss took her vacation with Mrs. C. M. Hill of Oakland, Calif. But after a good rest and kind care, she returned in a few weeks feeling well and strong every way, and resumed her work with all her old zeal and enthusiasm. Miss Johnson having left, the responsibility of the school was again thrown upon Miss Voss and that she might give it proper attention, the board released her from the general work in the state. This gave her more time and she made good use of it. Early in October a larger room than the one previously occupied was secured, several ladies, one a Chinese woman, contributing towards the additional ex-

pense. Beginning with October 26, Lee To, the Chinese pastor, without remuneration, taught Chinese in the school from 11:30 A. M. until 1 P. M. Besides giving his time, Lee To furnished most of the books and writing material for the Chinese work.

In the spring of 1898 Fung Chak returned and was at once called to the pastorate. He found 21 resident members and started at once an evening school; also street preaching, with additions and baptisms. The state board appropriated \$300 annually for the mission, and the Chinese brethren raised the balance. In 1898 good work was done, and it was reported that the Chinese had contributed an average of \$2 per member for missions. This work continued through 1899 and 1900, Fung Chak still the pastor. Rev. Gilman Parker, the general missionary of the State Convention, thus speaks of Fung Chak: "We ought to have just such a man as Rev. Fung Chak in Albany and another in Astoria to work among the Chinese people, and we could have if our brethren would give us the means to do it with. In 1899 they paid their pastor \$302.50; \$30 for the Convention and \$184.06 for other purposes."

In 1898 the Chinese work was not as promising as we could wish. The Home Mission Society was compelled to withdraw support partially, and we could do but little. But the schools at Portland and Albany went through the regular term prosperous, with Mrs. L. P. Baker of Portland, and Mrs. H. C. Chamberlain in Albany. We have been notified from New York that the Home Mission Society can assist in this work only on the same basis as the other missions. We cannot meet one-half the demands of the mission fields of the state. Shall we withdraw support from our missions and supply it to this work? The following expression was given: "The presence of our Chinese brethren within our midst, the unity of the race and of faith, impose obligations upon us that may not be ignored; we therefore recommend that our State Convention extend a fostering care over the Chinese work, already so well begun, both in Portland and Albany, to the best of their judgment and on the basis of co-operation as other mission work, according to the necessity and ability."

Miss Voss looks after the school. She reports an enrollment of 38 Chinese children during the year, 19 of whom were enrolled previous to April, 1899. "Of these 13 remain. The enrollment at the close of the year is 24, the largest it has ever been. The improvement among the children is gratifying; they are cleaner, neater and more orderly, more regular in their attendance and learning to be more punctual." Miss Voss then gives examples, and refers to the kindness of Dr. Emma Wetty in attending gratuitously her Chinese people when they are in need. And she also speaks of the happy Christmas time and the kindness of friends in Portland, whom she mentions by name, in providing

the tree and presents. There were present 102 persons—31 women and 71 children. Of the women 14 were mothers of children in the school, seven others came to the Sunday school. Of the children 23 were pupils, to whom were given special gifts, but each one present received a pretty pink stocking filled with candy and popcorn. Miss Voss says, "I feel grateful each day for the privilege of working in this corner of the Lord's vineyard and putting a little sunshine into these young lives. I wish I had means to do more for them. I would like to have four or five rooms, and have a dispensary and a room where the women could come evenings for social and Bible meetings. And I would like a well-equipped room and teacher for a kindergarten; we could have many little ones, and then I would like a carryall and horse to gather the little ones and bring them to school during the rainy winter season. I am grateful for the extra help of Mrs. Fung Chak among the women."

Mrs. Wilson again says: "I wish to commend the work Miss Voss is doing among the Chinese. I have visited her school. I know many of them and have made calls with her in Chinese homes. She is active and consecrated and easily wins the hearts of the people. I believe it is in the years to come we shall see much fruit from her labors."

In 1898, 33 children were enrolled. Miss Voss speaks very highly of some of them and thinks great changes have been made in them. She adds: "The patient, persistent influence of talking about the necessity of sunshine and fresh air has resulted in getting some of the families having children to remove from rooms where it was necessary to have lamplight during all hours of the day. She then gives examples of her teachings, and adds: "The work has gone on smoothly for the most part. The First Baptist Sunday school has kept us in wood all winter, and the 'Gleaners,' a missionary society of young ladies of the same church, provided our Christmas entertainment, making it possible to give gifts to our children and to all the older and younger brothers and sisters of our pupils; 69 in all and to 46 women besides. Miss Etta Failing provided the tree, ready set up for use and the exercises were given in the Sunday school room of the First church. We had the assistance of a Christian Chinese woman until May, 1898. Since December 1, Rev. Fung Chak assisted, giving instruction in Chinese. There have been 223 school days during the year. There has been marked improvement, especially during the past seven months, in attendance and punctuality. Special days at the Joss house and free days at the theatre have made but little and lately not any difference in the attendance."

Miss Voss thus reports the progress of her work in Portland: "In looking over records for the past year, I find we have had 33 different children enrolled. At present we have 19. Of the others, one

has moved away, four others came but were too young to be retained, one went to the public school, two to work and six to Chinese school. Two of the latter had been with us a long time and we were sorry to lose them. One of them was the first pupil we enrolled and had been very regular in attendance and a good little student. Looking over the names I see that there has been a great change in every one. We have some difficult problems, but we are not discouraged."

Mrs. J. F. Weston, Vice-President (of Oregon) of Women's Baptist Home Mission Society says: "Our Chinese work in every way is encouraging. This is truly a mission field worthy of the Master's best workers; we have one in Miss Voss and although Miss Millsbaugh must, of course, divide her time and effort impartially among the three societies she represents, she also is doing good work."

In Tidings for June, 1899, Miss Voss writes of the kindness of Professor Albert Green, who gave the Chinese children very helpful instruction in vocal music. Concerning the Sunday school she writes: "It has been hard to get the children out Sunday because we could not permit them to bring and study their school books. But we thought it best to make the day different from the other days. Another attempt was made in October, 1899, and the school opened in the chapel with 31 present. This was a day of great rejoicing because of the two objections overcome: First, that the Chinese permitted their children to come to a re-organized Sunday school held in a 'Preach Gospel House.' Secondly, that recently some of the Christian Chinese women have been prevailed upon to help, so that we now have a partially graded school. We have an infant class; a primary class studying the commandments; a class of older boys and one of girls. Some women now go into the girls' class. I hope to have a class for women with Mrs. Fung Chak as teacher, as soon as I can find another teacher for the girls."

Early in 1900 a sad accident befell one of the brightest little girls. She was the daughter of Fung Chak. Some boiling water was upset on her, and she was burned so badly that she could not recover. She died in the triumphs of faith, but it cast a gloom over the school.

In the Home Mission Monthly for December, 1898, Fung Chak writes: "Our brethren are working for Christ very faithfully. Two brothers are assisting me to preach on the street every Sunday afternoon, and several are helping to sing continually. I am so thankful to our Heavenly Father to bless my dear wife that she was restored and able to carry on her work again for the Master, two weeks ago. She gives three days a week for Christ, and has a good opportunity to talk to the Chinese families from house to house. Mrs. Wu Ting, who is a member in our church, is helping her to do this work also. This is very needy and important work among our Chinese families, which I have been praying for for years. There have been about a hundred Chinese fam-

ilies in this city without any one to tell them about Christ. One boy was baptized on last Sunday by our pastor, Dr. Blackburn. We raised \$51.50 from our brethren for the Home Mission work. We presented \$30 to the State Convention and \$21.50 to the Home Mission Society. I hope you will accept them as a little offering for the Lord."

Miss Voss' report for 1900 says of her pupils: "Several are advancing rapidly in their studies, in familiarity with their Bible lessons and missionary information, and in sympathy shown for others who do not know about Jesus, the latter being shown by their willingness to save their pennies to help send teachers to them. These little ones are an ever-increasing source of delight and comfort. I am grateful to God and to the Woman's Home Mission Society for the privilege of being permitted to mould these little people and train them for his service here and his glory hereafter." She wrote this report from a sickbed in Santa Barbara. In California she was kindly cared for by Rev. and Mrs. J. O. Borroughs, and much sympathy was expressed for her by the mission circles of Portland and vicinity, as well as by friends throughout the state, and the wish expressed that she might soon return to her work. And the prayers were answered.

Of the Portland Chinese in 1900 Rev. Fung Chak says in The Home Mission Monthly, for May: "I am happy to inform you what the brethren are doing for the Master's work here. On the first Sunday evening of February, our pastor, Dr. Blackburn, came to our mission to lead the communion for us, and have a good talk with our brethren. He told us that the board have no money to do what they ought to do and asked our brethren if they would give \$100 more to support their pastor. The board will give \$200 a year to keep the pastor here. The brethren were much pleased with it, though they are poor; but they love their Savior, and their pastor; therefore they delight to do all they can to raise the extra \$100. Included in what they have been giving are \$250 a year, besides the other contributions. We raised \$367.50 from our small flock during the past year. 'Wherefore by their fruits ye shall know them.' Brother C. J. Yun Kong came up from Astoria March 22, and told me that the board of Washington had appointed him as a missionary to the Chinese in Seattle, Wash. It makes me very glad to learn this good news. I thank our good Lord for his blessing on our Chinese in Seattle. I knew our Brother C. J. Yun Kong very well in Canton, China. He is a good man and a faithful worker and a well educated man and has been preaching for a Canton Church for many years under Dr. Graves' care. I hope and pray that the work in Seattle may be blessed and prosperous."

In 1891 a Chinese class was started at LaGrande by Mrs. L. J. Trumbull and kept up by her and her daughters for about two years. An exciting incident occurred during the Chinese riots at that place,

when Mrs. Trumbull bravely withstood the cowardly hoodlum Americans who in the absence of her husband surrounded her house and demanded of her Christian Chinese, who had fled there for refuge. But they did not get them.

Also in 1892 a Chinese class was started by Rev. C. A. Nutley at Roseburg. Mrs. G. N. Annes took the work when he left and kept it up in 1893. There are no reports from either of these schools, except two or three statistical tables which are here given. The teachers were all volunteers.

MISSIONS	Organized.	Average Attendance	Conversions Last 12 Mo.	Baptized Last 12 Mo.	Christians In Mission Now.	Christians in Mission Since — —	Contributions in Last 12 Mo.	Appropriation A. B. H. M. Society.
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Report for the year ending March 31, 1892:

Portland	1874	68	21	1	40	102	\$372.75	\$500.00
Salem	1877	..	9	..	1	6	.....	.....
Albany	1891	12	9	..	7	9	25.00	49.00
Astoria	1891	30	14	..	2	2	10.00	240.00
La Grande	1891	20	8	..	1	1	40.00	.....

Workers now—Portland, Miss M. E. Thompson; Salem, Volunteer; Albany, Mrs. Geo. Dickenson; Astoria, Miss E. A. Byers; La Grande, Miss Rose Trumbull.

Report for the year ending March 31, 1893:

Portland	1874	115	21	..	22	102	\$200.00	\$458.34
Albany	1891	9	13	..	7	12	110.00	200.00
Astoria	1891	40	9	..	..	2	.....	116.62
La Grande	1891	10	6	2	2	...	124.00	.....
Roseburg	1892	..	..	..	..	..	.....	.....

Workers now—Portland, Mrs. Russ; Albany, Mrs. H. C. Chamberlain; Astoria, Mrs. F. K. Van Tassel; La Grande, volunteer; Roseburg, volunteer.

Report for the year ending March 31, 1894:

Portland	1874	150	45	7	23	109	\$125.00	\$458.26
Albany	1891	42	7	2	4	11	98.00	200.00
Astoria	1891	..	3	..	..	..	.....	83.31
Roseburg	1892	6	..	..	1	1	4.25	.....

Workers now—Portland, Mrs. Mary Bye Young; Albany, Mrs. H. C. Chamberlain; Astoria, no teacher; Roseburg, Mrs. Geo. N. Annes.

To sum up the Chinese work in Portland: Portland ranks next to San Francisco in Chinese population, it being about 5,000. They occupy the heart of the city. The mission chapel is three blocks distant;

on the corner of Alder and Fifth Streets. It is a part of the old First Church property, and now used by the Chinese through the kindness of the Failing family, who own the property. The Mission, established



SEID GAIN

He and his father have been heavy helps and supporters to the Chinese Baptist cause in Portland.

in 1874 was baptized over 100 converts, though it now has only about one-third of that number as resident members; the others being scattered widely. Some have become evangelists, and have established other missions. Some are preaching either in this country, or in China. The mission has also largely contributed to the buying of a lot in Canton, China, building a house on it, and supporting a pastor there. The mission is, strictly speaking, a mission of the First Baptist Church; all its members being received into, or dismissed from, that church. Yet it has its own pastor, holds its own services, and transacts its own business. It has sometimes, at quite long and irregular intervals, been without a settled pastor, which means as much to a Chinese, as to an American church, yet it has usually kept up its services, and pushed forward its work most remarkably well. They now have a pastor, Rev. Fung Chak. There

are seven Christian families in the church; also seven Chinese merchants; giving it more financial stability than ever before, and rapidly bringing it on to self-support. Peace and harmony prevail, and the prospect of future usefulness is very bright.

Rev. Fung Chak was born in China, converted in Canton, baptized by Rev. R. H. Graves, D. D., President of our Theological Seminary in that city. He studied three years at that Seminary, and then came to San Francisco, and under the guidance of Revs. John Francis and E. Z. Simmons was engaged for a while in missionary work among his own people. In 1872 he came to Portland, and was a valuable assistant in the missionary work there. Brother Dong Gong resigned Nov. 5, 1880, and Fung Chak was chosen as his successor, and ordained June 21, 1881. In 1882 he returned for his family, but engaged in missionary work in

China and did not return to Portland until 1887. In about three years he again returned to China, where he remained eight years, pastor of the Shou Hing church. Returning again to the Pacific coast, he stopped nearly two years in Seattle, but in 1898 returned to Portland and took the pastorate of the church there.

Foreign Associations

The Germans, and also the Swedes or Scandinavians, have each an Association, or Conference, but as there is only one of each, it of course includes all the churches in the state of its own nationality. All these churches are very zealous in the work among their own people, and they co-operate with the Oregon State Convention, but the details of their work are not now available.

German Work

1. THE GERMAN BAPTIST CHURCH AT BETHANY

When Rev. John Croeni took the pastorate the church had 35 members; in 1888 it had 70. It had two out-stations; one at Stafford, in Clackamas County, with 10 members; and one at Portland with 12 members. It had a good parsonage with about four acres of land, besides the chapel; all worth about \$1,200 and no debt. It had regular meetings every Sunday whether the pastor was present or not. It had a live Sunday school of 50 pupils and seven teachers, and had two prayer meetings each week. Its condition was one of healthy prosperity. On New Year's day, 1890, Brother Croeni thus speaks of his church: "The church did give me a valuable present, remarking while so big, it cannot be brought into the chapel (which was crowded with people), so I was called to go out doors and receive it myself. And what surprise! Standing outside, on the steps of the chapel, I had to receive a nice horse, well new fitted harness on, hitched on a fine new top buggy! Imagine and judge yourself my feeling, for such a feeling of love between our members to the minister. Besides, they did make a present of \$55 to the young brother who is assisting me in laboring in the gospel. In consideration that most of our members are very poor with large families to support, judge yourself what love to show such benevolence. I am forced to say and feel, I am not worthy such a love for our dear members in Christ."

During this same year, the church built a new chapel at home, representing about \$1,800 in money, besides their own labor. The congregations were good and the interest growing. The closing Sabbath of the year, the brethren contributed \$61 for mission work among the Germans.

Early in 1891 Brother Croeni held a protracted meeting with 18

conversions and several more inquiring. Under his efficient labors, the church grew from 35 members to over 100, and they are an active working band. He began to say that their "big church" was almost too small. After 1891 available records are scanty. In 1894 Rev. William Schunke was pastor until 1898, when he resigned to go to Winnipeg. Rev. G. A. Schulte, Superintendent of the German missions, tells a pleasant story of his experience. At Buffalo, N. Y., he was introduced to two young educated Germans, new arrivals in this country. They considered themselves good Lutheran Christians, but were ignorant of the truth. By the grace of God they came to a knowledge of Christ, and Brother Schulte baptized them on a profession of their faith, and 29 years after met them in Oregon. Rev. Geo. Schunke was a missionary for the German Baptists of northwestern Oregon; the other, Rev. Wm. Schunke, was the beloved and honored pastor of the German Baptist Church at Bethany.

Brother Schunke was succeeded by Rev. E. R. Suevern, a returned missionary from Cameroon, Africa, who is the latest pastor reported. The church supports its own pastor. It has 115 members, a house seating 300, a good parsonage, and no debt. It has given material for two other churches, the church at Portland, and the church at Stafford. The German population within a radius of five miles is about 600. The last day of 1898 Brother Suevern baptized 18 converts.

2. FIRST GERMAN BAPTIST CHURCH OF SALEM, 1890

Located at Salem, the capital of the state. Organized with ten members by Rev. John Fechter, June 6, 1890. The church came into the Willamette Association the same month, but remained two years only. Rev. J. Fechter was pastor until 1894. The church at once secured lots and commenced making preparations to build a meeting house, and had it ready for dedication May 15, 1892. It is a very neat little building, seating about 150, and costing about \$1,500. The A. B. H. M. Society donated \$250. Considering that the membership were very poor, this was doing remarkably well. In 1894 Rev. J. Fechter moved to California, and in July Rev. C. E. Kliever arrived from the East and succeeded him, he also, as well as Brother Fechter, being aided by the A. B. H. M. Society. He found a small discouraged band of 33. By his zeal and energy he more than doubled its membership the first year. Brother Kliever is a sound Baptist, a scholar with a very fine address, and is firmly set against the worldly alliances and amusements of this age that are so fearfully mangling and marring our American churches. Pastor Kliever was pastor of the church until June, 1898, when he was followed by Rev. Gustav Schunke, and he is still the pastor, and the church is prospering under his ministrations. He had three out-stations. Brother Schunke has been in the ministry something

over 20 years. He was born in Germany, and has three brothers in the ministry; all Baptists. He came to this country when about 18, and was converted on the first day of his arrival. His heart is in mission work, and on coming to Oregon in 1894, he first engaged as a general missionary among his people. And whilst serving as pastor, he usually had mission stations, or other churches to occupy a part of his time. He has a wife and several children; all, unless some of the youngest children, being active and helpful members of the church. As there are at least from 1,500 to 2,000 Germans in Salem, and numerous others within a radius of 20 or 30 miles, he has all he can look after. Hence, young and small as this church was, in 1898, it was the mother of two other churches, one in Albany with 13 members, the other in Turner with 30 members. Neither of these has any property, but they appear to be live, wide-awake churches. The future outlook of the Salem church is bright. Though comparatively small, it is having a healthy, steady growth. Harmony and peace prevail and all are united in trying to excel in labor for Christ. In 1897 it received and baptized Rev. Carl Waehlte, a Lutheran minister who had become a Baptist. He was ordained in 1898 and the missionary committee recommended him to preach among the Germans in the district south of Albany and east of Eugene. There was a small Lutheran church there, but their pastor was too old to do much work; otherwise, the field was destitute.

3. FIRST GERMAN BAPTIST CHURCH OF PORTLAND 1891

Located at corner of Fourth and Mill Streets, Portland, Oregon. Organized with 25 members by Rev. F. Reichle and H. L. Dietz, Jan. 5, 1891.

This church had formerly been a mission of the German Baptists of Bethany, but finally, upon the advice and hearty concurrence of the Bethany church, concluded to organize in Portland. The preaching services were held in the Sunday school room of the First Baptist Church of Portland, and the prayer meetings at the private residences of the members. In October, 1891, Rev. W. C. Rabe of the Second German Church, Rochester, N. Y., was called to the pastorate, but did not enter on his duties until July, 1892. Brother Rabe was a very pleasant gentleman, inspiring confidence and well calculated to secure success in Portland. He had been pastor in Rochester, N. Y., two years and in Buffalo, N. Y., 14 years. He was commissioned at Portland by the A. B. H. M. Society and he fully came up to the expectations of his church. In January, 1893, the membership increased 75 and Brother Rabe was greatly encouraged and reaching out to establish four branches in as many quarters of the city. Brother Gustav Schunke was ordained

March 16, 1897. About 1896 the church had begun to make an effort to build a meeting house and on July 25, 1897, the new house was dedicated. It cost, with lot, \$8,645.70; to which should be added \$500 as the value of the furnace and furniture from the old First Church building, donated by Mr. Henry Failing. It is seated with pews accommodating, with galleries on three sides, 600 in the audience room and 150 in the basement. Of the sum necessary to free the property from debt, the little church of 98 members raised \$3,360 and Pastor Rabe secured \$2,389.83 in the East, besides \$236.33 previously received from the same source. The A. R. H. M. Society donated \$1,000. The house is free from debt, although a small debt rested on the dwelling house of seven rooms on the lot, which was rented at the time of the dedication; and the debt long since paid, and the parsonage secured. This church held the last church service in the old house of the First Church before it was torn down, and the new house is the best occupied by any German congregation in the city. Brother Rabe also succeeded in organizing a German Association and a Pacific Convention.

In the summer of 1896 Rev. Mr. Rabe resigned the pastorate and returned to his former field in the East. The present pastor (1900) is Rev. Jacob Kratt, coming here fresh from Rochester, N. Y., in July, 1896. He has also been aided by the A. B. H. M. Society of New York. He found a discouraged, but not afraid, membership of 84, 22 non-resident and a new house with basement just being finished. In a year he had received 65 persons into the church, 34 by baptism. He is a brother whom it is always a pleasure to meet; an earnest, spiritual preacher, who has the happy faculty of leading old and young both kindly and wisely, and is alike beloved by both, whilst his people are such of which Oregon Baptists may well be proud. It is now (1900) the largest German Baptist church on the Coast, and one of the most prosperous and progressive as well. The German population of Portland is from 12,000 to 15,000. Among them, this young active, aggressive church of nearly 200 members, with its live, energetic, wide-awake, consecrated pastor, is pushing forward with wonderful strides. The Germans are not easily reached by Baptists; hence this membership means much. The congregations are often larger than the church membership. The prayer meetings are excellent, and there are over 30 in the pastor's Bible class. All lines of work are encouraging, and the future seems to hold good things in store for this people. The church expects to become self-supporting June 1, 1900. It has also established a mission in Albina, a suburb of Portland.

4. FIRST GERMAN BAPTIST CHURCH OF STAFFORD 1892

Located at Stafford, Clackamas County, about 12 miles southeast of Portland. Organized by Rev. F. Reichle.

This church was at first a mission station of the Bethany church. The available records are scanty. Unless it be an occasional visit from the general missionary, there is no record of this church having ever received any outside help. But in 1895, under the labors of their efficient pastor, Rev. Joseph Gronde, the church had 30 members, and the prospects for growth were good. In 1898, the church had 35 members, a meeting house, seating 100 people, a parsonage, and no debt. Rev. F. Reichle was their pastor. In 1900 Rev. Mr. Graner was pastor, and the church had opened a mission at Oregon City, holding their meetings in the house of the First Baptist Church.

5. FIRST GERMAN BAPTIST CHURCH OF TURNER 1895

Located at Turner, Marion County, about nine miles southeast of Salem. Organized with 34 members by a council, December 9, 1895.

These brethren were dismissed from the Salem German church for this purpose; and the Council consisted of delegates and visitors from the German association which had just met at Salem. Rev. W. Schunke, Moderator; Joseph Gronde, clerk of the Council. Rev. C. Waelhte, of Eugene is the pastor early in 1900, but later in 1900, owing to removals and other causes, the church disbanded.

6. FIRST GERMAN BAPTIST CHURCH OF SALT CREEK. 1896.

Located on Salt Creek, five miles northwest of Dallas, the county seat of Polk county. Organized with 12 members by Rev. Gustav Schunke, July 19, 1896. This church, sometimes called Dallas, and sometimes called Salt Creek, is an active, zealous church. Rev. G. Eichler has been the pastor from about the first until now (1900), and has been frequently blessed with converts, being often assisted in his meetings by Rev. G. Schunke. In 1897 the church built a meeting-house of two rooms and costing \$1,000, seating 200 people in both rooms. There is no debt on the property. There are about 300 people speaking German here, half of them being Russian Mennonites, and several of these are uniting with the German church, and they make some of the best of members, active, and earnest. The membership now is about 50. In the spring of 1900 a protracted meeting was held; result, 16 confessed Christ. Everything encouraging.

7. FIRST GERMAN BAPTIST CHURCH OF ALBANY 1898

Located at Albany, Linn county, Organized with 13 members by Rev. Carl Waelhte. This church was first a mission station of the Salem German church. It has been under the pastoral care of Rev. C. Waelhte since its organization. It now has 59 members, (1900). Brother Waelhte had been a Lutheran preacher, but became a Baptist, and was bap-

tized in 1897 by the Salem German church and was ordained in the spring of 1898. No further data.

The progress of the work amongst the Germans has necessarily been very slow, from several causes. Nearly all had to struggle against severe poverty, and, to great extent, had to endure much social ostracism from their own people. But indomitable energy has characterized these few feeble churches, and great care in the reception of members has made their work of a most excellent and superior quality. There are now seven churches, with a membership of nearly 500, and church property valued at \$15,000. There are six pastors, and five houses of worship. The membership hold a high standard for piety, and fully exemplify it in both living and giving.

In 1896 a new German Conference was organized on the Pacific coast, and it was hoped that they would be able to push the work with more energy than before, and greater success would crown their labors. Both California and Oregon have large settlements of Germans that should be reached by Baptists. And many more in Washington; some of them Baptists. Pioneer work among them is needed all over this coast. And the little aid given has shown very encouraging results. In the Home Mission Monthly for September, 1897, Rev. C. A. Schulte, superintendent of the German missions, on a visit to Oregon, gives the following account (condensed) of a work at Haywood (no later data available).

"Haywood, near Forest Grove, in the Coast Range forests, a wild and mountainous region, is settled almost entirely by Lutheran or Roman Catholic Germans, whose spiritual necessities were so neglected that they were like sheep without a shepherd. Rev. G. Schunke started a mission here; the Lord blessed his labors; a Sunday school was organized and the people came to hear the preaching. Shortly before my visit, Brother Schunke baptized four converts, three Lutherans, one Catholic. After a long ride over bad roads, through rain and snow, I reached, in company with our missionary, the summit of the mountain where the meetings were held. The school house was full of people. At the conclusion of the sermon nine men and women arose for prayer. After a season of prayer a man arose, who asked: 'Mr. Preacher, do you really believe with all your heart the new doctrine you have proclaimed to us?' We answered in the affirmative. He then made a statement in regard to the new doctrine, as he understood it. This gave us a splendid opportunity to explain the views of Baptists concerning the new birth, believing prayer, baptism, etc. Other questions were asked and answered until nearly midnight. The whole district seemed to be aroused. Even the Lutheran minister in the neighboring city has been awakened, as he has visited the people and is now making strenuous efforts to re-

tain his long-neglected sheep in his own fold. But the truth will conquer.

"The large influx of Germans into Oregon offers just now opportunities for missionary work which will never return. There were no Germans a few years ago in a district near Dallas, at Salt Creek. They now possess the land. Mr. Schunke, our missionary, found in this district an open door and organized a growing church there. And the population is also growing and the prospects good. He also organized a new church of twelve members at Sheridan, but this church has since united with the church at Salt Creek. These small interests, planted here and there in new districts, will be centers of influence, and may become large and influential churches. Our missionaries in Oregon are active and energetic men. They do not confine themselves in their work to the places they are appointed for, but go beyond them wherever they find an open door. Thus Rev. C. E. Kliever, at Salem, began work at Turner, which grew to a church of 40 members. He also started the mission at Albany, and about 20 Germans were converted. There is quite a large German population in the country near Albany."

This concludes the sketch of the German churches with the data at hand. They now have six churches with a membership of about 500; well attended Sunday schools, with over 400 present, and also young people's societies, women's societies, etc., and their property is worth over \$15,000. Their association meets twice a year; is well attended, spiritual, and hopeful. Their work is pioneer work; slow but sure. Money from the Home Mission Society is well and judiciously spent; they try to "stand up for Jesus," "to preach Christ and him crucified," "to be steadfast, unmoveable, always abounding in the work of the Lord, for as much as we know that our work is not in vain in the Lord." One more quotation: "We have thus glanced over the whole field. The backward glance furnishes just cause for profound gratitude. Much has been accomplished, but more remains to be done. The Lord has given to the German-speaking Baptists a specific mission among their own countrymen. This work is not completed. Multitudes of Germans are still without a saving knowledge of Christ. Thousands of Germans are still pouring in to make their homes with us. The gospel in its simplicity and power must be preached to them in the language they can understand and comprehend."

The German Baptist Association of Oregon was organized about 1892. The data is very scanty, but some outlines are given from time to time in The Pacific Baptist and statistics are found occasionally in the minutes of the association and conventions. From the notices alluded to, the work appeared to prosper and progress was made. Reports were mostly encouraging. New churches came in occasionally, and revival interests were often manifest at the meetings and conver-

sions reported. Every meeting indicated faithful and earnest, persevering zeal and labor for Christ. At the session at Salem in 1895 Jos. Grande, moderator, five churches and twelve mission stations were reported. In 1896 at Stafford, ten churches reported. In 1899 at Bethany, the reports were all encouraging, with several baptisms.

It also appears that the Germans have an annual convention or conference for the entire coast, comprising Washington, Oregon and California. At this Conference held in Portland in March, 1895, Rev. William Appel was moderator and J. Grande, clerk. The preaching was uplifting and inspired renewed consecration for service. The cause of missions on the coast and of foreign missions, home missions in general, Christian education and denominational literature, all called for earnest consideration. A collection for the A. B. H. M. Society of New York was \$32.76 and there was not a rich member among them. It was given with joy, without coaxing, and it was said that all present experienced a revival of religion in their strength and hopefulness. In 1896 at the meeting at Bethany, William Schunke was moderator, J. Kratt, clerk; 56 baptisms were reported and \$701.50 contributed for benevolence. Several rose for prayers. In 1899 the conference met at Salem; J. Kratt, moderator, E. Suevern, clerk; 30 messengers present. In 1900 it met in San Francisco. The same officers continued. The letters showed progress in nearly all the field, especially in Oregon. The conference now had ten churches, with a membership of 780, which contributed to the different objects of the denomination about \$700 annually and the majority of the members in very meager circumstances and they say the Lord has blessed them. For mission work \$165 was collected at the conference.

Scandinavian Work

FIRST SCANDINAVIAN BAPTIST CHURCH, PORTLAND

The aggregate membership of the church in 1880 was 30. The prospects encouraging. The Scandinavian population of Portland and vicinity was 3,500 to 4,000. Rev. O. Okerson collected at the East \$1,899.35; on the coast, \$1,027.25; total \$2,926.60. The A. B. H. M. Society paid him \$800 a year for two years; to Brother Liljeroth, \$900 a year; and to Brother Hayland \$500 the first year and \$400 a year afterwards; the church paying \$200 a year to Brother Hayland. In April, 1889, Brother Hayland resigned to go to Nebraska and was succeeded by Rev. Uno N. Brauer, who was followed in 1891 by Rev. A. J. Westerberg. Pastor Westerberg thus sums up the condition of the church at the close of 1891:

"'Praise God from whom all blessings flow.' We have reasons to sing that song with overflowing hearts for joy and gratitude to God.

Saturday we had our annual meeting of the church and then the last year's report was read and the result was more than we expected. Expended for all purposes incidental to the propagation of the gospel, \$1,206. Outside of this we have raised \$400 to pay the debt of the church; so now we are free from that. We started out in 1892 with no debt whatsoever and a little cash in the treasury, which, when we remember that every member of the church earns his own living by the sweat of his brow, not one a business man, and a few just starting to make their own homes, is a remarkable showing. The increase of membership through the year has been 25. We start now on the week of prayer and our great desire is that the Lord will give us a great blessing for the ensuing year. The present membership is about 100."

Brother Westerberg was a missionary. He not only looked after his own church, but concluded to start a mission among the 3,000 or 4,000 Scandinavians at Astoria. When asked what he was doing, he answered, "Not much." He began with a saw, hammer, nails and a few pieces of wood. He said, "People don't like to stand up while they listen to the gospel being preached to them." He thought the field the most unpromising for gospel work that he had ever seen. His congregations about 25 or 30, but a fair average with the old, established churches of the place. In two months he had the joy of praying for two young men, and one, he thought, was trusting in Christ as his Savior. He also baptized one into the English Baptist church. He also spent a day in Nehalem Valley, where he found a few believers, to whom he preached in both Swedish and English. At Astoria he paid \$25 out of his own pocket for the rent of a hall and collected \$21.25, which just paid for the other expenses of starting the mission, and he still owed for the song books. But Brother Westerberg was forced to resign his work. The damp climate undermined his health and an old complaint, rheumatism, by which he had five times before been laid up, once for an entire year, drove him to the conclusion that he could not do justice to the work. So he moved to San Luis Obispo, Calif., to take charge of the Swedish church there. His letter of resignation gives quite a comprehensive view of the Portland work at that time.

"As a child grows it becomes of age and will be independent. So with our church. By the grace of God, and by the generous support of the dear old A. B. H. M. Society, and its co-operating agencies in Oregon, we have now come of age and will try to walk by ourselves. When Brother O. Okerson came here to the west coast about ten years ago, he found one and one-half Baptists here. When he went into the First Baptist Church of this city to plead the cause of his countrymen, some of the good brethren shook their wise heads; but the Lord was in it, and they, constrained by the love of Christ, put their shoulders to the wheel, and the work was begun by the First Baptist Church, at

Caruthers street. A church was organized January 1, 1884, with twelve members, and five baptized the same day. In 1887 they built and removed to 109 N. 11th Street, under the leadership of Rev. N. Hayland. After him came Rev. Uno. Brauer, who took charge of the work for two years. I found the church numbered 75 members, with a property worth then \$5,000; perhaps \$2,000 more now. There was a debt of \$400, which we raised and paid in six months. We had no organ, and only a few worn-out hymn-books. We bought an organ for \$90 cash; hymn books for \$50; have given quite liberally to home and foreign missions, besides making some repairs and sundry expenses. We were in need of help to pay the pastor's salary, which we got from the Home Mission Society. Through the sustaining grace and mercy of God, we have during the year added to our membership 10 by baptism, 17 by letter, two restored, and 2 by experience, total 31. Excluded 1, names removed at their request, 2, given letters to three, total 6. Net gain 25. They have paid the pastor's salary promptly, even beforehand.

"While we now as a church, no longer need your aid financially, we still need your spiritual aid and sympathy. We now desire by this to render our thanks to all those dear friends who have so nobly stood by us and cheered us in our work. This church has had its struggles and battles to fight. I suppose when the arch enemy was expelled from the counsel chambers of God, where he stood and resisted about the body of Moses, and about Job and Joshua, he thought he would go out and trouble the brethren of the Lord; but by the overwhelming grace of God this church stands as a living monument of the power of the Lord to serve and to help. Although we now withdraw from the parental arms of the Home Mission Society, we do not intend to go into a strange country, but we still wish to be in touch with your work.

"And now, brethren, a little personal from the writer: I wish to express my gratitude to all the dear and kind American friends, pastors; and laymen, for your kind courtesy, and the warm pressure of your hands, which have been to me very precious, and given inspiration to the soul. We read, the Lord gave some pastors, some evangelists, etc. What he gave me I hardly know, but I believe he gave me to be a quarry man in the mountains of sin; and he gave me hammer and chisel and crowbar, and a good deal of dynamite to put in blasting occasionally. But it is with a deep sense of unworthiness, yet gratitude to God for His wonderful love and forbearance toward all my short-comings and that He thus condescends to own and bless our labors to the salvation of souls that I thus work or labor. During the year I have had the joy of bringing a few sailors to Christ, and I have baptized three of them. To God be all the glory. Your brother in Christ, August Westerberg."

The church also gave \$150 to keep the mission at Astoria.

After Brother Westerberg left the church had no regular pastor

until late in 1894. It was supplied much of the time by Rev. Aug. Sandall. In writing of the work in March, 1894, he says that the Lord had blessed the church abundantly during the preceding year. All worked as one man in harmony and peace; baptisms, 13; restored, 6; received by letter, 5; gain 24. Contributions, \$1,239.54; balance in the treasury, \$88.30. The young people's society had done a good work. It had supported a missionary in India, and also contributed to the general fund of the church. The income during the year ending Feb. 27 was \$161, and \$39 in the treasury. The Sunday school in good condition, though not large. The sewing society had done noble work sending help where needed. A missionary society for the support of a Scandinavian missionary was organized; annual dues \$2 each. It had 40 members and hoped that a large part of the Scandinavian people at the out-stations would join, so that a missionary could soon be found to take up the work in the regions about Portland. On the first Sunday in March, three new members were received, and in all ways the outlook for the church was excellent.

In November, 1894, Rev. David Oberg, from Topeka, Kansas, accepted the pastorate in Portland, and was received with the greatest cordiality. The first eight months he received 39 new members, mostly by baptism. There was no special revival, but a continual healthy growth. The prayer meetings were spiritual, and well attended; Sunday evenings especially. The congregations were good; the house well filled. Brother Oberg was not only a preacher but a teacher, with a very direct and plain way of reaching the hearts of his people, and they were looking for greater things in the future. But in the fall of 1896 he resigned and went back east. Rev. Chas. Asplund became pastor in April, 1897. He had been Sunday school missionary in Iowa and Nebraska, and understood well how to lead and interest the young. The church work was thoroughly organized for effective labor and the name of the church was changed to the First Swedish Baptist church of Portland, Oregon. In 1898 pastor Asplund arranged for a conference to organize for a general work for the state so as to take up much needed work at several important points. In 1899 he visited Astoria, Tillamook, and Nehalem valleys, assisting Rev. G. A. Osbrink, the general missionary, in several meetings, at which several were baptized, and much good accomplished. A Swedish conference had been organized and a general missionary appointed, who was doing an excellent work. In 1900 Brother Asplund was one day invited out with his family to dine with a friend, and on returning in the evening, found that his house was lighted up, and that his church members had taken possession, and that they so appreciated his work, that they made him a present of a fine new Milton piano, valued at \$250. He feelingly expressed his gratitude through *The Oregonian* to his brethren and friends, and es-

pecially to the Eilers Piano House for their generous liberality, their donation making it possible. And about a year afterwards they presented him with a purse with \$30 in it, and a bicycle; this outside of his salary.

There are 6,000 or more Scandinavians in Portland, half of them Swedes. The Baptist church has about 125 members. It has a neat and comfortable house of worship with six living rooms in the rear. It cost \$5,000; will seat 200 in the main audience room. Prayer meetings and Sunday school are held in the basement. The location is not the most favorable in every respect, but the outlook, notwithstanding, is very encouraging. They are a united people, and pastor and members are all working heartily together.

In 1896 Miss Irene Johnson spent the first four months of the year in work among the Swedes of Portland. She reports these as four busy and happy months spent, mainly in house to house visiting, women's meetings and Sunday and industrial school work.

FIRST SWEDISH BAPTIST CHURCH OF ASTORIA. 1897.

Organized by a council; Rev. Chas. Asplund, moderator; Rev. N. Hayland, clerk, with eight members, December 12, 1897. This church was to a large extent the result of the labors of Rev. August Westerberg, pastor of the Swedish Baptist church at Portland, whilst Astoria was a mission station of that church. Rev. N. Hayland was called to supply the church for two months as pastor. The Portland church, through its pastor, agreed to pay towards his support \$10 per month. There were about 5,000 Swedes, Danes, and Norwegians in and about Astoria, needing evangelizing. Hence there was a great work before the church, and a loud call for help in doing this work. In 1898 the little band had no pastor, but worshipped in a hall on Sundays, and held weekly prayer meetings. Charles O. Halbert, a worthy brother from Minnesota, and an esteemed member of a church there, preached for them twice on Sunday, and worked in a mill the rest of the week. There is but very little data respecting this church. Rev. J. Samuelson was the pastor elect at the close of 1900. He says they had rented and rebuilt a house in a good location that had before been used as a saloon, and rejoiced that they could now use it as a meeting house and a parsonage, and that they have plenty of hard work ahead. The Sunday school (conducted in English) was a bright feature, and the outlook hopeful. The membership 10.

NEHALEM VALLEY SWEDISH CHURCH. 1881.

No available data on hand respecting the organization nor details of work, excepting statistical tables published in the State Convention Annals, for 1900. It then had eight members, and contributed \$21

for the Convention work. It was one of the mission stations of the Swedish Baptist church of Portland, and was visited occasionally by Rev. August Westerberg. Some of the other Baptist pastors of Portland sometimes visited it. But the visits ceased for various causes and rumor says that it has since disbanded, because of deaths and removals.

THE DEEP CREEK SCANDINAVIAN BAPTIST CHURCH

Organized in Clackamas county in 1895 with 15 members.

THE FISH HAWK SCANDINAVIAN BAPTIST CHURCH.

Organized in 1885, with eight members.

No available data from either.

FIRST SWEDISH BAPTIST CHURCH, TILLAMOOK, 1900.

Located at Tillamook City, Tillamook county, Organized with seven members by Rev. J. O. Osbrink and O. Okerson, May, 1900.

This church was the result of a two weeks' meeting held by the above gentlemen, in which were several conversions and more were expected, but they were disappointed and owing to removals, neglect and deaths they disbanded to unite with the English-speaking Baptists further down the coast until re-inforced.

In the report of the W. B. H. M. Society of Chicago for 1895, Miss Irene W. Johnson's work in Portland among the Scandinavians is spoken of. She became interested in Albina, a suburb, and gathering the children, so interested others that the close of the year sees a little mission chapel nearing completion with money in hand to pay for it. Much of the work on the building was donated by men with skilled hands and willing hearts, but out of employment and without money. Miss Johnson has visited some country settlements, and from others she hears the call "Come and help us." In the town of Oswego she found but one Baptist family, and they were Swedes; but she was warmly welcomed by both Swedes and Americans. The demands of the work in Portland rendered it difficult for her to get away; especially as helpers are few. Not, she says, because people are unwilling to work, but because they are all working people, and cannot command their time. Some 15 have been added to the church at Portland by baptism, and as many more by letter and experience. And the meetings are well attended. As throughout the West, the constantly changing character of the population interferes with the certain continuity of the work. The only mission study and work thus far undertaken is in the young people's society, organized to assist in the support of a missionary in Burmah.

In speaking of the Scandinavian work in 1891, the State Convention thus alludes to the Danes and Norwegians: "Circumstances seem to indicate that the time has fully come for this Convention to un-

dertake mission work among the Danes and Norwegians in our state. It is estimated that at least 10,000 Danes and Norwegians are in Portland and Astoria. A man thoroughly qualified for this work is now available, and \$500 in sight for his support, provided we add another \$500."

And in 1895 the State Convention said of the Scandinavian mission: "Rev. Olaf Olson worked for three months, but for some cause resigned, and his successor has not been selected. This is a great and needy field. The Swedish population is about 30,000 in the state, and when these people see the truth and are converted from Lutheranism, they become, and remain among our strongest Baptists."

In the State Convention annual for 1898 I find this notice: "A Swedish Conference has been formed which seeks cooperation with the Convention. We should extend to them every courtesy within our power and welcome them to the joint work of the evangelization of their people. We are ever assured of the stability of the Swedish people, when once they become Baptists, by the noble, self-sacrificing spirit that they manifest, and by their substantial and exemplary Christian lives." And *ibid*, 25, 1899: "The Swedish Conference has five churches, a membership of 270, and has paid out during the year \$2,117.27 for current expenses and for missions; the valuation of church property is \$5,000. The Conference sustains four Sunday schools, with 116 average attendance. Rev. Charles Asplund, Portland, Oregon, is president of the Conference, and Rev. G. A. Osbrink, Portland, is general missionary.

But it was three years before any activity in this direction was manifest outside of a few individuals, and possibly a church or two. In 1897 Rev. Chas. Asplund made a most stirring appeal to the A. B. H. M. Society for help. He said (*H. M. Monthly*, Sept., 1897): "As far as I have learned to know, I am the only Scandinavian minister that gives the whole time to the work in the state of Oregon; and as pastor of the Swedish Baptist church of Portland, my time is very much taken up by looking after the work here and in the nearest surroundings. There are only two more Scandinavian churches organized in the state, and they are both too small, and financially too poor to support a minister at any rate or time. I have very frequently appeals from different places to come and preach the gospel to our people. I have five or more such pleadings on hand, but how can I do my duty to my own field and meet the demand at those places? And yet it is most heart-breaking to say 'no' to the hungry soul. We need a missionary among those thousands of Scandinavians to look after the people, and bring the blessed gospel of Jesus to them. There are plenty of men to get, but where is the money to support them? We have for a long time felt the need of a missionary, and also felt the responsibility of doing

something; but as our own church is very little (over 100 members), and a hard working people, it is very hard to keep up with our own expenses. But we are trusting in the Lord and pleading with God to get a missionary and help to support him. We decided at our late church meeting to raise \$100 towards a salary for a Swedish Baptist missionary in Oregon. Now we need \$550 more in order to make a salary for an ordinary missionary; and yet it is a small salary for a man who has to travel and pay his own expenses. Now we plead with the A. B. H. M. Society for those thousands of souls that the Bread of Life may be given to them. We ask you, as stewards of God's great mission society, would it not be wise for the Society to put \$550 a year in mission work among our Scandinavians in Oregon?.....I have been here only six months, but my heart is aching for the salvation of my people, and out of my salary (\$600) I have already promised the church to give \$50 toward the missionary salary, hoping that we may get the amount asked for, and we will soon have a man on the field. We made an appeal to brother Gilman Parker, the secretary of the State Convention, but he says the Convention cannot take up any new work now, and advises me to write to you."

Again in 1899 he writes: "There has never been more than one Swedish Baptist minister at a time settled in the state to carry on the work among these churches. As a result of unnecessary changes of pastors, there have been times when the field has been without pastor or missionary for months. The pastor at Portland is the only Swedish minister in the state who gives his whole time to the work on this great field." "Rev. G. A. Osbrink has labored for eight months among the Swedish people of the state, being employed jointly by the Swedish Conference of Oregon and the Convention. He has given to the work, 34 weeks, preached 144 sermons, delivered seven addresses; conducted 28 prayer meetings; made 255 religious visits; visited 12 churches and 8 fields, doing the work of an evangelist; he has traveled 2,240 miles; organized 2 Sunday schools; given away 16 Bibles and 265 pages of tracts, and baptized 10 converts. With a better knowledge of the field, a much larger work can be done in the future. The Swedish Baptist Conference has come into heart cooperation with the Convention, electing members of our board, and has paid into the treasury during the year \$150." The Convention says, "The Swedish Conference cooperated with this Convention and Missionary G. A. Osbrink was under appointment for the year. Several new fields were occupied and a church was organized at Tillamook."

The Swedish conference was brought about mainly through the efforts of Rev. Charles Asplund, pastor of the Portland church; with which church its sessions have been held until the present time (1900). At first it had three churches with about 178 members. It affiliates

with the Oregon Baptist State Convention and asks for the appointment of a general missionary for their people in Oregon, numbering over 40,000. The request was granted and Rev. G. A. Osbrink appointed and entered on his work in the spring of 1899. In October he reported several new fields occupied and a new church organized at Tillamook. In 1899 the Conference returned thanks to the State Convention for the liberal support given to the missionaries and hoped that the bonds of sympathy would continue. Thanks were then given to the American Baptist Publication Society for Sunday school literature and the work of Rev. G. A. Osbrink.

The body had five churches and 270 members; had paid out during the year \$2,117.27 for current expenses and for missions. The valuation of church property, \$5,000. It sustains four Sunday schools with average attendance of 116. President of the Conference, Rev. Charles Asplund, Portland; general missionary, Rev. G. A. Osbrink, Portland.

In 1899 Brother Osbrink had secured a tent 28x40 feet, seating 150 persons, in which to hold his meetings, also hymn books and his telescope organ for his services. At one of his testimony meetings Swedes, Norwegians and English all took part, each speaking in his own language and in the evening short addresses were made in Scandinavian and English. At the sessions in 1900 the reports from the churches were very gratifying and gave indications of progress. The membership had increased; collections more than any previous year; expenses, including organ and tent, were paid; with a balance of \$50 in the treasury. The churches were well represented, by both delegates and visitors; all lines of work were fully considered; a mission board appointed; a collection divided between home and foreign missions; two persons baptized; and the following resolutions adopted: "Resolved: That we extend our thanks to the Oregon Baptist State Convention, the Home Mission Society, the Missionary Union, and the American Baptist Publication Society, for their sympathy and cooperation in bringing the gospel to our people. We also recommend to all our churches that they remember these Societies by their prayers and contributions."

In 1899 the American Baptist Home Mission Society thus speaks: "There are about 40,000 Scandinavians in Oregon. This fact alone suggests an enlargement of missionary operations among these people. The coming of Rev. Charles Asplund to the pastorate of the Swedish Baptist Church of Portland was a great event in their history; his coming gave at once a great impetus to their work; he has brought about the organization of the Swedish Baptist Conference, which has gone into cooperation with the Oregon Baptist Convention; Rev. G. A. Osbrink has been secured as general missionary; thus securing a larger interest in the welfare of this most excellent class of foreigners." And

the Convention makes the following report: "Of the value of these Swedish Baptists to the denomination, the report of the A. B. H. M. Society for 1900 thus speaks: 'The Swedish Baptists are thoroughly orthodox, both at home and abroad. They do not suffer much, if any, from higher criticism. It would be considered in some places a desecration even to mention its name in the pulpit. And any minister trying to apply it to the holy Scriptures would soon find his usefulness at an end. They have seen object lessons enough in the state churches of what fruits the learned, semi-rationalistic and ritualistic orthodoxy, so called, bears; so they will not be likely, we trust, to experiment very much with any thing of the kind; which would blight the life of the young organism which thus far has proved to be very vigorous.' "

RETROSPECT AND PROSPECT

The work of the churches to the close of 1900 is now completed so far as the material on hand will apply. Much of it has been long, arduous, self-sacrificing, unrewarded toil, except the reward promised to the faithful worker, when the time of rewards shall come. Sometimes a little ray of sunshine has brightened the pathway of the toiler, but much of his journey he has walked by faith and not by sight. Yet some, whom God has spared through the long, weary way, may even now look upon the results which have followed their faithful, trustful pilgrimage of love, and realize that the blessed Savior who led them had not forgotten his own, but that the precious seed, sown with tears and prayers, has indeed brought forth a rich harvest of redeemed souls to bless our land, and that the labors and toils of the past were not in vain. God's Word has not returned unto him void, but has indeed accomplished its work and our land teems with churches, with many earnest, loving workers, panting to take up and further the glorious work of the early laborers on this fruitful field. But we have had also many non-workers here; un-identified Baptists have abounded from the first. Some, far isolated from churches, forgot their zeal, and when churches came near had become cold and indifferent; others were unsettled, ever expecting to remove elsewhere, but years passed and they moved not; some, greedy for wealth, refused to trammel conscience with unnecessary restraints, Demas-like, loving the riches of this world better than the true riches; and others wilfully and deliberately went back on their religion, if they ever had any. Such we ever have had; and probably such we ever will have; and also false brethren to contend with; but those "who endure unto the end shall be saved." The path may be dark, and the way rough, with but very few bright spots; but there is no uncertainty as to the final victory, and joy with our blessed Lord. "We know in whom we have believed." And his church shall stand forever, and "the gates of hell shall not prevail against it," for

"Jesus shall reign where'er the sun
Doth his successive journeys run."

SUNDAY SCHOOL WORK

Received marked attention. A special time set apart for its consideration. Institutes and conventions held, and the ablest speakers procured to present its problems. Every church urged to have one at least and all members to take part. The Sunday school missionary, whether of the A. B. P. Society, or any other organization, was always welcomed. It was found that in nearly all revivals in churches with schools, the largest percentage of converts was usually from the school. In the Central Association in 1890, only two-thirds of the churches had schools, yet 40 per cent of the baptisms were from the schools. In 1891 the Willamette Association reported 22 schools; attendance, 1532. The Sunday school institutes which had been held on the field during the year had been highly appreciated, and were very helpful. The State Sunday School Convention held at Oregon City had been a success, and had done much to stimulate work among teachers; new schools were organized since the last meeting. Teachers' meetings for the regular study of the lesson were recommended. It was also recommended that institutes be held in the district of the association every six months, at which the workers would pledge themselves to attend, and the missionary spirit be more enforced in all the teaching and training of the young. Systematic visiting was recommended and that more evangelistic work be carried into the school, thus stimulating members to more zeal and activity, and giving life and vitality to the work. Such was substantially the work and recommendations aimed to be carried out by the associations, differing only in some minor detail. It may be said today (1900) that the great majority of the Sunday schools of Oregon are vigorous and prosperous, bearing their full share of precious fruit in the vineyard. Yet in details, the churches might differ. The evangelistic work, as first put into practice by Brethren N. S. Dygart and W. M. Wilder, both of the school of the First Baptist Church of Portland, was a grand success. These brethren began their own school by devoting the entire session for one Sunday to direct personal appeal to every scholar of the school; first, by their teacher, in a session of 15 minutes before their classes. This was followed by a solemn song and prayer service; then a direct appeal by the superintendent for those who would decide to live for Christ to come forward and give him their hand. A large number of the children and young people responded, and many of those who gave their hearts to Jesus in this manner afterwards came into the church. After such a blessed experience in this Sunday school, many other Sunday schools called for visits from these two brethren, when a similar service was held with even more blessed results.

A report at the State Convention commented on the meetings and added: "By these meetings, all the Sunday schools of Portland were greatly revived and blessed, and a large ingathering of church members resulted. It seems that such a work as this might be extended until its influence shall reach and bless all the Sunday schools of the state. The Sunday school belongs to the church; and most emphatically we urge, let the church belong to the Sunday school. There is a place and need here for every member; and still more every member needs the helpful influence of the Sunday school. (1) How much would be added to the numbers, the interest, the enthusiasm, and the conversions in our Sunday schools, if every member of our churches who could would attend the Sunday school for a year? (2) How much increase in Biblical knowledge would these new Sunday school attendants gain? How much spiritual growth? How much more usefulness in the church? By consequence how much would our prayer meetings gain? How many more souls won for the Kingdom of our Lord Jesus Christ? Brethren, it seems to us that the next great move in Christian work for our churches is along this line. A. M. Clinton, L. T. Bush, W. B. Hall."

SUNDAY SCHOOL CLIPPINGS

In 1893 the Willamette Association reported 1,748 pupils; average attendance, 1,233; in 1894, 2,388 pupils; average attendance, 1,661. Baptisms each year 66. The collections, in 1898, \$1,635, in 1894, \$1,150.72; for benevolent purposes—\$684.51 in 1893, and \$443.06 in 1894; increase in pupils in 1894, 640; in average attendance, increase 428. The state roll showed in 1895 1,068; in 1894, 860. Among the recommendations reported: "No more important field lies before the church than the Sunday school. This is of the highest value, and we would urge upon the churches a more thorough study of God's word. The early inculcation into the minds of the young of truths or examples from the Bible will make better Christians and better citizens, as well as broaden and expand the moral and intellectual part of their future.

Rev. A. T. Pierson says, "The Church exists for two objects, a 'gathering in' and a 'sending out.'" We call the first, conversion, the second, evangelizing, and the same may be said of the Sunday school. Let there be a forward move in earnest consecration, co-operative with other agencies, and thus let us influence and lead the young to Christ. To accomplish this, let the school be fully organized; when possible, have mission schools adjacent to the churches, and extend such truth; use such literature as accords with the Scriptures, and upholds our doctrines. To this end, patronize the A. B. P. Society, and urge the Convention to have the Society appoint a Sunday school missionary on this field. And for aids the Society's Sunday school supplies are the best published, and should be in every Baptist Sunday school in the land. Pa-

rents, do not feed your children with a mess of pottage at the cost of their birthright. No Sunday school should claim the name of Baptist that is not supplied with Baptist literature. The tract department of our Society is abundant in devotional and doctrinal literature, that may be used to great profit, and should be circulated freely. The missionary magazines of the Home and Foreign Boards should have a place in our homes that we may keep in touch with the field, which is the world. Last, but not least, is our own honored paper, *The Pacific Baptist*, that holds prior claims upon us. Your committee recommends that a committee be constituted in each church on this coast, to work the right of way for *The Pacific Baptist* into every Baptist family on the Pacific coast. W. T. Fleenor, chairman of committee."

DENOMINATIONAL LITERATURE

This question came up yearly in each association. The Bible stood first; next, the A. B. P. Society. Its publications are standard works; historical, doctrinal, polemical, no matter which, its imprint gives it standing. Also cards, Sunday school supplies from the little ones of the Kindergarten to the highest grade. The Society was the main supply, though special calls were often made by other Baptist publishers. Colporteur work stood high. Baptist periodicals of various kinds were plenty, and it was persistently urged that every Baptist family in Oregon take and read *The Pacific Baptist*, because its high literary talent placed it in the front rank with our ablest periodicals, and with few equals. Only first-class literature secured much notice. A symposium of the associations shows but one voice in commending our denominational literature. The following is a fair sample: "Resolved, That as Baptists, loyal to every principle of Bible truth and teaching, we fully believe that it is our duty to be loyal to every American principle, and hereby affirm our allegiance to an open Bible, to our public school system, and a free press. Rev. J. P. Farmer, Rev. Mark Noble, Mrs. S. R. H. Jessup."

"Your committee would respectfully report: Believing that as a Baptist denomination we exist for the dissemination of a whole gospel with all of the doctrines and principles that are fundamental to the same; and believing also that our denomination publishes said gospel with the least amount of error, we therefore feel it our duty and privilege to support our denominational Bible house, the A. B. P. Society, in the publication and dissemination of the Word of God, and in the spread of the truth by Gospel literature. That we also recognize it to be of the highest importance."

"Next to the Word of God and the preaching of the same, the literature circulated and read probably is the greatest force in forming character and faith among our people. In order that our faith may be

that delivered to the saints, and our lives and characters such as God will approve and bless, and our teachings in full harmony with the Words of Eternal Truth, we recommend: First, that each church, as far as possible, secure sound Gospel tracts, or other small, cheap volumes, such as can be either scattered freely or sold at a merely nominal cost, and cause the same to be circulated where they would do the most good in teaching the way of life, the importance of exact obedience, and all the Scriptural obligations, resting upon believers. Second, that every family in our churches take a Baptist paper, pay for it in advance and do all in their power to extend its circulation."

"Whereas; The harvest truly is plenteous, but the laborers are few; therefore be it Resolved; That we call the attention of the churches of our association to the fact that comparatively few young men from Oregon are entering the ministry, and that we earnestly plead and recommend to these churches the injunction of our Master, 'Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.' Let our petitions be, 'O Lord call our young brethren into the work of the gospel ministry, and let all the churches say, Amen.'"

THE MAN NEEDED IN OREGON

By Rev. G. J. Burchett, D. D.

(Dr. Burchett sent his article to *The Home Mission Monthly* of May, 1888. We think it is not amiss today.) The ultimate West has been located permanently. It was once said to be along the Atlantic; then it was placed somewhere along the Ohio River; again, beyond the Mississippi; but now it lies between the Rocky Mountains and the Pacific Ocean and there it must remain. Without undertaking the impossible task of describing this great country, a few things may be said about a small part of it known as Oregon. Though many times given, it may be well here to recall the fact that Oregon alone is much larger than all New England. The writer was trying to impress the last Convention of Baptists in Oregon with the vastness of their country, telling them that this state of Oregon is larger than all New England; in fact, would cover all the New England states and two thirds of Ohio besides. A good ministerial brother from Ohio was in the audience, and after the address closed, that Ohio brother came around and said. "Now I understand why there are no winds nor cyclones in your State; you ministers have the wind all mortgaged." That minister should not be wondered at. He was like many others, East and West, who do not even get a glimpse of this country's greatness. And it should be remembered that this vast region is not a great desert. A noted scholar who has investigated this state says: "All our valleys and plains are fertile beyond belief, and our mountains contain untold treasures."

A few years ago we were connected with the outside world by a

trans-continental railroad. A few days ago the golden spike was driven at Ashland, completing another transcontinental line to our state. Over these lines, the world is sending us her restless thousands. Steamships from all parts of the globe anchor in our ports, bringing to us of every tribe and nation. The two Easts, the old and the new, are meeting in the ultimate West, and it would seem that a new race of beings is to be the result. Shall we have a preacher for this new race? This is the problem: the religious problem of this marvelous country. It is a vital question. There is a deep conviction that this great and new country must have a preacher of its own. Where to look for him is a question that troubles them. They are somewhat afraid to look for him outside of the schools. Perhaps in their perplexity it might be well to look to the Lord for him. If the source is an unpopular one, the West has a reputation for transforming things.

It may be hard to obtain the needed preacher, but he is easily described. He is to be the man "separated by the Holy Ghost unto this work." (Acts 13:2). A preacher might be a success in Maine and a failure in Oregon. If the Holy Ghost should separate any one to this work, then that mistake would not be made. A further description can be found in Acts 6:5: "A man full of faith and the Holy Ghost." A Man! A person who has lost that element from his make-up and wants to find a home here for what is left of him is not the one to do the needed work. These new fields need to be impressed with manhood in every department of life.

Again, this preacher should possess versatile capabilities. He may need to do various things here, and to do them in various ways. The preacher who is made of pot metal in a given mold goes to pieces in his first efforts here. And let it be further suggested, that there are some things which should be left at home, and some should be brought here. He may leave his sermons. There are some plants that will not flourish when transplanted to our soil; the sermon is one of them. He may bring his heart along but leave his work there. The preacher who leaves his heart will soon go back; that is bad. His work he may safely leave; we can furnish that for him. Sometimes preachers come and say that they have brought their "knitting;" we prefer them to leave their knitting; we can furnish that for them when they get here. Certainly the preacher for this country should bring his wife, and his sons, and his sons' wives, and any other relatives that he may wish to see during his present lifetime. This fact is an important one. Preachers coming here, getting well acquainted with our work, and then leaving us have done us no good. That coming preacher will need to have "staying qualities." We have the best class of preachers leading our churches at this hour that we have ever had. We want them to remain and more to come, and it will not be long till a new day will dawn upon us....

And those on the field are doing grandly. Let the force continue as at present, and our state will be held largely for the Master.

One more item should be mentioned; the preacher who comes here should come not because he can find a large salary, a cultured church and a good opening, but he should come to make all these. He should not come here to entrance the multitudes with his brilliancy, but to aid the wayward to see the light of the gospel. He should not come to be a star admired by all, but to get all to admire the Star of Bethlehem. In short, he should not come here to find a country to sacrifice on his altar, but he should come here to sacrifice himself on Christ's altar for the country. Such preachers can now build most wisely here.

The Home Mission Society has done a most noble work for this field. Devoted churches are rising up to bless them for it. Those who have contributed of their means for this work will find the returns coming back many fold. With these things before us, perhaps we shall be pardoned for trying to occupy all this great land for Jesus. . . . May the time hasten on when it shall all belong to Him."

And during all these years God has been training a son of Oregon for the great work of missions on the Pacific coast. Rev. C. A. Woody, D. D., was the man to whom all eyes turned. The Society promptly appointed him, and the work goes on. Being of us, his love will not suffer our interests to be neglected. Being true and wise, the interests of the Society are safe in his keeping. We may well pledge our prayers and heartiest support. And two other facts give Brother Woody extra qualifications for this work. (1) He is an early pioneer and knows from personal observation how to meet all the personal and peculiar requirements of the field. And (2) All his early Oregon near ancestry were set and rigid Landmarkers, hence he was raised on sound doctrine, although he wandered a little on the "higher criticism" at Rochester, but not so far that he cannot tell the truth about the Landmarkers, which is not always the case with some late comers, who have not yet learned the facts, and don't wish to learn them.

POPULAR QUESTIONS—HOW REGARDED BY BAPTISTS

(Gathered from Minutes and Annals)

A proper Sunday observance was a subject upon which the associations were all outspoken. Its desecration was condemned whether for labor, or for amusement; visiting for business or for gossip; or in any other way, unless in the labor of duty or necessity. The Sabbath was claimed to have been set apart for religious worship and religious work, and such observance was binding on every Christian when possible. The raising of money for church purposes by fairs, suppers, festivals, and other questionable methods was condemned by some of the Associations. Some entered a protest against opening the World's Fairs on Sunday

and copies of the protest were sent to the proper officers. The granting of divorces without Scriptural cause was generally censured. Also in 1899 arose a most decided protest against the seating in Congress of a Mormon member-elect, who was a self-confessed polygamist, as in open violation of the laws of the land, and detrimental to home and national purity.

"Whereas, As Baptists, we are opposed to the alliance of Church and State in any form; Whereas, There are held by various sects and denominations millions of dollars worth of church property, which is exempt from taxation; be it Resolved, That we record ourselves as opposed to the exemption from taxation of church property of any kind, as said exemption is but a relic of the ungodly alliance between Church and State."

"Resolved, That we deeply deplore the habit formed by many professors of the religion of Christ, in the use of tobacco, either chewing or smoking, and would plead with all who have formed this habit to give it up at once, and by so doing discourage its use and also the forming of the cigarette habit among the youth of our land. And we recommend that no one be ordained to the ministry whose breath is tainted with the fumes of tobacco."

"That we, as Baptists, profess supreme loyalty to every principle of Bible teaching and truth; we believe that it is our duty to be loyal to every American principle, and hereby affirm our allegiance to an open Bible, the free press, and free public school."

(1896). "Whereas, Our public school system is one of the great institutions on which our government was founded, and on which the perpetuity and prosperity of our free institutions largely rest: therefore, Resolved, That we oppose all appropriations of public money for sectarian schools, and that we reprobate all interference with the text books of our schools that has for its object the altering of history so that facts injurious to the reputation of some church may be omitted or changed. We believe that righteousness is best conserved through the truth, and to this end we will faithfully defend the integrity of our public school histories. Resolved, That we believe the public welfare demands that all institutions of a public character, whether maintained with public money or private charity, should be open to the fullest and freest inspection, and we call for the enactment of such laws as shall make such inspection possible at all times and shall provide for such state examinations and supervision as shall guarantee the fullest protection of law to the persons and liberties of all who shall be gathered therein."

The Missionary Home, under care of Rev. S. W. Beaven, was found too difficult to sustain and sold to other parties.

"Whereas, Marked attention is being given to the subject of systematic and proportionate giving by the Baptists of the United States,

notably in the recent action of the Southern Baptist Convention recommending by an overwhelming majority, the adoption of the tithe system of giving, therefore, We recommend to our churches, and the members thereof, that practice of systematic and proportionate giving, and that this giving include not only the support of our churches, but also Christian Education, Missions, and other denominational benevolences, and urge upon each of our members the setting apart of not less than ten per cent of his income for this purpose."

"Resolved, That as Baptists, we know nothing unimportant in doctrine, or non-essential in practice, but consider it a solemn duty in every iota and particular to exactly follow the teachings and pattern left us by Christ and the Apostles."

"Resolved, That we consider that any church has the inalienable right to introduce into its letter to the association any item of faith or practice, that properly and legitimately belongs to the Baptist church; and that when advice is asked on such matters, all such items of faith and practice are proper subjects for discussion before the association; and a courteous and unambiguous answer is due to the churches."

"Resolved, That we encourage the equality of our sisters in our church and denominational work, and that we welcome them to the counsels, and regard them as entitled to recognition in our deliberations and committee work."

"Since there are many destitute fields within the bounds of this association that have no Baptist and but little of religious influences, and we believe it is our duty to seek the direct evangelization of that field that surrounds us; we recommend that a standing committee of three persons be appointed by the moderator, whose duty it shall be to bring willing workers into such relation to these fields as will enable such Christian labor to be accomplished thereon as may be possible."

"Whereas, the Baptists of Oregon have no hospital or sanitarium or fund by which our ministers or members may be helped to secure treatment in such institutions, therefore, Resolved, That the Executive Committee of the Convention Board be directed to secure any arrangements that may seem desirable with such an institution and commend the same to the patronage of the Baptists of Oregon."

Resolution of Willamette Association, adopted 1895: "Resolved, That as an Association, we see the necessity of reaching out our influence and occupying territory in the name of our Lord and Master, where as yet we have no foothold, and would urge and hereby pledge our co-operation and support, financial and otherwise, in the appointment and maintenance of such helpers as are demanded by the work under the guidance and direction of our State Missionary."

TEMPERANCE

"Knowing as we do the great evil of intemperance, and how that the

legalized liquor traffic stands opposed to the progress of the gospel; Therefore, Resolved, That this Convention places itself on record as in full sympathy with every wise movement looking for the enactment and enforcement of such laws having for their object annihilation of the liquor traffic, and the suppression of intemperance, and other social evils of our land, and we pledge ourselves as Christian men and women to assist to the best of our ability, the prosecution of such work. Resolved, That the time has come when every Christian should make his influence felt, not only socially, but politically for righteousness; and whilst not dictating as to any one's party affiliation, we would urge every voter to conscientious activity in the political affairs of the nation, and that he be sure that his prayers and his votes shall walk together as they go up as a memorial before Almighty God.

"Whereas, The liquor traffic is a society-corrupting, soul-damning business, contrary to the spirit and teachings of the New Testament and the moral interests of the state, therefore be it resolved: 1. That the Oregon Baptist State Convention places itself on record as being uncompromisingly opposed to the liquor traffic in any and all of its forms. 2. Next it urges upon pastors and Christian workers to hold frequent temperance meetings and cooperate as far as practicable with all temperance organizations. To license this traffic is a sin against God, and a crime against humanity. Being morally wrong it can never be made legally right. That we declare ourselves among its most relentless foes, believing that it ought not to exist. That no Christian can be held innocent of wrong doing, who, when a moral question is at issue, so votes as to be counted against the side of righteousness.

"Resolved, As Christian workers, realizing the need of all the spiritual power flowing from the church of Christ and of a stronger and more united effort on the part of the church, That we recommend in addition to the regular temperance work in our churches special attention be given in our revival services to gospel temperance, awaking the latent consciences of men and women of the churches who still fail to understand their obligation to the temperance reforms, thus hastening the time when the way of the wicked shall be turned upside down, in the overthrow of a legalized liquor traffic."

"Whereas, In the history of our nation the power of the liquor traffic has not been more determined and better organized and given better protection by those in authority than now. And Whereas, The liquor traffic is Satan's greatest agency in his warfare against the church and all that is pure, making use of this means to fill our poorhouses with paupers, our prisons with criminals, devastating homes, destroying domestic peace and debasing our citizens, demoralizing our soldiers, and sending annually thousands to drunkards' graves and a drunkards' hell; corrupting our political parties and officers of our land from the highest

to the lowest, and not content with this, he carries his deadly missile into every land, nation and kingdom on the earth in advance of all our missionary enterprises.

Therefore be it Resolved, That we deeply deplore the action taken by the Attorney General and the Secretary of War of the United States in refusing to enforce the act of Congress to abolish the canteen from the camp of our soldiers who have so nobly responded to the call of our country in the interest of humanity; and we also deeply deplore the fact that the hands of the Chief Magistrate need to be washed of some of this pollution now resting upon us as a nation. Resolved, That, as an association and as churches, realizing as we do to some extent the awful ruin which this legalized curse in alcoholic beverages has wrought and is still accomplishing, we urgently plead with men, women and children everywhere to withdraw themselves henceforth and forever from all affiliations with all organizations, social, political or religious that in any way encourage this nefarious traffic and support only such organizations and parties as by their declarations and acts make themselves known as the inveterate foes of this enemy of our homes and Christian civilization."

With very few exceptions, none of our churches used fermented wine in the Lord's Supper; and the most of the associations wanted prohibition taught in the Sunday school, the church, and everywhere possible.

"Resolved, That as an Association of Baptist churches we hereby agree to pray for, to labor for, and to vote for the entire overthrow of the liquor traffic." "No person or party should have the vote of any Christian so long as they do not stand committed against the licensed saloon." "That we recognize in intoxicating liquors Satan's most subtle and powerful agency in destroying our benevolence, wrecking physical health and happiness, and accomplishing eternal doom to souls of men, and that it is our duty to ourselves, our neighbors, and to our God to in every way possible enlighten the young in regard to its ruinous effects, and to create the widest possible public sentiment against its tolerance and use."

YOUNG PEOPLE'S WORK

The work of the young people, yet in its infancy, was very promising and encouraging, and good results were confidently expected. It was asked that the young people's societies in every church consider the propriety of agreeing to raise a certain amount every year for home missions. And it was also hoped to appoint a missionary to be known as the young people's missionary, to whom their contributions would go, and in whom their prayers and interests would center. But instead of holding another convention, the young people were invited to hold their next annual

session with the State Convention and an entire day was promised for their work. In the resolutions adopted, gratitude is expressed for the wisdom manifested in much of the work, for being able to close the year with a balance in the treasury; and co-operation was urged with the A. B. P. Society in the Sunday school and colporter work, and with the W. C. T. U. Society in all its legitimate efforts for the suppression of the liquor traffic. In donations and collections for the year, the receipts were \$2,970.12, besides legacies.

"We have been prevented from pushing the work as we would like to have done on account of lack of funds; and for the same reason we have been prevented from sending an organizer over the state as we have tried to do. Last year we introduced a new feature, by electing a vice-president in each association. I believe this will forever be a new feature of our work, and I would recommend such elections of vice-presidents, and that we raise sufficient funds to pay their expenses to visit their respective fields. We still lack a completeness in the statistics of the state, and the only way to get them, will be to send some one to visit the field and give us a careful report. Some will not write. There are other avenues of usefulness opening up, which will be presented in due time. F. L. Kneeland, Cor. sec."

And the young people resolved: That each society raise 20 cents per year for each active member for Miss Millspaugh's salary. That each member pay 5 cents per year for state work, and that a contribution for the same purpose be asked of churches having no societies; and for their motto: "Forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus."

In 1896 the statistical secretary of the young people's society gives the following statistics for the state: Societies, 26; active members, 657; associate members, 124; expenditures, Foreign Missions, \$127.51; State Convention, \$245.52; benevolence, \$351.55; local expenses, \$140.16; total, \$864.74. A committee was appointed to secure \$100 for Miss Anna Mespelt's support in the Missionary Training School the next year. It was raised. The young people's societies were urged to raise \$110 on Miss Millspaugh's salary, and were very enthusiastic in their work. A resolution was passed commending our legislature at their special session for refusing to grant appropriations to sectarian institutions, and trust that at the general session, the good example will be followed."

The following report on young people's work was made by President H. B. Blood: "We regret to report that our young people's work is not what it should be either spiritually, in numbers or financially. The causes of this condition your committee from personal observation would suggest: First, a tendency on the part of our young people to seek their own rather than God's pleasure. Second, enlarging on the first cause

we would state one of the chief causes is a tendency to seek personal gratification on the Sabbath day rather than attend to our young people's work and Christian work in general. The third and last cause, and an all inclusive one, we would define as a lack of definite, earnest consecration to the service of God. As to a remedy for these conditions, we feel that renewed spiritual power and energized work can only be brought about in general by getting in touch with God, the great fountain head of all strength and power. And only one means will we at this time suggest for the accomplishment of this thing which is so absolutely essential. The suggestion is as follows: Individually, among our young people, an earnest, careful, prayerful, systematic study of God's word, with this thought ever in mind as we study: "What is there in this verse or passage which I now read that I can apply to my own living?" And then not only to think, but, in the strength of God, to apply these truths to our daily living."

"To the Young People of the Willamette Association: The undersigned, committee, recommend that an Associational Union be organized in accordance with the constitution furnished by the Baptist Union headquarters, and that the said constitution be adopted as the constitution of this Associational Union."

A communication was received from the Central Association, asking this Association to unite with them in the appointment and support of a missionary, to work within the bounds of the two Associations. The reply was: "We recommend that this committee be instructed to enter into co-operation with the Central Association in the appointment of a district missionary within the bounds of the two Associations upon the basis of \$600 per annum. Gilman Parker, W. S. Gee, M. M. Lewis."

YOUNG PEOPLE'S SOCIETIES OF McMinnville COLLEGE

But many of the readers of these "Annals" would regard them as incomplete, if they did not contain also some account of the origin and development of the Y. M. C. A. and Y. W. C. A. of McMinnville College. Without being sectarian, offensively at any rate, this author insists that in this item, at least, the college makes a practical exhibit of the fundamental doctrine of regeneration, or the New Birth. And I also affirm that without this personal knowledge, there is no salvation for man. Hence, it is claimed that this book would be incomplete without a clear showing of the college's teachings and influence religiously. An abundance of material for such a showing is found in The College Review, published by the students and faculty, and the author is indebted to Rev. A. J. Hunsaker for the use of nearly a full file of it.

The Christian Associations, strictly Christian and carried on in the college by students for students, form the most effective way of

reaching students, influencing men for Christ, and strengthening their Christian faith. This is not mere theory, but actual fact proved in widely diverse fields by actual experience. The Christian Associations, then, occupy a place of great importance. The associations endeavor to reach new students as soon as they enter school, and thus to get a hold on them at the very beginning of their college course. They are met at the trains, aided in securing rooms and board, in registering, and, in general, are made to feel at home. Thus the associations win their confidence and secure a permanent influence over them. Organized personal work is carried on, and occasionally special evangelistic efforts are made, so that it is ordinarily not possible for a student to be long in school without having the matter of his personal relation to Christ brought seriously to his attention. The work and advance of the Christian Associations during the past year has been unequalled by that of any preceding year. We have the oldest college associations in the state, if not in the Northwest. In the Students' Hand Books for the last few years appear these introductory statements: "The Young Men's Christian Association has had an uninterrupted activity for sixteen years, and is the oldest association of its kind in Oregon, being the only one which has not been reorganized since the association movement among the schools of the Northwest in 1887."

Y. M. C. A. OF McMinnville College, 1904

The author of the history of the Y. M. C. A. has met much difficulty in fully completing it; the records being so defective and incomplete. Nothing could be found prior to 1895, and occasionally a brief mention in the college catalogues. No old handbooks have been kept and that source of information is wanting. A movement is proposed to gather from all available sources the needed items for a complete history of the Association.

The Y. M. C. A. of McMinnville College is the oldest organization of its kind in Oregon. It was organized by I. D. Wishard in 1887, when, in the tenth year of association work in colleges, the movement began among the colleges of the Northwest. It has had an uninterrupted and growing activity ever since. It speaks well for the spiritual life of "Old McMinnville," that, of all the associations organized in 1887 among Oregon colleges, ours is the only one that has not been reorganized. Growth, in one word, expresses the whole history of the association. Growth such as is characteristic of the "Old Oak" in front of the college—"slow but sure." It has grown numerically, materially, spiritually. And as a result of the last, it has increased in activity along several lines of work. Judging from the records kept since 1895, the association has grown numerically nearly five-fold. It has at present a membership of 58; only 18 of whom are associate members. The

attendance at the meetings, moreover, has more than kept pace with the membership. Eight or nine years ago the secretary did not find it tedious to write the names of the members present at the meetings, but that has long been abandoned. The material growth of the association is no less marked than its increase. The minutes of 1896 record that through the efforts of V. E. Rowton, a permanent room was secured. Minutes of the spring of 1898 state that if the class of 1897 put in an electric plant, the Y. M. C. A. would take three lights for the use of the room. Later, however, this room had to be given to the college for recitation purposes. In 1899 a fund was started for the erection of a Y. M. C. A. building on the campus. One hundred and thirty-five dollars was subscribed for this purpose, D. H. Wolfe, V. E. Rowton, C. F. Grover and J. R. McKillop each subscribing twenty-five dollars. For some unrecorded reason, however, the enterprise was abandoned. This year (1904) the association has been granted the use of the commodious room on the ground floor, formerly used as a study room. Good use has been made of it. Reading tables, daily papers, and reading matter, were provided; the room open for all men as a study room; curtained apartments for cabinet and committee work; and from the kindness of Mr. C. H. McKee, they had the use of a good organ. Their finances were systematized, and expenses met by a budget. This phase of the association's life shows, to say the least, a growing appreciation of the importance and dignity of this line of work.

Although the whole history of this organization shows a healthy spiritual life, the progress in this most important phase is certainly encouraging. Here again the word is "Forward." Evidences of this may be seen in the work now done in mission and Bible study, attendance at conferences and conventions, and in evangelistic efforts, as compared with that of former years.

In the matter of being represented at the state conventions and summer conferences there is a favorable showing, notwithstanding the fact that former years have done remarkably well. Attendance at state conventions has been gradually increased ten fold. In 1896, D. C. Williams represented us in the convention held at Eugene; in 1900, S. K. Diebel and W. P. Dyke, "our D. D.'s" represented us at the same place; in 1903 fourteen attended at Newberg; while this year (1904) ten went to Forest Grove. During this time the pledge for state work has been raised from \$5 to \$25.

The improvement in mission and Bible study is also very noticeable. The minutes of November, 1897, say that a mission study class was organized as the result of an address of R. R. Gailey, traveling secretary of the Student Volunteer Movement, but nothing more is recorded. Interest in missions was aroused by the College Missionary Society, but no definite course of reading was done. This society was

disbanded in the spring of 1903, and its work assumed by the Christian Associations. This year, under the leadership of A. McRea, "The Rise and Progress of Protestant Missions" and "Effective Workers in Needy Fields" have been studied, and a class of ten men are ready to study Mott's "Evangelization of the World in This Generation." Bible study also is receiving more attention than ever before in the history of the association.

Now hear John E. Hale: "Let me ask what of the college student who is sorely tried and tempted? When a young man enters upon his college career, he enters upon a busy one indeed. In order to be one of 'the boys' and 'in the swim' he must spend hours and hours at his duties, his Greek, and his physics. He feels that he must attend the meetings of the fraternities; he has something of the class spirit and it is only right that he be present at the class parties, and he must participate in athletics. There are, in fact, so many things to do that there is an inclination to forget his mother's faithful teaching and to neglect to read that Book of Books which she so lovingly and thoughtfully slipped into his trunk upon his leaving home. He sometimes even forgets his God and Maker. God be thanked that in the Y. M. C. A. is the answer to these momentous questions. In the city associations, many are attracted to the gymnasium, the game rooms and the educational department. There they are invariably led to Jesus Christ. The great thought which permeates the association is the symmetrical training of the spirit, mind and body. From the Y. M. C. A. come the bright, healthful, broad shouldered, all-around men. In the college, the student bodies promote athletics, the education is thorough and so the development of the spiritual life is really the one great work of the college association. The boys are encouraged to give their strength, their education, their life, their all to the service of Jesus. The religious meeting is a prominent feature of the work. There the boys talk over among themselves things Christian, and thereby help each other out of difficulties that arise. Then there are the mission and the Bible study departments. The boys gather in groups weekly for a systematic study of the Bible and of missions. But the greatest and best of all is the personal work of the Christian members. They perform acts of kindness and show to the unconverted that they are interested in them. I think I am safe in saying that few are the cases where a young man identified with this association will go through his course without making a stand for Christ. The great theme then is the salvation of lost souls. The Y. M. C. A. holds up Christ to the unsaved, and trains the saved for his service."

Y. W. C. A. OF McMinnville, OREGON

By Miss I. M. Grover (in 1904)

No other walls in McMinnville College have given shelter to

more diverse gatherings or listened in silence to as many strange voices as those of our chapel. We would be glad if they would tell us of a certain meeting they witnessed seventeen years ago; for our records tell us that on Friday, May 6, 1887, in accordance with previous arrangements, a goodly number of lady students and members of the faculty met in the chapel for the purpose of organizing a Young Woman's Christian Association. On that day a constitution was adopted and one week later, officers were elected. Miss Belle Johnson, one of the pioneers of our present conservatory of music, now Mrs. Martin, of Seattle, was the first president. From the organization to the present time, two epochs in the history of the association can be easily distinguished. The first is a decade of beginnings, extending from 1887 to 1897. This is a period of slow but constant growth; the time when the Y. W. C. A. was firmly establishing itself and proving its claim to the first place in the student activities of McMinnville college women. During these days it was numerically small, for the college did not register a large number of women. Only one meeting a week was held; the place varied, sometimes one class room, sometimes another, and at times a kindly opened parlor. The day of meeting likewise changed; one year, Tuesday, another Wednesday, and still another, Thursday. The attendance sometimes averaged 12; sometimes 4 or 5. It is of interest to know that during this period three student volunteers, Misses Buzzell, Skinner and Walton, went from our association to the fields of China and Japan. The year preceding her departure Miss Walton was the association secretary. Another name must be mentioned with honor, that of Mrs. Brownson, the wife of the president, and the head of the department of Latin and modern languages. Mrs. Brownson was president, or head counselor for many years, and was always a source of courage and never failing strength to the young organization.

Even though this decade of the work was the period of beginnings, a few facts stand out proudly. In the year 1889 five copies of *The Evangel*, the official organ of the National Y. W. C. A., were taken. The following year ten copies were ordered by association members. Before the period closed the state pledge was as it now is, \$10 annually. From the very beginning the fall reception to new students was an established fact. It is also interesting to read that within one year after organization, the first intercollegiate relations were established.

In May of 1897 the association celebrated the tenth year of its organization. Perhaps it was in part to emulate and honor those whose faith and prayers had laid such a firm superstructure, that the members in '97 began to push the work with such zeal. However that may be, we know that May of 1897 marks the beginning of a year of wonderful progress. That spring the association sent its first delegate to the Pacific Coast Summer Conference at Mills Seminary, California. In

the following fall Bible study was emphasized and a class enrolled for definite and regular study. The class met on Friday with Mrs. Brumback as leader. The devotional meetings were held on Wednesday at noon. It was the fall of 1897, too, that marks the organization of the first missionary study class. The class met throughout the year, meeting every Sunday afternoon.

Y. W. C. A. stands for the social as well as the spiritual work of the school. Its rank, considering the size of the college, is with the best. It was one of two colleges of the Northwest to send three delegates to Capitola. With these girls in the cabinet, giving out the thoughts, and inspirations received while away, the outlook of the Young Women's Christian Association of McMinnville College is glorious.

The girls possess a rest room of which they are justly proud. Some of the town girls painted the wood-work last summer. With the many donations in the shape of sofa cushions, chairs, rugs, pictures, screens, slumber robes, lounges, and other useful and cheerful articles, the atmosphere of home pervades the room. A Bible presented by Brother Whirry is one of the last donations and it was most joyfully received. This room is in the hands of the social committee.

The Y. W. C. A. has always given itself more or less to deeds of charity. In the years of 1897 and 1898, among its other beneficent acts, it presented a very nice stand cover to the Y. M. C. A. The remains of this gift from sympathetic hearts now covers the desk in Prof. Hill's class room. Such is gratitude.

Though the records are too incomplete to show the total budget of this first year of the new epoch, or in fact of any other year, still they do show a larger pledge to the state work made and paid in 1898 than any year before or since.

Undoubtedly the event of most importance during this year of progress was the spiritual impetus which came late in the winter. Aside from special services held in the Baptist church, the girls held a series of sunrise prayermeetings. A number of the influential non-Christian girls came to know and consecrate their lives to the Holy One of Israel. The Christian girls, too, saw new beauty in the example of the lowly Nazarene, and so new life and zeal was infused into all the Christian work in the college. And so in all these lines the year following the tenth anniversary marked progress and set the ideals high for the following years.

The past six years have made the vantage ground taken at their beginning the foundation for still larger plans and a broader outlook. With earnest zeal the years have been spent in the endeavor to bring the girls of the school into the association, enlist them in Bible study and give them a definite place in the work of the organization, that their own Christian lives may be deepened and developed, and that they may

have a share in bringing their associates into fellowship with the Son of the Living God and in placing first in the lives of the women of McMinnville College the principle that since God is love, love is supreme.

The work is well organized and commands the respect of all. Seventy per cent of the girls in college are members. The Bible Study and Missionary departments are unusually good. Sixty-five per cent of the members in the association are enrolled in Bible classes. The mission classes are well attended. They are awakening a desire in several of the students to be foreign missionaries. There are already two student volunteers among the girls and several others are seriously considering the question. The members are kept informed of the present day missionary work, and all the other world's work, through the inter-collegiate committee. The weekly devotional meetings are always an inspiration. Going into one of these meetings a visitor is impressed with the good music, provided by a special committee, and the willingness of the lady members of the faculty and others interested, to give addresses and do anything the girls ask of them. In finances, efforts are made to have each girl share in providing money for different objects.

THE PACIFIC BAPTIST

In 1887 Rev. S. P. Davis improved the paper very much, and it began to be an important help in the denominational work. In order to give undivided attention to it, he resigned his pastorate at Oregon City. The brethren generally had confidence in him, and it was hoped that it might soon become a weekly, and to accomplish this, all were urged to do their best to bring its subscription list at least up to 500. This was not a success, and in 1888 he offered to make it a weekly, provided a subsidy of \$600 was raised to purchase material and put it on firm footing. The Willamette Association raised \$55, and the Central Association agreed to try to raise \$200. The subsidy was raised, and about January 1, 1889, the weekly was issued. The Convention urged that the denomination needed it, the children needed it, the college needed it, the missionaries needed it, and the report earnestly besought every pastor to make special efforts to introduce it into every family of their churches. And brothers and sisters were urged to write for it. The paper more than met the expectations of the Convention, and showed the importance and necessity of such an agency for the work in Oregon. And now it had to be supported and sustained. But how? The Convention tells how. "Persevere in telling its importance until The Pacific Baptist is found in every Baptist home within this Convention. The doing of that would greatly increase the efficiency of every Baptist church in the state. It would do much to educate our people in the great subjects of home and foreign missions, the American Baptist Publication Society, and Christian Education. They who read the de-

nominal papers are the most efficient Baptists. Your committee would call your attention to the fact that there are many ways in which we may increase the efficiency of our paper. First, we may get more news from the churches. We want news; we want facts. Is your pastor growing in the estimation of the people? Are your prayer meetings well sustained? Are your Sunday congregations increasing from month to month? Are new Baptist families coming into your community? Are converts coming to Christ? Are there destitute fields just beyond you sending to you a Macedonian cry? Are your people taking a deeper interest in foreign missions? Have you licensed a young man to tell the story of the gospel? Have you sent two or three, or even one of your young people to McMinnville College? Did your pastor preach last Sunday on foreign missions, home missions, the Publication Society, or Christian Education, and take up a large collection? If so, send along these items, one or all to the paper, that we all may know what the churches are doing. Why not have a correspondent in every church? In the second place, we say make The Pacific Baptist better with more original articles from our own brethren in the state. Of course we like to read articles from the great men of the denomination, even if those articles were written for some Eastern paper, but more interesting are articles from our brethren here on the field. We take an interest in our articles that we cannot take in articles written by men 3,000 miles away. And, too, we take a special interest in articles written especially for our paper. Your committee would urge this thought upon the Convention. In conclusion we would recommend that every reasonable and feasible effort be put forth by the churches, and especially by the pastors of this state to increase the circulation and efficiency of our denominational paper."

In February, 1890, on account of failing health, Bro. Davis sold the paper to Mr. N. J. Blagen, and a movement was inaugurated by President T. G. Brownson to organize a joint stock company with a capital stock of \$15,000 for its purchase and maintenance. Until this could be effected, it was placed under the management of Rev. John Gordon, D. D., Rev. C. M. Hill, and Rev. T. G. Brownson, and President Brownson was requested to undertake the work of soliciting stock to organize the proposed company. A board of nine directors were chosen, and Rev. C. A. Woody named editor, and Rev. J. H. Teale business manager. The stock was put at \$25 per share, non-assessable; assessments not to exceed 10 per cent yearly. Something over \$10,000 was subscribed, but the hard times coming on, not \$6,000 was ever collected. Brother Davis received \$1,000 for the paper, and during the following three years about \$2,700 was secured to maintain it. This took four levies, or 40 per cent of the subscribed stock; and on account of the hard times, much of the levied assessments were never collected. No further

attempt was made to raise money in this way, but the paper and the editor got along the best they could. About 100 Baptists took stock in the company, and gave about \$40 each. Hence, technically, The Pacific Baptist Publishing Company own the paper, and are responsible for its life and growth. But in no true sense did this company assume this responsibility with an object of making money. They assumed it simply and solely that the Baptist cause on the Pacific coast might have a paper, which had been, and was, so greatly needed. The several thousand dollars which they invested to keep it alive was absolutely a gift to the denomination. It was a last resort to sustain it, because there was a profound conviction on the part of those most deeply interested in Baptist work that the life of the paper was of vital interest to our beloved denomination, and in order to have unity and efficiency in our work, and intelligent enthusiasm to push it forward in the lines of missionary and educational work with the rapidity demanded by the opportunities, the paper was a necessity.

With the first issue of 1889 the paper became a weekly of five columns and eight pages, and this form was kept up for three years. In May 1890 Rev. C. A. Woody began his work and is the present editor. He has twice changed the form of the paper. In his first issue he thus outlines his policy as then contemplated: "My aim in general is to make a paper for all our people on the whole field; one which will be a helper to every pastor, a blessing to every family, and a minister of the word to many souls. 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,' shall be sought for and proclaimed. I have no hobbies to ride, no quarrels to perpetuate, no issues to advocate. I shall endeavor to treat all questions with fairness and candor. The columns of the paper will be open for the discussion of all matters of interest to the denomination."

The Convention was highly pleased with Brother Woody as editor and the paper at once began to grow in excellence and interest. Every pastor was urged to put a copy into every family of his church as the best religious educational offering within the reach of the churches, and Brother Woody was just the man to give it this standing. Thanks were also tendered to Dr. Brownson for his efforts in securing stock and subscriptions. In 1891 Brother Woody gave his first page exclusively to editorial matter, in short paragraphs, but all under one general heading. This was the suggestion of Rev. Robert Whitaker, who for some time wrote these editorials. The idea was to make them the voice of the paper, and not the voice of one man. Hence no name was signed, nor indication given as to who was the writer and, as Brother Whitaker says, he had all the fun and Brother Woody got all the kicks. But this did not matter much as there was little difference in their views, and the title, "From Our Point of View" gave a very wide range for topics.

Politics, literature, society, business, and church life, all passed under review at some time, and received due attention. The aim was for all to receive consideration from the view-point of a Christian and a Baptist. And usually this was in fair harmony with the general attitude of our people, though there was occasional criticism.

In 1892, *The Vanguard*, which had been published nearly a year at Seattle, sold out to *The Pacific Baptist*, and in April, 1893, *The Leader*, of San Francisco, was also consolidated in the same way. This had previously absorbed *The Southern California Baptist* of Los Angeles, so that now *The Pacific Baptist* had the entire Pacific Coast field, except *The Sentinel* at The Dalles, which it ignored. But these enlargements piled up debts which have not yet been liquidated (1900). But the consolidation did not increase the subscriptions as fast as was expected. So to aid the paper, Dr. Wooddy accepted the district secretaryship of the Home Mission Society, which relieved the paper of half his salary; and he also secured the agency of the American Baptist Publication Society for their Sunday school publications, and his percentage was also turned into the paper, although it added considerable to his work. In 1899 he was appointed Superintendent of Missions and District Secretary for this coast, and his salary all provided for, so that his labor on *The Pacific Baptist* since then has been entirely gratuitous.

In 1892 Rev. Frank L. Sullivan commenced work as "field editor" and canvasser, and has filled that position until the present time (1900). He says that the Baptists "are a pleasant people to associate with and labor for." As to his residence, he thus answers inquiries: "Personally I am living in San Diego County; politically I am registered in Los Angeles; ecclesiastically I am a member of a church in Oakland; my business headquarters are in Portland; my library and household goods are in Seattle; my wife is at Nome City, Alaska. This reply seems to impress some that I am scattered over considerable country and that my home is the Pacific Slope." But Brother Sullivan was a worker. He had given the paper such a start by October, 1892, that the committee at the Convention recommended that that part of the constitution that makes the fostering of a denominational paper one of the objects of this Convention, be stricken from the Constitution. "We believe that the paper is, henceforth, able to stand upon its merits." The paper was not quite self-supporting yet, but it became so in 1894, all except those old obligations, which were still a heavy burden and had to be met outside of the regular income of the paper. They cannot be met in any reasonable time in this way. Under the present management there is no money paid except for the actual expense of printing, paper and necessary clerk hire, with the exception of the work of the field editor; all the editorial, correspondence and other service, such as the laborious task of preparing the Sunday school lessons, is performed for the good of the cause. This can continue for a time, but Baptists are too fair-minded a

people to expect it to last forever. There is from \$20 to \$30 worth of work on it every week which is given out and out to the denomination. And the paper needs enlarging. It is not dying, nor likely to die, but it wants to live a larger and more helpful life. To realize this, in 1900, the publishers asked for a fund of \$5,000. This would pay all debts, buy machinery, lessen the cost of publishing, and enable the managers to enlarge the paper so as to include certain departments now lacking, and to make the paper what it should be. It should have an editor who could give his entire time to the work. The money could be easily raised if each Baptist family would contribute \$1 and as the Oregon Baptists are a liberal people, the request is a very modest and reasonable one. The stock is put at \$10 a share, and the plan of selling stock is considered the best method of raising the money; and Brother Sullivan was expected to enter on the canvass for the money.

Sometimes The Pacific Baptist man crawls out of his den and growls something after this fashion: "The need of a coast paper like The Pacific Baptist must be apparent to the most casual observer. What a separate and segregated company the Pacific Coast Baptists are! Under what diversity of climatic conditions, environment, customs, habits, and occupations we live. We are here from every state and territory in the union. Many of us sleep out here, but to all intents and purposes we live back East. If we are out here to stay, we ought to get acquainted with each other; we ought to know who are Baptists; who are pastors, and what sort of fields they are laboring in; what new churches are being organized: how the cause is prospering, etc. And how can we know these things unless we read The Pacific Baptist? How can we heed the command to 'Walk about Zion and go around her and tell the towers thereof? We know a pastor who has succeeded in tithing 75 per cent of his people to take the denominational paper. Yes, it is a Coast pastor, and a Baptist. His salary is always paid promptly, and the contributions of his church for missions and benevolence are the largest per capita of any in the denomination. Accessions to the membership by baptism and letter are of weekly occurrence. Harmony, prosperity, progress and perpetuity characterize every department. The paper is not what most of its readers would like to have it, but when everything is said derogatory to it and its growth that can possibly be said, it will still remain true that it has accomplished a great work, and is accomplishing a greater work at the present time. Remembering the limitations under which it has labored, how immense is the area it covers, how few are the Baptists in this great area, how many of them are very poor, how many papers with larger constituencies have failed in the last few years, we cannot but be surprised at its wonderful present success. And it has made a large place for itself in the hearts of all those interested in the welfare of the denomination on the Pacific Coast; it has convinced all gainsayers of its ability to be useful as no other agency among us; it has won the approval of

all our general workers as an absolute necessity if our work is to be carried forward strongly and unitedly, as it should be."

The State Convention in 1900 unanimously passed the following resolution: "Recognizing the long and valued services of The Pacific Baptist, and that its managers are striving to raise \$5,000 as a competency for the paper, Resolved, That we recommend to all our churches the advisability of assisting this effort in the most practicable manner possible."

The same year, at the Willamette Association, the editor briefly outlined what he desired to do, and the association unanimously voted: "Inasmuch as The Pacific Baptist is an essential factor in our denominational life, and its continuance is necessary for the progress of our state missionary work, as well as being the foundation of the intelligent presentation of all denominational enterprises, we would ask of our churches more systematic efforts to secure its circulation among the membership; and furthermore, that we as an association regard it the duty of the churches within our bounds to do all we can on a proposition that may be made through the editor of this paper to secure funds sufficient to secure its untrammelled operation, thereby making provision for denominational work and enterprises in the future of our coast."

The question of the ability to raise this money is still pending. The following is its latest commendation: "Adam printed a kiss on the cheek of Eve. It made a good impression. It was a neat, tasteful job. Eve liked it. Adam enjoyed it. That's the kind of an impression The Pacific Baptist makes. Those who read it the longest like it the best. Get your neighbor to subscribe. It will do him good, also."

THE BAPTIST SENTINEL

In June, 1888, a four-page monthly Baptist paper was started at Tacoma, Washington, called "The Church Helper." Rev. G. B. Douglas was the editor. It appeared to be mainly the organ of the Central Baptist Church of Tacoma. The principles advocated were Landmark; tone controversial. At the end of a year it was enlarged, its name changed to "The Baptist Sentinel," and it came out an eight-page weekly. The editor and principles the same, but the publishers, G. B. Douglas & Co. These brethren, with others, became "The Sentinel Publishing Company;" a new press and printing material were bought, and the paper again enlarged. In March, 1890, Brother Douglas took his paper to Dayton, a stock company was organized, and on March 26, 1891, incorporated with a capital stock of \$5,000, which was afterwards increased. The paper being thus placed on what was supposed to be a solid financial basis, improvement in size, appearance, and tone followed, and for awhile, it appeared to prosper and gained in favor, at least with the Landmark element of the denomination on the Coast. A few months after the removal to Dayton Brother Douglas resigned, and Rev. C. P.

Bailey took charge of the paper until some time in 1892. Then he resigned, giving place to Rev. J. T. Moore. About this time the paper became practically the burden of Brother Moore and Brother C. H. Wick, the printer, with perhaps some others. At the end of a year Brother Moore resigned, and Rev. Arthur Royse was editor a short time. In 1895 the paper was moved to The Dalles, and Rev. J. H. Miller became editor. He soon wanted to resign, but at the Grand Ronde Association he consented to continue, with Brother Wick as publisher and manager. But in November, Brother Miller again resigned to accept a pastorate at Heppner, and, excepting a few weeks' supply by Rev. J. W. Oliver, The Sentinel was left without an editor till October, 1897, when Brother Wick positively and peremptorily quit work.

And why these frequent changes? The answer is at hand. At the meeting of the Convention of the North Pacific Coast at Lacreole in 1894, Rev. W. H. Shearman was chosen as the general missionary of that body, and soon his domineering, bull-dozing methods began to show themselves. Brother Moore did not mistake the signs, and not craving the issue, resigned as soon as his contract with Brother Wick expired, but not until Shearman had clearly shown that he intended to use and control The Sentinel to carry out his own personal desires. Brethren Bailey and Moore would not be bossed by Shearman, and left. Brother Miller was older and had more experience, and fought a grand fight, until he was almost literally pitched out. From stories told his treatment was most outrageous and shameful. After Brother Miller, no editor could be procured except an occasional temporary supply. Much of the time Brother Wick, who previously having been only the printer had not been mixed in the troubles, was often compelled to look after both paper and publishing, and his turn came. But he did well; his heart was in the work and such was his zeal for the cause, that he kept persistently at work even when he was hard pressed to collect enough to supply his absolute necessities. It was told that for quite a while he lived on one meal a day! Also that in order to help in sustaining the paper, Deacon W. C. Allaway kept him up for some time. Although Brother Wick was the duly appointed manager and publisher, yet Shearman claimed the right, and most unscrupulously appropriated all that he could collect from the subscriptions and advertisements, knowing that both Brother Miller and Brother Wick were entirely dependent on these for support. Shearman sold material from the office that had been bought by Brother Miller, and sold (with a bill of sale) to Brother Wick for work, and then denied that Miller or Wick owned it, and Brother Wick had to see a lawyer to get his rights. Along this line, there is a reliable manuscript of 30 or 40 pages of fine writing in detail, giving the history of Shearman's "business skill," much of which hon-

orable men call rascality. But Shearman kept up the paper awhile longer, but all his after work was of the same style.

THE OREGON BAPTIST STATE CONVENTION

At the meeting of the mission board October 26, 1886, a proposition for co-operation with the A. B. H. M. Society, on the basis of \$2 from the Society to \$1 from the field, the limit being \$3,500 for the year, was accepted. The details were substantially the same as in the past, except that the field should not pay the salary of the superintendent of missions. The field was divided into three districts to facilitate work, and Rev. J. C. Baker chosen financial agent, or secretary, which position he accepted until April 1, 1887. At the board meeting in January, 1887, Rev. G. J. Burchett was chosen general missionary, and entered on his duties in April. All applications for aid were laid over, the board not being able to respond. At the meeting for April it was shown that the pro rata for mission work, to that date, had been raised, with a credit balance of \$78.50 in New York, besides \$82.50 in pledges held by the treasurer. To this time, the missionaries (11) were under appointment of the New York Board only, and the monthly aggregate of their salaries was \$395.

The annual meeting of the Convention was at Oregon City. A Ministerial Conference met first and decided that a messenger must be a member of the church he represented. The board reported 15 missionaries under appointment. Three severed their connection with the Convention; Revs. T. G. Brownson and C. A. Woody, to enter other duties; the time of Rev. E. P. Waltz had expired. The church at Adams was aided \$330 in building its meetinghouse. Weston, Adams, Pendleton, Second of Portland, Portland Scandinavian, Albany, and Corvallis were important points demanding immediate attention, and a general missionary urged for the Middle Oregon Association. The Pacific Baptist got 100 subscribers on condition that it become a weekly. About 60 per cent of the membership were active in Sunday school. The treasurer reported aggregate receipts for the year as \$1,103.29; paid out, \$1,059.75. Also received on account of old Baptist Convention of the North Pacific Coast \$216.90, which had been paid out as per order. Also that \$174 had been sent by the churches direct to the New York board. "Oregon as a Mission Field; Its Demands and Promise," was the theme of Rev. A. R. Medbury, followed by Rev. G. J. Burchett, the general missionary, in an itemized review, who pointed out the peculiar difficulties, labors and hopes of the field. On the whole, this presentation of the subject was one of great encouragement, and the outlook for the Convention was never more promising.

At the board meeting in Nov., 1887, eight appointments were made; and one on condition that a certain man settle there; but he went elsewhere. Three applications--Baker City, Weston, and Adams and

Canyonville—were not granted; no funds. Also, as the applications to date were largely in excess of preconcerted plans, the New York Board was asked to approve the extra appointments, the Oregon Board assuming the responsibility of the salaries for the year. Grants were made from the Church Edifice fund for seven churches; donations, \$1,050; loans, \$1,200. In January, 1888, one application was granted, and one commission transferred, because of removal. The salary of the general missionary was fixed at \$1,200. In March this rule was adopted: "Appointments of missionaries and granting of church edifice funds must be by a two-thirds vote. Also, that on the request of any member, the Board will sit with closed doors."

The finance committee reported: Indebtedness, \$7,041.28; receipts, \$5,508.08; balance, \$1,533.20; uncollected accounts, \$922.50; unprovided for, \$610.70. Three applications recommended, and all others (ter.) were laid over until the next meeting. The applications of two brethren as associational missionaries were excluded by rule 4 of the Oregon Board; and the Secretary was instructed to inform these brethren that formal applications from "local churches of importance" on their fields would meet the consideration of the board. Also, "Resolved, That when the board deems it wise to ask a church to add to its pastor's salary more than has been specified in the application, such advice shall be considered only as recommendatory, and shall in no wise hinder the application being granted, should such recommendation not be complied with."

At this meeting the balance against the Oregon Board, at the close of the fiscal year of the New York board, including money in transit, was \$587.89; and for this there was over \$600 in reliable pledges. Rev. G. J. Burchett was chosen a representative to the National Anniversaries at Washington, D. C., and also at Richmond, Va., but at no expense to the board. During the year ending March 31, 1888, the A. B. H. M. Society had expended in Oregon for missionary work, \$3,500; Oregon had raised, including pledges, \$2,400.

In the Home Mission Monthly for May, 1888, Rev. G. J. Burchett, the general missionary says: "I am glad that I have come to the end of the year with reasonable health, and that our work has prospered. More money has been raised, more churches dedicated, and more souls saved under our missionaries than any year has yet witnessed in our state. We are now encouraged to hope that soon we shall have all the money needed to bring us out even with the New York board, notwithstanding the increased amount of work we took upon ourselves in order to occupy such fields as Pendleton, Astoria, &c."

Rules for Direction of Missionaries; adopted by the State Mission Board April 24, 1888:

"1. No application for aid, either from the missionary or the

church edifice funds shall be considered unless it be presented in the blank form, properly filled, furnished by the board.

"2. All recommendations by the board for mission work shall be on the following conditions: First, A faithful and vigorous prosecution of pastoral and mission work. Second, A faithful prosecution and maintenance of our distinctive denominational faith and doctrine. Third, A strict adherence to the rules appended to the commission issued by the Home Mission Society. Fourth, All missionaries of the board shall with their quarterly reports send to the Secretary of the board duplicate records of all money collected by them for either the missionary or the church edifice work of the Home Mission Society, and retained by them on account of salary. The receipt shall contain the names of the givers and the amount given by each; if the offering be made by a church, then only the name of the church shall be given; and in case the offering be made by a church served by a missionary of the board, but not paid to him, then he shall report the amount of the offering and person to whom paid, to the secretary of the board, at the time of making his quarterly report. All money received by any missionary of this board for home missions, not applied by him on his salary, shall be forwarded to the treasurer of the state board.

"3. Inasmuch as it is the object of this Board to encourage the organization of churches, and to foster those already organized to the end that they may be self-supporting, and so able to help the Board in its work, it shall be the general policy of the board to appoint as its missionaries only those who are settled as pastors of churches."

In the rules of the Executive Committee under the new constitution adopted at Eugene October 25, 1888, that part of this rule enclosed in the brackets is left out.

("In order, however, that the work now done by associational missionaries may still be carried on, our missionaries are urged and directed to encourage and aid all needy points within their reach, to hold services at out-stations wherever congregations can be gathered, which may then become feeders to the churches they serve. The local church is to be but the center of the field over which the missionary is bishop. His church should be so organized that from its members, 'two by two,' workers can be sent out to occupy the people under his supervision.")

And the following rule: "At each annual meeting of the Convention the board shall, from its own number, appoint a committee of nine, three of whom shall be elected annually, and of whom four shall be a quorum, who shall transact its business in the interim of its meetings, and shall be the legal custodian of all monies and property that may come into the possession of the Convention, and shall make a full report to the Board of Managers at its annual meeting, and shall be known as the Executive Committee of the Board. The office of the Executive Committee shall be in the City of Portland."

In July eight appointments were made. One church had become self-supporting; aid was not granted to the church at Grants Pass; no funds. "The Board had already a missionary at Ashland, in Southern Oregon and is committed by its policy to the support of Medford." In September the Board in New York having advanced considerable money more than its quota, the Oregon Board agreed to pay 7 per cent per annum, interest on \$1,289 for six months, but the New York Board did not require it. In October \$2,400 was required to carry on the work for the next six months, and this plan was adopted: (1) To secure at the Convention 100 life members at \$30 each; (2) To raise at the Convention \$1,000 additional; (3) To apportion the remainder among the churches. Applications for aid amounting in the aggregate to \$1,800 for missionaries, and \$2,200 for building, were all referred to the incoming managers of the state Convention at Eugene, in October. For a year, or less, 26 missionaries had been employed; 224 months of labor by all.

For 1887-8 G. J. Burchett reported: "It will not be saying too much to imply that this has been a year of marked prosperity. All our churches are at peace with each other, and among themselves; our mission churches have been favored with the revival spirit in such a degree as to make this a real harvest year; our forces have been small, compared with our extent of territory, but these small numbers have worked heroically. The need for means to build new churches and sustain preachers in our new fields have been so great that every source of help has been taxed to its utmost. Aid extended by the Home Mission Society was never more timely, nor more appreciated, than that given the past year to this field. Our struggling churches will ever hold in grateful remembrance the Home Mission Society of New York. We have had the past year, 20 missionaries employed under the Home Mission Board of New York, in co-operation with the Board of Missions in Oregon. There have been raised in money and reliable pledges \$2,500 for mission work, and nearly \$6,000 expended for this work. These missionaries have held 45 important places; five new houses of worship have been dedicated on the fields, and two more soon will be. There have been 225 additions to mission churches, and the revival work still goes on with a prospect of more. There are 13 churches without pastors, and 25 churches without houses of worship. There have been raised and expended on our field in building houses of worship, \$12,300, besides money raised for mission work. There are 13 important points within reach, where churches should be organized at once. The prospect was never better for doing good and lasting work than now. Our pastors and missionaries deserve credit for the commendable, self-sacrificing spirit they have shown in bearing the burdens and fighting the battles of this field. With a few more earnest and devout young men to come among us, and come to stay, we shall be able to work wonders in the next few years."

The annual meeting was at Eugene, October 25, 1888. The first

sessions were mostly spent in adopting a revised constitution. This left out all life and annual memberships; gave each contributing church three messengers, and another messenger for each \$25 contributed for the mission work of the Convention after the first \$25. It also provided that the work formerly done by the Home Mission Board should hereafter be performed by an Executive Committee of seven, elected by a Board of Managers; these latter, chosen by the State Convention. Otherwise, the new constitution was similar to the old one.

The Executive Committee of the new board met November 13, 1888. Three appointments were made, and Rev. G. J. Burchett continued as the general missionary. It was hoped that the work at Grants Pass and Central Point, under Rev. G. W. Black, and that in the Wallowa valley under Rev. W. H. Black, might be carried on with the assistance of the W. B. H. M. Society of Oregon. Donations for buildings amounting to \$1,375 were recommended for four churches, and a loan of \$400 to another church. The debt was apportioned among the churches, and an appeal for help issued. The year closed with a balance against the Convention of \$1,894.91.

Brother Burchett thus sums up the situation and needs in 1888-9: "We hear on every side the earnest plea, 'Come over and help us.' And from different parts the answer has come, 'We are ready to do so.' We have often pleaded with ministers to come and assist us; now there are more ministers ready to come than we can find means to support. We need more liberal hearts. There are those who have the means; can it be put into the treasury of the Lord? We have 35 pastorless churches in our state, and many whole counties without Baptist church, preacher, or Sunday-school. Many important points are without any religious influence whatever. Our destitution is fearful. Our progress has been encouraging, but so great is the field that we want to do vastly more, quickly, if we are to have any decided influence here in the future. We have now 25 churches without houses of worship; we need more chapels. The liberal offer made to us this year by the Home Mission Society will enable many of our homeless churches to secure houses of worship. Our churches are becoming systematic in their work: we are getting everything in mission work placed upon an absolute cash basis. This will make a great and desirable change in our affairs. There is harmony and zeal among our churches."

Rev. G. J. Burchett and Rev. E. G. Wheeler and wife were appointed messengers to the National Anniversaries at Boston, Massachusetts, in May, 1889. The treasurer's report showed receipts for the year to have been \$1,501.10; disbursements, \$1,406.99. "The Work to be Done," "The Duty of Mission Churches to Attain to Self-Support," "The Duty of the Pastor to Develop the Missionary Spirit," and "The Importance of Systematic and Proportionate Giving," were the different phases of discussion on missions. On church edifice work, \$1,000 had

been appropriated by the New York Board, and \$250 raised on the field. About \$15,000 had been spent by the mission churches in buildings and improvements during the year. The A. B. H. M. Society now offered generously for church edifice work for the coming year \$2 for \$1 raised on the field, limited to \$1,500. In order to secure this and to provide the share from the field, the board recommended that the Convention set apart the first Sunday in February as "Chapel Day," when offerings were to be made for this object. It was further recommended that the prayer meeting next preceding the day be devoted to special prayer for the blessing of God upon this work, and an expression of appreciation was sent to the Society for its interest in the growing needs of the work in Oregon. In July, 1888, the New York Board increased the appropriation to this field \$500, making it \$4,000 a year. The second quarter the expenses of the Convention board were \$1,870; the third quarter, \$1,915; the fourth quarter, \$1,721; but there had not been a corresponding steadiness of receipts, and the result was the year closed with a balance against the Convention of \$1,894. 91. This deficit is thus accounted for: (1) An unexpected shrinkage of pledges which under ordinary circumstances would have been considered as cash; and (2) The failure of the Baptists of Oregon to realize the expectations of the board in appreciation of the importance of the work, and in their consequent liberality. A statement of the needs of the field and an appeal for help was made. Rev. C. M. Hill gave an address on "Oregon as a Mission Field;" Rev. J. C. Read presented "Our Present Opportunity and Obligations;" Rev. G. J. Burchett followed with "Our Ability." At the close of his address the cash collections were \$28.64; the pledges from churches, \$770; from individuals, \$247.50; total, \$1,046.15.

In February, 1889, the Executive Board adopted the following rules: "Voted, That missionaries on whose fields pledges to the Convention still remain unpaid, be requested to send at once to the Home Mission Society a receipt and a duplicate to our treasurer for whatever amount of the present quarter's salary is covered by such uncollected pledges, and to make every effort possible to collect and forward to our treasurer any balance in amount of unpaid pledges remaining after quarter's salary is provided for.

"2. That we say to the missionaries of the Convention to whom the above action applies, that their commission will be ordered withheld on and after March 31, 1889, unless we are assured of the acceptance of this plan, and are notified of their willingness to assume responsibility for collection of said pledges on their field, to the amount of present quarter's salary.

"Voted, That churches asking aid of the Convention must guarantee the payment to our treasurer of one-third the amount the Board may vote to recommend to them; and that this amount must be paid, one-half before the end of the first quarter, and one-half before the end of the

third quarter of the year's labor, thus sharing equally with the Convention the responsibility as well as the benefits of co-operation with the Society."

And in April it was "Voted to limit appropriations for missionary work to \$300 to any one individual." Also, the following rule was adopted: "All appropriations for church edifice aid to be conditioned on the church raising one-fourth the amount voted."

These rules were temporary; compelled by the exigences of the case to meet the debt, and the work of the Oregon Board only; the A. B. H. M. Society of New York had nothing to do with them, and it is fairly questionable whether they were promotive of the most healthy moral influence among some of the churches. Cases occurred in which the trustees of the church aided borrowed the church quota from the bank, and then paid their bank note from the money received from the A. B. H. M. Society. True, this created another debt for the church, but payment could be postponed. Of course, the Oregon Board had no hint of this. And the Oregon Board debt to the H. M. Society was paid. On April 27, 1889, the State Convention was incorporated by John Gordon, G. W. Hill, N. J. Blagen, S. P. Davis, D. C. Latourette, and F. O. McCown.

The annual meeting was at McMinnville October 23, 1889. There were 99 messengers from 31 churches, and some visitors from abroad. Arrangements were made for a Sunday school Convention in connection with the State Convention, and \$100 secured to make Rev. A. J. Hunsaker a life manager of the A. B. P. Society. In the home mission report, some suggestive facts are stated. In the different associations, with the average contributions from the churches, the average per member was, from the Willamette Association, nine churches, 61 cents; or, with the city missions, \$1.31; Corvallis Association, seven churches, 96 cents; Central Association, 15 churches, 44 cents; Rogue River Association, three churches, 55 cents; Grand Ronde Association, five churches, 80 cents; Mount Pleasant Association, three churches, 34 cents; Middle Oregon Association, two churches, \$2. Of the 77 churches reported in the annual for 1899, 33, or nearly one-half, did not contribute. Why? Many churches are holding aloof from the work. Again, why? The report states that two separate ideas were cherished: "One, that the money at our disposal should be appropriated, and the laborers so distributed, that all parts of the state might share equally in the benefits accruing; or, to put it negatively, expenditures and laborers should not be concentrated in villages and larger towns, while country places and weak churches receive but little. Another idea is that strategic points and growing centers of influence should be held and speedily developed, and work and growth radiate from them. This latter seems to your committee the part of wisdom."

But a large number of brethren shook their heads, not that they objected to aid being given to towns and cities, even in large proportions,

but they contended that the country churches and weak places should have some support; that our Captain did not need man's strategy, nor the great ones of earth to direct his work; and for brethren to study 1 Cor. 1:25-31.

The report also pleads for "a more sympathetic relation on the part of the churches," and urges the "need of a more hearty agreement in the methods." In elaborating the matter, it says: "It is not enough that on some stated times the church shall make the offering to this work. We must feel a personal concern in its success in enlargement and prosecution. It is the work of the churches given them of the Master. They cannot relegate it to the board or the executive committee, or the missionaries of the board. They cannot put its wearying anxieties, and harassing difficulties off on to an overworked general missionary. Its burdens and its joys by divine right belong to the churches. A new mission established, a convert baptized, a church house built, should be an occasion of personal rejoicing to every church because of a part contributed by it to that end." And to bring about this condition of things, it recommends: "(1) The adoption of the plan of weekly giving by all mission churches. (2) The adoption by the church of quarterly collections for benevolent objects, two of which should be for the Convention."

The report of the board of managers showed that on September 30, 1888, the balance against the Convention was \$1,894, and that before a change could be effected in the financial condition, on March 31, 1889, the balance was \$2,674.54. As a result of this, the rules already given were adopted as a temporary measure, applicable only to an emergency. But the missionaries and the churches asking aid have generally co-operated nobly. By this plan the deficit was reduced by June 30, 1889, to \$2,273.48, and at the date of the report to \$1,870.74, and there was every reason to hope that by April 1, 1890, it would be completely liquidated. There were under appointment 14 missionaries at an aggregate salary of \$4,950. Under the church edifice work, \$900 aid had been given to two churches, and \$650 recommended to two other churches. Four meeting houses had been dedicated, at which the general missionary had raised for building purposes \$3,380. He puts the total raised in Oregon for building in 1888 at \$9,585; S. S. expenses, \$650; pastors' salaries \$7,250. The W. B. H. M. Society had aided the Convention \$360, thus enabling the work to be continued by Rev. F. E. Scofield, at Marshfield, and by Rev. J. M. Haskell, at Cove, and other parts of Union County. The work is thus summed up: "The reports of the missionaries show that a large amount of faithful and effective work had been done. Many missionaries preach to two or more churches and outstations. Several of our churches had been blessed with revivals, and general prosperity prevailed on the fields occupied by the Convention. Substantial growth was shown in nearly every field, in the matter of benevolence and self-support."

Brother Burchett was the general missionary under the A. B. H. M.

Society and the Convention until December 3, 1889, when he resigned to accept a pastorate, and Rev. C. M. Hill accepted the position January 1, 1890. The missionaries employed were 21; supplying 45 churches, and out-stations; and baptizing 83 converts. The immigration to the state was very large, the work most important, and the aid most heartily appreciated. The Chinese were also receiving some attention and converts were reported. In 1890-91 the missionaries employed were 23 English, 3 German, 1 Scandinavian and 1 Chinese, besides teachers in the Chinese school. A district missionary for Eastern Oregon was also employed. Each local missionary had an average of two preaching points, and their baptisms averaged nine apiece. There were 106 churches with 68 pastors, but only 21 were aided by the society, which gave \$4,500 to the work, and the Convention added about \$3,000. There was one Baptist to 62 population; 17 county seats, without Baptist preaching, and 14 without Baptist churches. There was plenty of room for all to work.

The report of the State Convention says: "The American Baptist Home Mission Society is the electric dynamo that furnishes light and power to our denominational life and activities. Foreign missions, past and future, owe their existence and growth to some form of home mission work. . . . All the specific objects of this Convention constitute one complete unit, but to your committee it seems that home missions is the heart of that organism, giving life and heat to the whole. We therefore, commend to your earnest and prayerful attention the work of the Home Mission Society in North America, and especially as carried on in Oregon in co-operation with this Convention."

Among the distinguished visitors at the State Convention in 1890 were Rev. O. C. Wheeler, D. D., LL. D., and Rev. J. B. Hartwell, D. D., of San Francisco, and Rev. W. H. Latourette, missionary secretary of Northern California. The Sunday school report was short and practical, and the addresses good. It was: "Resolved, That we recommend to all our Sunday schools that they unite in a chain of institutes, to be arranged and conducted under the direction of the Sunday school missionary during the year."

Among the interesting features of the discussion were the remarks of Dr. O. C. Wheeler, who, with his wife, was the founder of the first Baptist Sunday school in California; in this school, for four Sundays was an average attendance of one scholar. But today that Sunday school is one of the prominent schools of the state. The young people decided to effect a state organization. The W. B. H. M. Society had collected for the year about \$300. "Missionary Obligations" was discussed by Rev. J. C. Read; "Missionary Tactics" by Robert Whitaker; and "Missionary Dynamics" by Rev. C. M. Hill. They were fresh in statement, original in plan, and convincing in argument.

The Board of Managers reported that owing to the condition of the treasury, they had been unable to take any more new fields, and there has

been no opportunity to enlarge the work. Of appointments, 13 had been sent to as many fields, at an aggregate salary of \$4,600, and nine new appointments at an aggregate salary of \$5,650; and four re-appointments at an aggregate salary of \$1,300. The present appointments were 13, at an aggregate salary of \$4,950. The Eugene church had become self-sustaining, and the Albany church nearly so. The pro rata requirement had been enforced as far as practicable, but in some cases the churches had been unable to meet the payments. As a result of this severe measure the contributions to the treasury from the churches aided have been largely increased. But in some cases the missionary had been compelled to resign and abandon his field. Under these instructions, absolutely no work in the churches and destitute sections of the state could be taken up, and the carrying out of the plan and the concentration of efforts to raise the debt had made the year's work a most uninspiring one, and very discouraging to the churches. In the church edifice work, donations had been made to two churches, and loans to two churches. Rev. C. M. Hill had been appointed as general missionary, and entered on his work early in the year, and thus summarized his work: Weeks of labor, 39; miles traveled, 7,755; sermons and addresses, 108; prayer meetings attended, 40; visits made, 355; besides 42 churches and five Associations; meeting houses dedicated, 2; baptized, 3; collected, \$809.76; expenses, \$89.20. He speaks of several hindrances in raising funds, but says the chief reason was a lack of interest in the work. Why? Substantially, this answer by many: "In appointing missionary pastors instead of associational missionaries, the policy of the board was considered unwise. It meant that the proper use of the funds was to support missionaries in growing towns, and that the board will not appoint either district missionaries, nor assist country churches. But missionary pastors are urged to reach out into the country as much as possible, consistently." Yet, one missionary was commissioned to country evangelistic work. And the general missionary recommended the continuation of the pro rata policy; the appointment of a district missionary for Eastern Oregon; and if possible, one for Southern Oregon; and that an effort be made to raise the coming year \$5,000 for the work. These questions produced much discussion. And this policy was urged by several.

The policy of the board appeared to be to seek to do permanent work; to give aid chiefly to such points as gave promise of self-supporting churches. And as all needy fields could not be helped the most needy and promising were sought. But difficulties were encountered. The country was new, the settlements widely separated, the people poor, and not able to support a pastor giving his time all to one field, and the natural surroundings made it almost impossible to link the churches in the support of a pastor. Some urged that churches should not be organized unless giving promise of becoming permanent. Outside of our larger towns, very few of our early churches gave such promise. Brethren had hopes, nothing more. Hence, half of them have died; the other half are strug-

gling for life, when a little help would restore their vigor, but their cry cannot be heard. Still, the country districts are even now specially important. In these are thousands of the best people of the state. And many of them have little or no preaching. How are they to be supplied? Never, by the present policy.

In its co-operation with the H. M. Society of New York the Oregon State Convention in 1890 says: "Home Missions and the attitude our churches take towards this phase of religion, will determine the future of our denominational work. This convention must grasp the fact that our work has reached a crisis. The debt cannot any longer be carried without seriously, and perhaps fatally injuring our usefulness. Questions of policy and method must be discussed and settled. Co-operation and deeper interest must be secured." The Convention agreed to make an effort to raise for mission work on the field this year \$5,000; the Society to pay \$4,500.

In speaking on the missionary question, Rev. C. M. Hill spoke of "Missionary Dynamics," and while on his closing point, the dynamics of money, in which he showed the fact of a debt, of \$675, and the desirability of its being paid at once, he was interrupted by treasurer N. J. Blagen, who mentioned his long connection with the work and his unwillingness to have this debt longer remain. He proposed to pay \$100 if the whole amount was secured. Brethren T. G. Brownson, D. C. Latourette, and E. Cross responded with pledges of like sums. Geo. W. Hill and C. M. Hill each proposed to find \$50. Four churches pledged \$25 each. Then ten persons pledged \$10 each, and 12 others, \$5 each, and the debt was thus provided for, with \$60 to begin the year with in addition.

In the Ministerial Conference in October, 1891, the discussion of the first session was, "Are Public Discussions Among Ourselves of Our Own Denominational Differences Advisable? If so, Within What Limits?" This was ably presented in a paper written by Professor W. J. Crawford, and read by Rev. C. M. Hill. The criticisms were kind, and the views presented were generally approved. The evening address was by Rev. J. C. Read, on "How to Build Up Weak Churches," followed by a most interesting and profitable discussion.

Harmony prevailed in 1891-92. The appropriation was at the rate of \$4,500 a year, but it was increased to \$5,000 at the end of six months. Twenty-eight missionaries were employed, with 40 churches, and 12 out-stations; besides the general missionary and the district missionaries. Several churches called for less appropriations. Three new houses were built, two being aided by gifts from the Society; eight others were in progress. Forty-eight churches had no houses, and the needs were multiplying. Rev. C. M. Hill, the general missionary, put the needs for the year at \$10,000—ten chapels, and 30 missionaries. Rev. G. W. Donnell, the district missionary for Western Oregon, thus

sums up the work on his field: "Our work in Oregon is moving on fairly well. Pastors, missionary pastors, evangelists, state and district missionaries, have been blessed of God in their work during the winter and spring just passed. But Oregon is yet indeed a great missionary field. In Western Oregon there are yet very important places of influence, which, if held by Baptists, must, for a time at least, remain missionary territory. Then there are vast stretches of territory where we have struggling interests, and other points badly needing the pure word of God; which, if we hold and secure to our denomination must be done largely by our missionary forces. We have at present something like 120 Baptist organizations in Oregon, of this number we have but eleven self-supporting churches, which have preaching regularly, from once to every Sunday in a month; the missionary churches which have the entire time of a missionary pastor; and 13 others under the care of missionaries of the board. Of the remaining 73 churches, 32 have preaching once a month, 41 only at irregular intervals, and some none at all. This glaring fact, with that of such a vast territory yet to be taken (if taken by us) makes Oregon one vast territory, demanding aggressive, consecrated workers who under God will bring something to pass; behind whom will stand the consecrated means of Oregon Baptists aided as largely as possible by our Eastern Board. No one but those who have gone over the field can have any accurate idea of our situation. Church points calling for the gospel, and other needy fields, your missionaries have climbed over mountains and hills, through dense woods, rowed across lakes, and the remainder need not be told. Such is the field and the partial glance of a missionary's work in Oregon."

The plan of co-operation between the Convention and the Home Mission Society worked smoothly, results were satisfactory, and the district missionaries had been able to look after many weak churches, and to hold many evangelical meetings. This was especially valuable because of the numerous young churches of promising growth, with an occasional visit, and a revival service each year. The work of the Society was appreciated, and it was fast gaining friends. But needs were multiplying, and the calls for help increasing. Indicative of a contrast and also of success, Rev. G. W. Black, at Grant's Pass says: "I get \$500 a year salary; the M. E. minister gets \$1,200; the Presbyterian, \$1,000; yet God has given me more conversions this year than he has to both the M. E. and the Presbyterian churches combined. Other denominations are placing their best men in the centers of population, and are putting their money behind them unstintedly."

Meanwhile the Church Edifice Fund had been established, and considerable help furnished, both as a donation, and also as a loan to different churches on the field. The tables show itemized statements. The report of the Board of Managers in 1891 showed that on missions, the H. M. Society gave \$4,500, and the field \$2,250; and also \$500,

and the field \$500. Besides invested funds (\$1,000), there had been received \$3,160.06, which was \$165.89 more than the year before, and counting the Baptists of Oregon at 6,000, it was about 50 cents per member; but several churches gave nothing, and the average was probably not far from 80 cents per member, and the year closed with every dollar of the indebtedness fully provided for. During the year the executive Committee had held seven meetings, approved 131 applications for missionaries, and made grants to five churches for building; 27 missionaries were under appointment during the year, eight chapels built, and \$8,200 realized. Two district missionaries were employed. Rev. G. W. Donnell made a telling speech on the needs of Western Oregon. But he was compelled to resign his position on account of failing health. He had done good work, but went to California. He was a faithful and devoted man. One expression of his shows the man. A good brother had told him that he could not get half enough on his field to keep his family. "I can make rails for the other half," said he. "I know how." Rev. L. J. Trumbull was recommended for re-appointment in Eastern Oregon. The Board of Managers resolved to return to Associational Missionary Work, but this was only a temporary arrangement; probably caused by the East Oregon Convention movement, and only lasted about two or three years in one or two associations. The established policy of the Board is missionary pastors, and district missionaries over a very large territory. Two churches had become self-supporting, and two others expected to become so within a few months, and one more urged to strive for this object. The annual expenditures for the incoming year were estimated at \$11,200, and would call for \$1,000 more than was raised the preceding year. On condition that \$750 be raised on the field, \$5,000 was promised from New York. The convention authorized expenditures on the scale of \$9,000, and it yet lacked \$2,800 to reach the \$4,000 needed. A call was made for the churches to raise it.

At the State Convention in 1892, the secretary's report said: "The general plan of our work has been as usual. In one particular only has there been any radical change. The emergency method known as 'the pro rata plan,' viz., that the churches aided should raise one-third of the amount voted them, has been rescinded. The plan adopted in its stead, is to require missionary churches to raise for our treasury an average of \$1 per member. Thus the board still insists that the churches aided shall share the responsibility of providing the Convention's proportion of the missionary funds."

Two noble benefactions had been made during the year. One was the legacy of Mrs. Eliza Kinney, widow of the late Hon. R. C. Kinney, who left \$1,000 to the old Convention of the North Pacific Coast. That organization having become extinct, the money reverted to the heirs, but they, with the characteristic generosity of the Kinney family,

paid the amount into the State Convention, to be loaned on good real estate security, and the income used for missionary purposes. The other benefaction was the generous gift of Brother O. B. Skinner, of McMinnville. Some time before, Brother Skinner had donated certain lands in Iowa to the A. B. P. Society, and the A. B. H. M. Society; two-thirds of the proceeds going to the former, and one-third to the latter. Afterwards he wished to transfer the latter to the Oregon Baptist State Convention, and the A. B. H. M. Society consenting, \$404.87 came into the treasury of the Convention. Total legacies, \$1,404.87.

In The Pacific Baptist of October 1, 1891, a correspondent gives the following aggregate of the situation north of California, which may be regarded as approximately correct: "Since 1844, 10,000 persons have been baptized into our churches north of the California line, or more than the present membership of our churches. The additions thus by baptism have constituted 35 per cent of the whole gain. Up to 1888, 117 meeting houses have been built, valued at \$325,254, seating 31,200 persons. Up to that year also, the A. B. H. M. Society had occupied 113 fields with 136 missionaries; while the contributions on the field for foreign missions were \$10,148; for Home Missions, \$60,137; for the A. B. P. Society, \$1,858; for the Women's Missionary Societies, \$7,213; for the Chinese work, \$35,281; and to the work of education aside from buildings, \$50,000; for all benevolences, \$158,114." In the Home Mission Monthly for March, 1892, Rev. C. M. Hill urged the need of meeting houses, saying, "There are no less than 48 houseless churches in Oregon. Not a few of these are very small in membership, and in localities unfavorable to permanent growth. During the year 1892 we ought to build not less than ten houses of worship in this state. This can be done, I am confident, if the Church Edifice Gift Fund can grant us the customary liberal aid; ten new chapels in Oregon for the coming year would mean a great stride forward in our work."

The Committee of the Oregon Baptist State Convention on Baptist Annals, at the session in 1892, reported: "We, the Committee of the Oregon Baptist State Convention, (including two members of the Joint Stock Company, which has heretofore, and is now, bearing the expenses of the work), to whom was referred the History of Baptist Labor on the North Pacific Coast, by Rev. C. H. Mattoon, beg leave to submit the following report: 1. The book gives evidence of careful and prolonged labor on the part of the author, whose residence on the coast, since 1851, has given him special advantages in collecting material for the work. We believe he has done his best to make his book accurate and authentic. 2. Though the work clearly indicates the individual views of the author on questions of difference in the denomination, yet he manifests a commendable spirit of fairness in discussing men and measures. 3. We are gratified that so much space is given to the pioneer Baptists of the North Pacific Coast. This part of the book will

be of value and interest to all our people. 4. We have not verified the statistical tables, but we know that they have been prepared with great care. They furnish a valuable feature of the book. 5. The illustrations are the selections of the author. The features of the early pioneers will awaken joyful recollections of the days gone by. 6. We therefore recommend the history to the denomination, believing that all who purchase it will find it interesting and informing. Rev. A. J. Hunsaker, Independence, Oregon; Rev. C. M. Hill, Portland, Oregon; Hon. W. Carey Johnson, LL. D., Oregon City, Oregon; Rev. G. J. Burchett, Seattle, Washington; Rev. W. H. Pruett, Weston, Oregon; Rev. J. W. Osborn, Independence, Oregon; Hon. S. K. Crowley, Monmouth, Oregon." This report was approved by the Oregon Baptist State Convention at its regular meeting, held at Independence, Oregon, October 20-24, 1892.

After the meeting of the Convention in October, 1892, there was no more formal action of any organized bodies, in relation to "The Baptist Annals" until October, 1903. But the author and a few of his friends were at work improving the MS, as opportunity permitted, hoping some time to bring it out. The hindrance now was "hard times" in our western country, and it was impossible to raise the money necessary till there was a change in the situation. The continuation of the record therefore belongs to the next period.

The magnitude of the missionary operations of the Convention in 1891 was greater than in any preceding year, and the signal favor of God had rested on the churches in gracious revivals. Altogether, in spite of business depressions, and other obstacles, the year was one of such success as to encourage earnest endeavor during the ensuing year. Two churches became self-supporting; two others expected to become so soon; seven churches were receiving less than last year. Though slowly, the churches were surely reaching the desired position of self-support. Twenty-seven missionaries were under appointment; seven meetings cost only \$21.20. New work was recommended for three new fields, all of considerable importance. A district missionary for Eastern Oregon was one pressing need; and work among the Danes and Norwegians was another. Formal applications were before the Executive Committee for aid, to the amount of \$1,000; informal applications for \$3,000 more. The motto of the Board, "ten more chapels, 30 missionaries, and \$10,000."

The papers discussed at Ministerial Conference were, "Pastoral Visitation," Rev. C. J. Travis; "Pulpit Power," Rev. A. LeRoy; "Elements of Ministerial Strength," Rev. J. H. Teale; "Thou Art Peter," Rev. R. McKillop; "Church Amusements," Rev. L. T. Bush; and "Down Grade in Theology," Rev. W. I. Crawford.

In November, 1891, the Executive Board appointed Rev. G. W. Donnell of Oakland, as district missionary for Western Oregon. His appointment was hearty and unanimous, and called for by all the asso-

ciations of Western Oregon, and most acceptable to the constituency on the field.

In 1892 the Convention met at Independence. The Ministerial Conference discussed these questions: "The Proper Standard of Pulpit Work," Rev. Robt. Whitaker; "How to Secure Spirituality of our Churches and Secure Constant Additions," Rev. F. E. Scofield; "Pulpit and Pew," Rev. R. D. Grant; "How Best to Utilize the Sunday School and Young People's Society in Church Work," Rev. G. W. Black; "Lay Workers in the Church," Rev. R. M. Rabb; and "The Carey Centenary," Rev. J. Sunderland.

The report for 1892 says: "There are many important fields that should be taken up during the year. Your board have canvassed carefully these fields, and we do not overdraw the case when we state that \$3,000 is needed to occupy these places, during the year. This added to what is now in force would make an annual expenditure of \$11,200. We suggest that the Convention consider if it should not recommend the Executive Committee to depend on its constituency for \$1,000 more than we raised in Oregon this year. We then raised eight chapels, 27 missionaries, and \$8,200. Very near our estimate then. We can do more now.

"We are much encouraged by the reports coming from the various associations putting so much larger contributions at our disposal than formerly, which, considering the financial stringency of the times, can only be attributed to consecration amounting to self-denial on the part of the brethren and sisters. \$559.82 has been raised on the field and paid for convention missions, and about \$400, for home missions. The work of the church edifice association, which has been committed to our supervision, has made some progress. Membership cards have been prepared by which our membership can more successfully aid churches needing help in building houses of worship. We look for good results from this enterprise during the coming year. E. P. Waltz, Secy. pro tem."

There are in co-operation with the Oregon Baptist State Convention 110 churches, with a membership of 7,236; 74 of these churches have houses of worship, and hold property valued at \$296,606; all together there are about 8,000 Baptists in the state, one to every fifty of population.

"The State Missionary, Rev. C. M. Hill has visited 48 churches, attended four associations and 93 other public meetings; preached 179 sermons, given 22 addresses, attended 49 prayer meetings, made 306 religious visits, written 851 letters, besides letters for the press, traveled 12,597 miles. He has done a great deal of unreportable work in advising with missionaries, churches, and others, and in assisting in and encouraging collections for our work. He found time, also, to hold evangelistic meetings almost continuously for four months immediately following the convention meeting. As one result of these meetings several churches

were substantially strengthened. We especially commend this feature of his work, believing that, so far as possible, state missionaries, as well as other missionaries, should make soul-winning prominent in their work. At a meeting of the executive committee, held September 27, the state missionary offered his resignation. Since it was decisive, because he desired to accept a call to the pastorate the resignation was accepted, to take effect at the end of October, 1893.

"There are four counties in Western Oregon and five in Eastern Oregon without a Baptist minister giving all his time to the ministry of the gospel."

Missionaries now under appointment, 20, aggregate salaries, \$7,000; \$600 additional to be in force, November 1, next. Aid in building, eight churches. \$2,000 gift; \$400 loan; and \$500 gift promised on completion. Collections and dues of the Home Mission Board of the circles in Oregon of W. B. H. M. Society are paid into the treasury of the Convention. In 1892 they paid into our treasury \$345.59.

In 1892-93, counting two district missionaries, and one general missionary 31 were appointed and five new chapels built, three aided, three more in construction, and 36 churches with no houses. The appropriations from the Society were \$5,000, and the contributions from the field \$3,160. The net gain, for the year was 1006; 921 baptisms; 264 in Mission churches; net gain, 18½ per cent. There were, in 1892, 97 delegates at convention from 24 churches. Brother Hill says, in summing up the work: "It is a significant fact that in a section of our country supposed to be gaining largely through immigration, the total net gain in Baptist membership for the year was only 85 more than the baptisms. This fact proves that we have not been reaching the unchurched multitudes. The greatest difficulty in the way of progress of our churches is lack of money to support pastors and build houses of worship, and lack of homogeneity among our church people. They come from everywhere. When gathered into churches, they bring widely divergent opinions and habits as to methods of church work that will do much to arouse these two difficulties. But our people are growing, and are fast becoming assimilated. Meantime, we need more financial help from the friends of home missions, and more missionaries highly endowed with grace, common sense and perseverance." It was also said at the convention: "Much remains to be done, and we can but regret the inadequacy of funds to meet all the pressing needs. So many open and promising fields are inviting us to come and cultivate them. It is with pleasure we report the continuance of the hearty co-operation of our Home Mission Society with us on a basis of \$3 to \$5 up to a limit of perhaps \$8,000, enabling us to accomplish more during the past year than ever before. About \$1,600 will be necessary to meet salaries of missionaries for year ending Oct. 1 next."

The report adds: "We ought to do more for the foreign population

of the state. Among some 10,000 or 12,000 Swedes we have one self-supporting church—Portland. We aided Rev. A. Westerberg for a season at Astoria; but ill health compelled him to resign. Since then we have been doing nothing for the Swedes. Two years ago we mentioned the Dano-Norwegian people. There are supposed to be about 12,000 of them in Oregon. We ought to make a beginning among them in the city of Portland by employing a missionary to preach in their own tongue. We hope arrangements can be made, so that our Women's Home Mission Society will take up this much needed work.

"The country districts are specially important from every point of view. In them are thousands of the best people of the state. In many instances they have no preaching. Missionary pastors are expected to reach out to these outlying districts. If the district missionary plan is not continued it is very probable that associations co-operating with us under the new plan will think it best to use a portion of the funds designated to their field for the support of an associational missionary. However it may be done we still insist that we must not even relatively neglect the country fields.

"Church Edifice Work: Loans have been voted as follows: Elkton, \$100; Central Point, \$200. The Calvary Church of Portland, towards which we voted \$500, of gift, is not yet completed. The coming year should witness the dedication of houses of worship at Corvallis, Albina, Sellwood, Merlin and the redemption of that at Enterprise.

"Financial: On July 1, 1893, our debt to the New York Board was \$1,091.80. Adding to this our share of salaries for the last quarter, viz., \$1,201.38, we have the total amount due from us on October 1—\$2,293.10. To apply on reduction of this we have sent to New York in cash and receipts, and in cash on hand, \$1,866.83, leaving a balance of indebtedness of \$393.02. The deficit of \$393.02 is not so large as we feared at one time it would be. There are good pledges to the amount of \$72.75, which will be in hand in a few weeks, which will leave only \$320.27. Then several good churches that have not taken their collections this year expect to do so shortly. This to apply on this year's work. If these churches give this year as much as last, they will reduce the deficit to about \$250. Having closed the books for two successive years without debt, we are sorry to break the record, but there has seemed no way to avoid it. The debt is however so small that it will be no hindrance to aggressive work for the next year.

"The work of the Foreign Society for this last year was of such an enthusiastic character that it was feared it might militate against that of the Home Mission Society. This, however, proved otherwise, as the fever ran over the work and plans of all the societies. Larger plans and developments mark the year on all sides. Giving for one claim did not impoverish the gifts for another, as some expected. Let there be more missionaries in the field was the motto at the beginning of the

year, and it was so. Our own state has met some striking losses, places that will be hard to fill. Among our losses the going from us of our beloved bishop at large, C. M. Hill, is nothing less than a calamity. His gifts and graces have endeared him to all; and the work of his wife is just as good as that of her husband.

"The general attitude of all missionary societies, including the Southern Baptist Convention, is that alien immersion should not be made a test of fellowship. As a board we have no desire to depart from this position and we do not see any good reason why 500 Baptists in Eastern Oregon should seek to reverse Baptist practice in this respect. Our policy is that the alien immersion and Landmark questions should be settled by each local church itself. We cannot see the consistency of these churches in Eastern Oregon declaring, by their action, their non-fellowship of their sister churches in the same section of the state, because they receive so-called alien immersion, and at once making application for membership in the Southern Baptist Convention, where they would be obliged to fellowship alien immersion churches or else reform the convention.

The Home Society in New York is indispensable to our state's interest; their care over our vast territory is worthy of all praise, and we wish to record here our high appreciation of the same. Our German work is prospering at every point, at least in connection with Portland First Church. They are served by a scholarly, Christian pastor, Rev. W. C. Rabe, with good audiences and oft conversions. The Swedish work is also now again in good hands under pastorate of Rev. John Olander. They are a fine set of workers and full of hope and good works. We would recommend to the Home Society the putting into the field of some evangelistic work, and that it be of the best possible quality. A first class evangelist to go among our churches would show results of highest order. It would strengthen us where we are weakest. Under this plan our struggling churches could be brought in contact with excellent talent and consecrated culture.

"Foreign Missions: We rejoice that we have been permitted to share in the success of the Centenary effort by contributing \$4,287.87, more than double what was contributed the previous year, and for a large increase in the number of contributing churches. It is sad that there are still so many that refuse to share in the joy of participating in this great work. It is also a cause of gratitude that we are permitted to send to the foreign field one of our loved and successful pastors, Rev. Geo. W. Hill, who, with his devoted wife, have given themselves to the Lord's work in China, and Fred A. Agar and Miss Hattie Cauldwell, who have gone in the Master's service to Africa, and others are offering themselves to the work. When year by year the Lord calls from our own churches laborers to go to these fields to represent us, how it ought to increase our interest in these fields and our efforts to sustain

the work. We believe that the great educational work being done for our young people in the Young People's Union means great things for foreign missions; especially the monthly conquest meeting. The great army of the Lord's young people will thus be trained to give liberally for the work, and among them many will hear the call of God to go and labor personally to bring the lost to Christ. And we are grateful that God has honored us in Oregon, by calling from our own members, our Sister Skinner, and our Brother Marsh to the great work of the Telugus, and we pledge to them our constant sympathy, prayers, and support; and we would specially commend church missionary support through the Missionary Union. That when one church is able to support one or more missionaries, it do so; and that when too weak for this purpose, two or more churches unite in supporting one."

The B. Y. P. U. Societies in Oregon gave five per cent of all business of their fields to the credit of the state work.

The Executive Committee reported seven meetings, and all was harmonious. There had been 32 missionaries during the year. Self support had been reached by four churches whose annual aid had been \$950 a year.

A new plan of work was proposed as follows: "It proposed co-operation between the Convention and associations on the same principle upon which the Home Mission Society co-operates with the Convention. The chief features of the plan are: (1) A missionary committee of advice in each co-operating association, chosen by the association. (2) Consultations on the part of the Executive Committee with this associational committee as to fields and missionaries to be helped in the association. (3) The designation by the Executive Committee of a certain portion of the funds at its disposal to be used in the bounds of each association. (4) Pledge of each co-operating association to raise such a pro rata of the amount to be spent on its field as may be agreed upon between its committee and the Executive Committee. The pro rata to be based upon the financial strength of each association." This plan was adopted by the Willamette, Central, Rogue River, and Eastern Oregon Associations.

The following resolution was adopted: "*Whereas*, Certain churches in Eastern Oregon, within the bounds of this Convention have, without due consultation, organized themselves into a separate Convention, known as 'The East Oregon Baptist Convention;' and *Whereas*, The Oregon Baptist Convention has expended a large sum of money on the field covered by this new Convention; and *Whereas*, it is the conviction of the Oregon Baptist Convention that the Baptist interests of Oregon can be best subserved by having in the state but one Baptist Convention; therefore be it *Resolved* by a rising vote: *First*, That we seriously deplore what seems to us the premature organization of this new convention. *Second*, That we earnestly request the churches of this new

convention to re-consider their action and to return to their former co-operation with the churches of this Convention, so that the entire state of Oregon may continue to be as heretofore the field of action for this Convention, and to this end we urge them to send delegates to the Convention at Pendleton."

Owing to the organization of the East Oregon Convention, the Board discussed its policy at some length, and also some complaints in relation to its work: (1) Eastern Oregon had been neglected in the distribution of funds; (2) That some funds had been unwisely distributed; (3) That ministers holding Landmark views had been discriminated against; (4) That some churches could not fellowship others receiving "Alien Immersions." The replies to these were: (1) An array of statistics apparently disputing the claim; (2) The Committee had used their best judgment, and that by the new plan they would have the advantage of the advice of a local committee in each co-operating Association; (3) Another counter array of statistics and a claim that the Board had but one policy on this subject, which was the policy of all the Boards of our general societies, north and south, viz.: Not to consider the Landmarkism as a factor in the case, in making appointments. Also that policy and practice had gone together. And (4) That "we believed this position to be contrary to the well established position of the Baptist denomination in every part of our country. The general attitude of all. . . . was that alien immersion should not be made a test of fellowship. As a Board we have no desire to depart from this position. . . . Our policy is that the alien immersion and Landmark questions should be settled by each church for itself."

But it was thought that the future gave promise of success, and aggressive work along evangelistic and financial lines was urged. It was also claimed that the body of the people, and the stronger churches were all with the Convention, that all was harmonious, and under the circumstances, the report presented the future outlook as most wonderfully cheerful. Additional details are given further on when speaking of The Eastern Oregon Convention.

The State Convention also sent a copy of its action to the A. B. H. M. Society and on November 14, 1893, the New York Board took the following action. "The Executive Board of the American Baptist Home Mission Society heartily approves of the recent action of the Oregon Baptist State Convention concerning the organization of a separate state convention in the eastern part of the state, and we also recommend that all of the churches in Eastern Oregon should remain in connection with the State Convention, in co-operation with which the society will expend the largest possible amount for missionary work throughout the State." "The Society's action was solely on the necessity and advisability of another convention in Oregon. In all the official correspond-

ence on both sides, there had been no reference whatever to any peculiarly distinctive principle of the new convention."

In 1894 the young people held their meeting October 27, and showed \$117.93 collected. Several important questions relative to their work were discussed, and Miss Anna Shogren was chosen as editor in charge of the space allowed them in *The Pacific Baptist*. The Mission Board of the Convention had held eight meetings this year. Rev. A. J. Hunsaker had been chosen general missionary to succeed Rev. C. M. Hill, but he resigned in July, 1894, to work for McMinnville College, and for four and a half months there was no general missionary. The missionaries appointed, 26; 11 served the full year; the others a shorter time. Astoria and Athena were named as points that should be occupied at once. It was urged that an evangelist to give full time to the work was needed, "that the churches might be brought to a greater degree of strength, so that self-support and a more settled ministry might be secured." It would also "strengthen weak interests, and encourage all churches which now so much feel the need of settled pastors." A long and carefully prepared "Systematic Church Finance and Benevolence Plan" was published in the report. This to a thoughtful and observant person would suggest the idea that in our larger towns and cities, where church membership held a fair proportion of professional and business men accustomed to systematic rules, this was unnecessary; they could adopt their own rules or a system fully as good, and perhaps better adapted to their local surroundings; and with the other churches, not accustomed to much system outside of their simple employments, such an array of "red tape" would scarcely be read, and be rejected because they "had no use for it." The attempt to bring the mass of the Pacific Coast Baptists to "clock-work system" has been tried too often, with almost utter failure, for any one acquainted with them to make the attempt without mortification. The financial report does not exactly tally with that of 1893. The treasurer of the Home Mission Society reports a balance due from the Convention of \$1,091.68; and the Society contributed during the year \$5,925.88; the field was to contribute one-third of this, but it did not do it, or at least it is not credited. So the indebtedness was about \$1,200 due the Society. As this was the fiftieth anniversary of the organization of the first Baptist church west of the Rocky Mountains, arrangements were made for an address suitable for the occasion.

The board's report in 1894 says: "Our financial condition is not much changed since the close of last year. The treasurer of the Home Mission Society reported a balance against us a year ago of \$1,091.68. During the year it has paid for work in the state \$5,925.88. Of this we should have raised one-third, or \$1,971.29. During the year we are credited with \$1,047.05. Since this report, our treasurer has remitted \$350. He reports on hand \$154.70. In addition there has been brought

up to the convention a considerable sum. Other amounts, making about \$400, have been collected, and are in transit to New York. All these amounts make a total of \$2,020.81. Applying this to the work of the year, it has almost met our pro rata and leaves due the Society about \$1,200. It is plain, however, that we need to adopt a slightly different plan. We now receive our annual report from the Society carried to October 1. This uses all the time to the Convention meeting, securing the funds needed to meet the amount reported due. But early in October there is a payment made of salaries for the preceding quarter, and all the money received in October should be applied to their payment. We would therefore recommend the adoption of a definite fiscal year, and fix the date when the treasurer's books shall close."

The home mission report says: "We recommend that one of the best means of giving expression to our feelings toward the Society, is by a more general and earnest effort in our state work. We believe that Scriptural directions should be more intelligently and faithfully followed. While we have the world-wide commission we must remember that there is a Scriptural order, and the same Lord gave both. It was first Jerusalem, then Judea, then Samaria, then the uttermost parts of the earth. Whilst we cannot stop at our Jerusalem; nor entirely stay in our Judea, or Oregon; we must not neglect them. We are bound to do our home work and then work out. This is the divine order, and human necessity. We believe that our churches should also remember the exhortation to bear ye one another's burdens, and so fulfil the law of Christ. We are not to be so absorbed in our own welfare that we forget or neglect the welfare of others. The law of Christ is burden-bearing for others. We believe that more should be done for our very weak churches, those that may never be strong. We find no teaching of the Master to help only those who may by and by be strong enough to help others. The good Samaritan did not stop to ask whether he who fell among thieves would ever be able to help some other waylaid man. He was in need and wanted help. And the Samaritan could give the needed help. As a matter of expediency, as well as a matter of Christlike law, we believe that special attention should be given to weak, country churches; that is what keeps them weak; this draining of their life blood. If we keep the fountains of the city flowing, we must look to the springs of the streams back in the country. We thus approve of such special attention being given to the country work. We believe that the city and country are so closely interwoven that the neglect of one is the injury of both. We therefore recommend that the officers and managers make a special study of this phase of our mission work. We believe there should be consideration given to special evangelistic missionary work in our weak churches. This calls for special missionaries for this purpose. Careful attention should be given to the uniting of different fields, so that such a support may be given as will secure the most efficient pastoral

service. To meet the financial liabilities of the Convention, we recommend the furnishing of lay-by envelopes, to be distributed among the members of our churches, so that every member shall be reached by an invitation. We believe that our young people's societies and Sunday schools should be asked to co-operate in this work."

On January 17, 1894, an official representative of the A. B. H. M. Society, and unofficial representatives of the East Oregon Convention, the Oregon State Convention, and the Convention of Washington, met at Dayton, Washington, to try if possible, to bring about a plan of adjustment of the difficulty. After prayerful consideration the following plan, as afterwards condensed by Brother C. P. Bailey, was adopted; January 20, 1894, approved by the board of the State Convention; approved by the board of the A. B. H. M. Society February 12, 1894. But on March 6, 1894, the board of the East Oregon Convention rejected the plan, which reads as follows:

"The plan—That the Home Mission Society recognizes our Convention, just as it stands, equal with the Oregon Convention. Gives us a general missionary and \$1,000 during the year, and after the same pro-rata it gives the Oregon Convention.

"2. That we will work to bring about geographical lines by next annual meeting, making the Cascades the dividing line, and taking in Southern Idaho.

"3. That our constitution be so amended at our annual meeting that it shall not make alien immersion a test of fellowship in convention work.

"4. That the Western Association have control of its mission work and receive the same pro rata the Central Association receives."

The brethren who agreed to this plan at this conference were Revs. H. C. Woods, C. A. Wooddy, A. J. Hunsaker, D. D. Proper, J. T. Moore, E. P. Waltz, B. C. Cook and C. P. Bailey. No effort was afterwards made to adjust the difficulty. This withdrawal of the East Oregon Convention caused great friction, and there were doubtless many unwise sayings and actions on both sides, and sometimes matters waxed warm from the inconsiderate policies of enough extremists to keep up a ferment. At first the new Convention sought co-operation with the A. B. H. M. Society; this failing, it sought co-operation with the Southern Baptist Convention; but this also proved abortive.

During the year 1893-4 the Society aided the State Convention: churches 30, missionaries, 34. The year had been a hard one; some pastors failed to receive their salary; also churches failed to contribute as much as usual for missions. In his report, Rev. A. J. Hunsaker says that in 13 counties of Oregon, with 78,000 of population, there is not a resident minister, and this is only a part of our great need.

At the meeting of the Western Association at Yamhill in October

(1894) several members of that body met with Drs. H. L. Morehouse and H. C. Woods at McMinnville (near by), to discuss again the difficulties. Simple justice calls for some corrections of the report of that meeting. It says in *The Home Mission Monthly* for July, 1895, page 235: "The hope was expressed last year that an amicable arrangement had been effected by which the organization of Landmark Baptists in the Northwest would work in harmony with the regular state conventions and the Society. The extremists among them, however, repudiated the agreement informally made by leading members of that organization in the conference for that purpose. Upon invitation of some of these brethren, Drs. ——— and ——— met them for a conference, at McMinnville, Oregon, in October, when it seemed that certain radical misconceptions which they had entertained were removed. Nevertheless, they continue their separate organization," etc.

Now (1) It has never been definitely ascertained who called this meeting, but the best information attainable says that the prime movers were closely identified with the State Convention; but the others came though it was not known, outside of a few desired, and even a part of those were not aware of it until an hour or two before they met. (2) After the presiding officer was chosen (and he a very prominent man of the State Convention), nearly the entire time of the session was occupied in discussing substantially a question of personal veracity between this presiding officer and two members of the Eastern Oregon Convention, which had no more to do with the difficulties of the case, than had the question whether or no the moon was inhabited. Meanwhile, Rev. W. H. Shearman had been sent for to Monmouth (about 25 miles distant), to come and take part in the discussion, but his furious talk was all bosh, and had little or nothing to do with the matter at issue, and only tired out his hearers. And if the writer of the above account ever imagined that the matter was more than barely alluded to, and much less that any "radical misconception" of the actual trouble was "removed," or the difficulty "settled," he was never more mistaken in his life. The writer of this "Annals" was at this meeting, and speaks from actual knowledge of the entire trouble. Much time of the sessions of the State Convention was spent in 1894 in useless efforts to adjust the troubles arising from the organization of the East Oregon Convention. But other matters were not neglected.

In his report for 1894-95 Rev. Gilman Parker says that about 99 churches had been aided either in pastors or in building; the cost of the latter aggregating about \$203,000, and the aid by gift and loan about \$2,400; 29 missionaries had been appointed; 18 were under appointment, and \$6,267 was expended on the field, besides the Chinese work. He said, "The needs of the state are a union of forces, greater spirituality, four district missionaries, and better financial conditions, the hard times having made collections well nigh impossible." In July, 1895, Rev. C.

A. Woody was made the District Secretary of the Home Mission Society for the Pacific district, which work he carried on in connection with his duties as Editor of *The Pacific Baptist*. The field included British Columbia, Northern Idaho, Washington, Oregon and California, or as much territory as lies east of a line drawn from Pensacola to Montreal. Brother Woody was well received, and has held this position until now (1900).

In a letter from Rev. T. S. Dulin, in Southern Oregon, in the *Home Mission Monthly*, August, 1896, we find: "We have missions and missionaries in Oregon, all of which are doing as well, I suppose, as could be expected, but the state, as a whole, is by no means evangelized. There is not much work done except along the railroads. I was told on coming to Grants Pass that I could not have opportunity to work myself to death by so much attention to out-stations, as there would be none within reach. But I find that all through these mountains are valleys settled by people without the gospel, but who could be easily reached and won to Christ if a missionary could visit them. But no one missionary can take care of his own church and also supply all the surrounding country with preaching. Last week I was sent for to come to one of these neglected communities where I baptized ten, and organized a church of thirteen members, and received three others for baptism. The problem will not be solved till we have country preachers who can make their own living and each take care of three or four of these small communities, organizing them into churches, and then do with but little or no salary. And in advance of these country pastors there must be the country missionary, visiting all these poor people who are unable to support a pastor. The families who sent for me last week were camping on or near their claims prospecting for gold. It was pleasant to be with them. As we went into one of the camps which had no door, save a large opening in front, one of the men said he would put up the bars to keep me from taking cold. And how they did enjoy my visit! Yet this is just one of the hundreds and hundreds of neglected places where precious souls are simply waiting for the gospel but are perishing for the want of it. How long, O Lord, how long?"

The year of 1895 was one of heavy responsibilities in raising of funds. A large debt at the beginning of the year, a new financial agent to train, the financial depression of the times, the churches involved in debt and straining every nerve to meet local current expenses, with many who have not, even in good times, learned the beautiful grace of giving to the Lord his own, together with the building of houses of worship by our stronger churches, were some of the difficulties against which we had to contend and push our way. However, the Lord blessed the work. There was a strong undercurrent of sympathy by our pastors and more devoted members of the churches. "But for this," the board report said,

"we would have fainted. There was forwarded during the year to New York, \$2,350.21. We have in cash and pledges \$475.02, leaving an indebtedness of \$700, a reduction of debt, after meeting current expenses of the year, of about \$1,200. We strongly urge the raising of \$1 per resident member in the churches in the state for the coming year, and ask the Convention to so indicate by their vote. We also ask you to unite in an appeal to the Home Mission Society for an increased pro rata, from \$2 to \$1 to \$3 to \$1, thus enabling us at least to recruit the \$4,500 set apart for missions in Oregon and to meet in a measure the appalling destitution in our state."

In 1895 the Convention records its appreciation of help the A. B. P. Society is in its missionary and Bible work, and hopes to give evidence of that appreciation in sustaining the work by prayers and contributions. Also in 1895 the Convention offered to co-operate with the Society in the support of a Sunday school missionary in Oregon at the ratio of \$1 to \$4 and the Executive Committee was instructed to secure this co-operation if possible, and to nominate the missionary.

The report of the Board goes on to say: "Our missions have been blessed and the work prospered; our missionaries baptized during the year 240 converts. It has not been necessary to call the board together since the last annual meeting. The Executive Committee met eight times during the year; harmony characterized its actions and the work committed to it has been well performed.

It is satisfactory to record that our relations with the Home Mission Society have been cordial and harmonious. The same plan of co-operation continues as heretofore. Your board has received notice that the sum of \$4,500 has been appropriated for our work the present year. To secure this, it will be necessary for us to raise \$2,250 on the field. The Society, from its building fund, has given in gift and loan to our churches during the year \$2,400. This has been a great encouragement, enabling a number of our mission churches to complete houses of worship. The visits and counsels of Rev. H. L. Morehouse, D. D., Field Secretary, and Rev. H. C. Woods, D. D., Superintendent of the Rocky Mountain Division, have been of great assistance in settling vexed questions and in the furtherance of our work. The formation of the Pacific Coast District, with the appointment of Rev. C. A. Woody as its secretary, with headquarters in Portland, is of special interest and indicates the importance and growing interest of the missionary work upon the coast.

For ten months your General Missionary (Gilman Parker), has labored; his hands have been full of work and his heart many times burdened, because all necessities could not be met and calls could not be responded to. His work has been at a great disadvantage, mainly because of his being a new man and untried in this work, and then again the year began with a large debt, which the depressed condition of fi-

nances has made very heavy. He has had, however, the encouragement of the officers of the Home Mission Society and of the Convention, together with the hearty co-operation of the Executive Committee, and the prayers and support of pastors and brethren throughout the state. He has performed 43 weeks of labor, visited 57 churches, attended five associational meetings, 31 prayer meetings, four councils, eight Executive Committee meetings, and 15 other public services. He has assisted in the dedication of two houses of worship, and in the ordination of one minister of the gospel; preached 227 sermons and addresses and 111 religious visits, organized two churches, helped raise \$6,288 for building a meeting-house and to pay debts. He baptized 51, traveled 10,580 miles, took 16 subscriptions for the Home Mission Monthly and did much unreportable work. Nineteen missionaries labored in 23 churches, and 12 out-stations. These, with the general missionary gave 813 weeks of labor, 2,374 sermons, 55 addresses, attended 1055 prayer meetings, made 4241 religious visits, baptized 240 converts, received by experience and letter 116, raised and paid on church debts and improvements \$9,-672.50. They received as salary on the field \$4,365.26; they raised for home missions and state convention work \$1,243.26, for foreign missions \$200.22; for the A. B. P. Society \$13.11; besides a considerable sum for education and other objects, including current and Sunday school expenses.

In 1895-96 Brother Parker reports the population increasing about 10,000 annually, with 7,250 Baptists in 136 churches, and about 500 baptisms during the year. Contributions increased 41 per cent. The most serious difficulty was the hard times, arising from the financial depression. But some old divisions and jealousies were being mollified, if not entirely healed; inquiry and intelligence were exerting a healthy influence; and the Home Mission Society was generous in its contributions. Brother Parker also gives the following statement of accounts: Forwarded to New York during the year, \$2,350.21; cash and pledges on hand, \$475.02, leaving an indebtedness of \$700, a reduction of the debt after meeting the current expenses of the year of about \$1,200. He recommends the raising for the coming year of \$1 per resident member, and an appeal to the Home Mission Society for an increase in the pro rata from \$2 for \$1 to \$3 for \$1. An effort was made to make a distinction between collections for the Home Mission Society and the Convention; also to unite two or more counties into a district, instead of choosing associational missionaries.

In 1896 the Convention met at Salem. The evening before the Ministerial Conference listened to a sermon from Rev. Ray Palmer; "Contending for the Faith." The next morning, "The Unchurched Masses" was presented by Rev. M. M. Lewis, and the entire forenoon was spent in discussing this question, but no definite plans of work were

formulated to present to the churches. The convention met in the afternoon, and as soon as organized, Secretary O. P. Coshov of the B. Y. P. U. of Oregon presented the convention a gavel, thus described: "The head of gavel is made from an apple tree, planted on the present campus of McMinnville College in 1849, by Deacon Samuel Cozine. This apple tree was cut down in order to make place for the observatory at the College. Deacon Cozine was the first male person to be baptized west of the Rocky Mountains. The handle was made from one of the old desks of the old college at McMinnville, at which sat Hon. J. H. Smith, the first graduate of McMinnville College, and Rev. H. L. Boardman, the present president of that college. The several inlaid pieces on the head of the gavel are taken from and represent the old Baptist College at Oregon City; the old meeting house of the First Baptist church at Oregon City; the residence near McMinnville of Rev. Vincent Snelling, the first Baptist minister to cross the Rocky mountains, and who administered the ordinance of baptism for the first time west of the Rocky Mountains; and the present McMinnville College building. The hexagon shaped piece is taken from and represents "Table Rock Church," organized in 1853, and is the first church organized in the Rogue River valley. The other diamond-shaped pieces are taken from and represent Baker City Church; Grass Valley Academy; Yamhill Church, built in 1855, and the church is the second of the two oldest organized churches in the state, having been organized in August, 1846; Shiloh Church, organized in 1851; and the old building of the First Church at Albany. These several pieces represent all sections of the state and to some extent the labors of Revs. Vincent Snelling, Geo. C. Chandler, Ezra Fisher, Hezekiah Johnson, Dr. R. C. Hill, and others of our pioneer ministers who have gone to their reward. The small round pieces near both ends of the head of gavel are of different kinds of wood and represents as follows: Lignumvitae, the Willamette Association, organized 1848; ebony, the Corvallis, organized 1856; rosewood, the Central, organized 1857; English walnut, the Rogue River, organized 1876; Spanish cedar, the Grand Ronde, organized 1873; black walnut, the Middle Oregon, organized 1888; Missouri cedar, the Western Oregon, organized 1889; redwood, the Eastern Oregon Association, organized in 1893; mulberry, the B. Y. P. U. of Oregon; and the yew, the Women's Home and Foreign Mission Societies. The whole, represents the Oregon Baptist State Convention, with all its history, interests and territory."

Two amendments to the constitution were adopted. One, that the nominating committee (for officers) shall be named by the Convention itself instead of by the managers; the other was that the appointment of missionary pastors or other laborers of the Convention shall be by the board, instead of by the Executive Committee. The reasons given for this latter change were, (1) To bring the appointing power nearer

the churches which support the work; and (2) That the board which represents more fully the various parts of the field shall decide itself where the work shall be done. To those who approved of the general plan of the Convention, these reasons were doubtless satisfactory and gratifying, but to those not approving of the plan, the reasons lacked cogency. There were losses by death and by removals. In financial matters for over two years the Convention had owed the Home Mission Society more than \$2,000. \$1,852.48 was still due and unprovided for. The Home Mission Society was so crippled by its already very large debt and by the financial depression, that it was obliged to require state conventions to share its burdens by meeting their own liabilities. The Convention was thus confronted by a crisis in its own work which had to be met, or wide-spread disaster would result. It had never before been under such a pressure. The entire cost of its work during the year had been including the debt, \$8,381.30; there was raised during the year \$6,728.81, the amount paid missionaries was \$6,149.43. The cost of the work was \$6,374.75, of which the A. B. H. M. Society paid \$4,099.62, leaving \$2,275.13, pro rata and expenses. There is, in addition to this, a note due the H. M. Society amounting to \$2,006.50, making total amount to be raised during the year, to meet all the obligations of the Convention \$4,281.63. There has been raised during the year, per treasurer's report, \$2,172.39. Cash on hand, \$150.80; and in good pledges, \$305, leaving \$1,652.48 unprovided for. "We have in co-operation with our Convention," said the report, "97 churches, of which six are unassociated, five are German and three Swedish; the membership of these churches is approximately 6,321. This is a net gain of 442 members and ten churches. There have been 405 baptisms, of which our missionaries baptized 259. Of these 97 churches, 72 have houses of worship. Your board would suggest to the Convention recommending the churches to make a conservative revision of church rolls of membership, that we may get at our real strength in the state; that they may adhere strictly to the commands and ordinances of our Lord, seeking a more complete consecration of our entire church membership; that they cultivate Christian fellowship; seeking in the spirit of Christ to harmonize all the genuinely Baptist strength and force in our commonwealth; and that they all follow more closely the leadership of the Holy Spirit. We further recommend a larger and more systematic Christian giving." So says the report of the managers for 1896. But it is a legitimate question if the injunction of Paul, to "owe no man anything" is not as applicable to organized bodies as to individuals; also, is it wise or justifiable to create such heavy obligations that are so difficult to meet? The same annuals show how the Convention met this question:

No. IV of the bylaws was stricken out and No. III was amended to read as follows: "All committees shall be nominated by the president unless otherwise ordered by the Convention. At the opening of the Con-

vention, committees on enrollment of members, and on Nominations, shall be appointed. (Said committees shall consist of five members). The nominating committee, besides nominating the officers and managers of the Convention, shall, during the session, recommend the place, and preacher of the annual sermon, with his alternate, for the next annual session of the Convention, and after the election of officers the following standing committees of five each (except the committee of arrangements) shall be appointed to serve during the ensuing year to the close of the next session:

1. On Arrangement, for the next session, which shall consist of the President of the Board, the Chairman of the Executive Committee and the Corresponding Secretary, the pastor of the church with which the Convention is to hold its next annual session, and the chairman of each of the standing committees provided for in this article. Three members shall constitute a quorum. This committee shall prepare and publish a program of the next session of the Convention, and during that session shall have power to fill all vacancies on the program, and to recommend to the Convention any additions to, or changes in the order of exercises. All additions to the program shall be referred to this Convention before being acted upon.

2. On Resolutions, to report to the next Convention such resolutions as they think proper, which relate to objects of the Convention that are not assigned to other committees.

3. On Foreign Missions.

4. On Home Missions.

5. On Denominational Sunday School Work.

6. On Denominational Education.

(All these committees, except the first two, shall present to the Convention a brief annual report on their respective departments, and through them all resolutions on these subjects shall be presented, unless otherwise ordered by the Convention.)

Query: Would not this give almost, if not full, control of the Convention to a few individuals if so desired?

On the debt, the W. B. H. M. Society of Oregon assumed \$358.40 and Brother Parker made an appeal and collected \$1,405.87. This was \$105.87 more than the debt. The scene following was most impressive. Men and women cried for joy; Rev. M. L. Rugg, whose heart was too full for utterance, led in prayer of thanksgiving to God for the victory; and President W. B. Hall followed in a very feeling and grateful prayer.

During the year 19 missionaries were employed, supplied 26 churches and 17 out-stations. They labored 954 weeks; baptized 259; organized seven churches, and seven Sunday schools; they received for the Convention \$761.06; for other benevolent work \$435.55; for home expenses, including Sunday schools, \$5,233.80. The General and District

Missionaries publish large statistics but their visits were "flying," though about a dozen revival meetings were held with good results.

Several recommendations of the Board were adopted; among others, this: "No church shall be aided by a missionary appropriation unless it shall make commendable efforts towards self-support." After the closing sermon, a strong appeal was made for young men who would consecrate themselves to the work of the ministry and for missions; three arose. Afterwards quite a number asked for prayers for their salvation. With this effort to bring men to Christ and to stir up the delegates to greater fidelity in such work, the Convention came to a close. And it seemed that brighter and better days were in store for Oregon Baptists.

The report of Commission on Systematic Beneficence at the sessions in 1896 was as follows: "In harmony with the action of the convention last year your commission has divided the state into four districts or divisions and asked the churches to arrange their plans of beneficence so as to conform as far as possible to the order named below. The divisions are as follows: First division, Willamette association. Second division, all of Eastern Oregon. Third division, Rogue River and Corvallis associations. Fourth division, the Central association. The commission suggested that in the first district the plans for beneficence be arranged as follows: First quarter—Foreign Missions; Second quarter—State Convention; Third quarter—Home Missions. Your committee would further recommend that the Convention call the attention of all its missionaries to the provision of their commission as to their duties touching the development of church beneficence. The Convention and the Home Mission Society expect every missionary church and pastor to present all the general benevolences of the denomination and to make an offering to them annually. It is as obligatory to teach and practice beneficence as to be sound in the faith. No church or pastor is sound in the faith who is not sound as to beneficence. Failure in this we believe will be ample reason for not continuing missionary aid. C. A. Wooddy, Ray Palmer, Ronald McKillop, H. L. Boardman, Robert Leslie, Committee."

The plan proposed for a commission on systematic beneficence covered the following points:

"1. To render effective its work, it is recommended that the general commission (appointed by the Eastern Societies) shall commend to each State Convention the formation of a State Commission of seven members to serve three years. (2) The State Commission shall be requested to arrange for at least one session in connection with the annual meeting of the State Convention for the discussion of themes pertaining to the general subject of systematic Christian beneficence, and for promoting the general aims of General Commission. (3) The State Commission shall be requested to keep in touch with the General Commission and be prepared to co-operate with it in carrying its plans into effective operation. (4) The State Commission shall be requested to secure the

formation of an Associational Commission on systematic beneficence in each association. (5) That the respective State Conventions, and later, each association, and ultimately each local church, be requested, each in its own way, to hold periodical meetings in the Convention and associations annually, wherein shall be presented definite data in reference to past beneficence; the importance of Biblical instruction on Christian Stewardship; the awakening of the spirit of prayer concerning the subject, and definite Christian instruction on the relation of right habits of giving to the Christian life and growth. In response to this proposal, we recommend that a State Commission of seven members be appointed to co-operate with the National Commission in carrying out the tenor of its purpose." The Convention passed the following amendment to its Constitution. "At each annual meeting of the Convention, the Board shall, from its own number, appoint a committee of nine, three of whom shall be elected annually, and of whom four shall be a quorum, who shall transact its business in the interim of its meetings, and have power to fill all vacancies that may occur in its body. It shall be the legal custodian of all moneys and property that may come into possession of the Convention, and shall make a full report to the Board of Managers at its annual meeting, and shall be known as the Executive Committee of the Board. The office of the Executive Committee shall be in Portland."

The report on home missions in 1896 was as follows: "In the constant heavy pressure of State Convention work there is danger of forgetting the larger general work of the A. B. H. M. Society. And so many of our churches, and even some pastors, have fallen into the practice of emphasizing local and state mission work as home missions that many have almost forgotten the wider work, more properly designated as home missions. Your committee suggests that this distinction be insisted upon among all our churches. Home missions proper is the work of the great Society, which has for its motto, 'North America for Christ.' For 50 years Oregon has been the recipient of the helpful assistance of this great Society. In view of all that the Society has done for Oregon, and the great general work, which the Society is doing in North America at large, Baptists of Oregon ought to respond most cordially to the appeals of the Society through its District Secretary for its general work. Your committee urgently recommends that some time during the year be set apart by all the churches of the Convention for offerings to the general treasury of the Society. Inasmuch as information and education along the lines of the Society's general work are greatly needed among our people and will conduce to a greatly increased interest, your committee recommends especially the cordial reception by all the churches, of the Society's representative upon our Convention field, Rev. C. A. Wooddy, as he comes among them, and furthermore, that pastors and committee make

tree and judicious use of the splendid body of literature which the Society stands ready to furnish. H. L. Boardman, Chairman Committee."

In 1896-97 more labor was spent in efforts to systematize the work, and thus resulted a more steady advance of substantial progress: necessarily slow, but satisfactory. The old difficulties were gradually disappearing for better conditions; the old divisions were losing much of their bitterness; and separating lines were gradually fading away. Spiritual life and activity were much more developed, and several of the churches were quickened by revivals which added substantially to their membership. As the missionaries also shared largely in these, there was also a splendid advance in financial results, especially in state missions. Expenses had been met, an old debt of \$2,000 provided for. There was much self-sacrifice, large spiritual growth, and a rich harvest of souls. Three district missionaries were employed, thus reaching more outlying sections; yet the destitution was very great, and the demands a hundred times larger than could be supplied. Especially was this the case with the pathetic calls of the German and Scandinavian brethren, whose needs are more fully spoken of in connection with their own work at the annual gathering.

The Ministerial Conference in 1897 had 62 members; it had three addresses in 1897: on Expository Preaching by Rev. Robert Leslie; one on the Minister's Devotional Life, by Rev. T. S. Dulin; one on his Intellectual Life, by Rev. H. L. Boardman; all these questions were discussed.

In 1897 the Convention board speaks of prosperity; over \$500,000 cleared our Eastern Societies of debt, and the cash in good pledged in Oregon was \$4017.77. This the board claimed exceeded any previous annual sum, and hoped that a more fraternal spirit might prevail, and divisions might be banished. Harmony attended all the board meetings, and especially was apparent in all the relations with the A. B. H. M. Society. The appropriations this year were \$4,000; several churches were aided in building, and others were expecting aid. The missionaries commissioned were 21; the churches, 22; out stations, 15; time, 815 weeks; members received, 410; baptized, 252; churches organized, 3; ministers ordained, 2; Bibles distributed, 150; pages of tracts 22,762. The general missionary did the usual preaching and travelling, and collected \$2,686.46 for the Convention. There were four district missionaries, who paid their own expenses, traveled 9,388 miles; visited 144 weak churches and destitute places; baptized 110; raised \$900 for state missions; besides other sums for other missions and church debts. Weak churches have been strengthened, destitute fields have been reached, Sunday schools and young people's societies encouraged, and a vast amount of good accomplished that cannot be reported. Once we were called to mourn: Rev. Marion M. Lewis, the beloved pastor of the Albany church, died in January. "He had been a member of the board, and of the Ex-

ecutive Committee for several years; he was faithful in all his work; a wise counselor and a true friend to the Convention. We record our high appreciation of his Christian character, and of his efficiency in the work of the Lord. We recommend that suitable memorial resolutions be passed by the Convention."

Finance

Amount appropriated for the year.....	\$5,996.39
Incidental expenses	216.00
Due Society, general fund, Oct. 1 1896.....	368.00
Due Society, debt, note, Oct. 1, 1896	1,816.17
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Total liabilities	\$8,396.56
Per Contra:	
H. M. Soc. appropriations for year	\$3,996.26
Cash pd. Soc. for the year	2,793.23
Incidental expenses paid	216.00
Cash on hand	505.86
Good pledges on hand	516.10
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Total	\$8027.45
Balance, unprovided for	\$369.11

The report of the board continues: "A very large and needy field lies before us in Oregon in which to do our mission work. One that demands our earnest consideration and attention: there are many small churches and destitute places; to send the gospel to these, and thus evangelize the state is our privilege and duty. God has laid this work upon us, and we cannot ignore it. We need an enlargement of our district missionary work, Southern Oregon needs such a missionary, and all over the state there is an enormous demand for evangelistic mission work. The counties that need special attention in this line are Coos, Curry, Columbia, and Washington; while all east of the Cascades calls loudly for increased help. And in view of the large and needy fields both east and south in our state, and in view of the conditions of Society, we are convinced that the recommendation of the district missionaries should be vigorously acted upon. They recommend the appointment of a district missionary east of the Cascades at once, and others for other sections as God in His providence indicates." And the board urges the payment of the pro rata so as to meet obligations. The board discourages debts, and we must cancel appointments. Churches should unite in supporting pastors. Churches are warned against wandering evangelists without accredited recommendations. Fraternal unity should be cultivated among the Baptists of Oregon."

The committee on Systematic Beneficence stated that the work had been in two directions: (1) In the preparation and distribution of lit-

erature for the denomination, in which the teaching of the Scriptures and the plans therein outlined for our beneficences shall be fully set forth. (2) In securing an organization of the denomination that shall at last reach the individual member of every church. In furthering this plan, it has been suggested that a commission be appointed in each state; this commission is to seek the appointment of a similar commission in each Association; and even in each church. Its aim was well expressed by Horace Bushnell 25 years ago: "The conversion of the money power of this world to the furtherance of the gospel is the next great advance for which the church waits." A plan was to be prepared and sent to each church so that the membership might be taught to give regularly, systematically and intelligently. And the Convention was asked to commit itself to pay the traveling expenses of brethren to present this to the churches and the committee recommended that a state commission of seven members be appointed to co-operate with the National Commission in carrying out the terms of this purpose.

In 1897-1898 Rev. C. A. Wooddy claims considerable increase in the contributions—\$1,425.93. This has reference to the work generally over this entire field, and it was hoped that the contributions would increase in the future. But so many had gone to the Alaska mines, that this had crippled the resources somewhat, and pressure was brought for increased aid. Thousands and tens of thousands were going there; past observations of facts justified the probabilities, that, owing to our close proximity, large numbers would flock to this coast for shelter and a residence, many of them stranded financially, and wrecked morally. And they must be met with all the beneficent principles of the gospel. Hence, Oregon must be more thoroughly evangelized and reinforced. Other influences, owing to our position and relations to the heathen world, must also be met, and Oregon must do her share; hence, the importance of this work. To meet these exigences, Oregon had about 150 churches with about 8,000 members, including five German, and four Swedish churches with about 550 members. About 1,000 members are connected with the North Pacific Coast Convention, seeking sympathy and fellowship with the Southern Baptist Convention; but so far with little or no practical benefit; the balance co-operated with the State Convention. About 80 churches have meeting houses; the balance have none; about 30 churches have pastors all the time; about one-half the balance have pastors a part of the time; and the rest have pastors none at all. There were about 100 Sunday schools. The growth had been slow; less than 500 baptisms; still there had been some revivals, and much good done. The needs were: an enlargement of missionary operations, two more district missionaries in Western and Southern Oregon, aid in support of ten more missionary pastors, and also aid for Swedes and Chinese, and \$2,000 more to help.

In 1898-99 the prospects were more favorable; financial conditions

had improved. The outlook was more hopeful; a brighter look ahead. The appropriation was increased to \$5,000; \$5 to \$3; the limit \$8,000 total. In general, everything was better. Increased appropriations enlarged and strengthened the work. It also called for larger contributions. Home mission collections were more marked, but not to the extent desired. Still the collections were liberal. There was enlargement along every line of church work. Blessings followed in various forms. New laborers arrived, and in many ways the cause was made to rejoice. An increased demand was how to reach the isolated and remote communities; those away from cities and lines of railways; the small churches away from travel, too weak to support a pastor, and the people too few to justify great outlays of missionary funds: How can we arouse our membership to supply this great destitution?

To these questions the following suggestions are offered: (1) If one or more of these feeble churches can secure or ordain a man of fair common school attainments, but full of zeal and the Holy Spirit, put him at work, without requiring him to waste time in striving to place himself on a plane that in a majority of cases unfits him for such a position. (2) If a man desires to preach and his circumstances forbid it for all time, aid him to labor what he can, without requiring it as a *sine qua non* to give all his time to the work. These classes of men could fill large sections very acceptably. Take the entire coast line of the state, or all Middle Oregon except a small strip on its northern border, especially Harney, Malheur, Union, Crook, Lake, and Klamath counties, and numerous smaller sections, where such men could do good work, as they have done it from the first pioneers to the present time. Educated talented men are needed in numerous important places, but men of deep piety, unflinching energy, and sound common sense, together with only ordinary abilities, and good general intelligence, are also required, yes, badly needed all over the state; and both classes should be encouraged, and aided as circumstances appear to demand, and means permit. When this is done as it should be done, there will not be near so much complaint of neglect of country churches, nor that the college spoils preachers for the destitute places unless promised good salaries; nor will it be said with truth that "the rank and file in our Baptist churches are not vitally interested in missions." The missionary problem of how to reach the rank and file of our membership will be solved by placing them in direct, personal contact with the work to be accomplished.

Excerpts from report of Board of Managers in 1898: "We come together surrounded by many tokens of divine favor. God has spared our lives, and prospered our endeavor to build up his Kingdom, and some of our churches are rejoicing in the ingathering of precious souls. He has graciously delivered our nation from defeat in war. He has given us abundant harvests, and opened before us unmeasured possibilities. For all this we render thanks and give praise to him who hath loved us and

redeemed us from sin and death unto everlasting life.... Our relations with the H. M. Society are harmonious. Its officers and Board of Managers have been unceasing in efforts to further our work. They have generously responded to our needs. So far as funds would admit, the Society has replied to every call made, and has been with the Convention in the matter of debt to our shame. Your board regrets greatly that we have not been able to meet our share of the pro rata regularly as it became due, because of lack of funds, and the Executive Committee had to borrow \$757 at the banks to pay the missionaries. Then the Society increased the appropriations from \$4,000 last year to \$5,000, beginning October 1. This means an enlargement of our missionary operations in the state provided that we come up to the pro rata. Your board would make special mention of the wise counsels and efficient service rendered our work by Rev. H. C. Woods, D. D., superintendent of missions, and Rev. C. A. Wooddy, district secretary for the society. An honorable appreciation of the Society's interest in our field demands a much deeper interest on our part, and a decided increase in our gifts to the work of the Convention."

"The State Convention is the only organization of Baptists in Oregon that has for its work the prosecution of missions within the bounds of the State. It has a great and needy field of the utmost importance. The evangelizing of this field, the making strong of weak churches, the building of houses of worship, and the fostering of Christian education, is a work of great interest, and demands the earnest and most practical consideration of all the Baptist people in our churches."

"About 20 missionaries have been under appointment during the past year, including the general and district missionary work. There is needed about \$1,000 additional pledges in hand to meet the salaries of our missionaries for the year closing October 1 next."

At the State Convention in 1898 it was reported that the past year 22 missionaries were employed, 28 churches and 15 out stations supplied; total money raised on mission field for all purposes, including buildings and pastors' salaries, \$11,674.47. The missionaries all worked faithfully and well. District missionaries: Rev. C. P. Bailey in Eastern Oregon, 52 weeks, 74 baptisms, collections for Convention \$500; Rev. A. W. Snyder in Central and Willamette Associations, nine months, baptized 21, collected for Convention \$153.94, and for other purposes \$216; the general missionary, 52 weeks, and collected for Convention \$1,139.56. A Swedish Conference had been formed, Rev. G. A. Osbrink had begun his labors, and sought co-operation with the Convention. The response was: "We should extend to them every courtesy within our power and welcome them to the joint work of the evangelization of their people. We are ever assured of the stability of the Swedish people, when once they become Baptists, by the noble self-sacrificing spirit they manifest, and by their substantial and exemplary Christian lives."

In a very tender speech at the convention Rev. C. P. Bailey presented the needs of Eastern Oregon. He said: "This part of the state comprises 12 counties, with nearly 35,000 population with 42 churches, of which 13 only have pastoral services. Many of these churches are small in numbers, and so far separated that they cannot be cared for in groups and so support a pastor. Hence, the necessity for much mission help, if pastors are to be supported in this part of the state." It was a great appeal, made urgent by the facts, and made tender by the great heart of the speaker, who yearns for the salvation of the perishing on his field.

As to the finances the report of the board said: "After the effort to meet the indebtedness of the Home and Foreign Mission Societies, together with that of the Convention, there was a dropping down in the spirit of giving. It has been a year of the bringing up of the arrearages both in personal and church obligations. Owing to the failure of a number to redeem pledges made, the old indebtedness has not been met. A year ago there remained unpaid on the Convention note given the society in 1895 a balance of \$727.21; there has been paid during the year ending October 1, \$95.33, leaving a balance unpaid of \$631.89. There are about \$500 in unredeemed pledges, upon very little if any can be collected. The current account for the year is as follows:

Due the Home Mission Society October 1, 1897	\$ 556.77
Appropriations for the year	5,428.11
Expenses of the Convention	166.24
Total liabilities	\$6181.12
Credit	
By the H. M. Society, 2 ¹ / ₃ pro rata,	\$3618.74
Cash paid the Society	2162.49
Cash paid for Convention expenses	166.24
Balance due to the Society	203.65
Total	\$6151.12
Total last year on account	556.77
On Note	727.21
Total at the close of the Convention of 1897	\$1283.98
Total due Society Nov. 1, 1898	\$835.54

"As to the matter of co-operative relations between the Convention and the Associations, we are of the opinion that since our associations no longer are held responsible for a definite pro rata of the amounts appended to their burdens, the plan hitherto in force should be modified. Where associational missionaries, or other laborers are to be appointed for whose support the association becomes in part responsible, the laborers should be approved for appointment by the associational board. Missionary pas-

tors for whose support the association is not made responsible should make application directly to the board of the Convention." Next the churches and pastors are asked to assist in raising \$4,000 for the incoming year and to plan for this on an enlarged scale of beneficence.

The report of the board at the state convention of 1899 said: "Our relations with the H. M. Society remain unchanged. It has again enlarged its appropriation for our work, adding \$500 to the gift of last year. This year for mission work it will be \$5,500, on the pro rata basis of \$11 by the society to \$6 by the Convention, so if we raise \$3,000, we shall have a limit of \$8,500 with which to pay missionaries. If however, these relations are to remain cordial and mutually satisfactory, we must pay promptly our pro rata with all arrearages for the year just closed, and also all back indebtedness.

"During the past year the Society did an enlarged work, and closed without debt. The anniversaries at San Francisco were well attended and a joy and blessing. The brief visit of Dr. Morgan to our state and the more extended visit of Dr. Morehouse later, were an inspiration. In the state the Society has promptly paid its full share of the appropriation in the ratio of \$5,000 for \$3,000. In more tongues than were represented at Pentecost, and over a territory extending from Alaska to Porto Rico, and from Maine to Mexico, this great servant of the churches has gone in the name of the Master. And Hawaii and the Philippines will soon want, not only our flag, but Baptist churches, which in so large a measure the flag represents. We recommend that every Baptist church in Oregon, large and small, make some offering during this year to the A. B. H. M. Society, and that such an offering be taken by the pastor as an integral part of his pastoral work."

There are approximately 8,000 Baptists in Oregon, gathered in 150 churches, 110 of these co-operating with the State Convention; 92 ordained ministers; 15 licentiates; 74 meetinghouses, seating 5,575; and costing \$361,281; indebtedness, \$8,155; School property, value \$95,000; collections by missionaries for all purposes, \$8,418.50; by general and district missionaries, \$1,695.64; 27 commissions issued, for 56 churches and outstations; baptized 253; received by letter, etc., 216; weeks of labor 115; converted in the last three months, 100, besides many more by pastors on the field. And Brother Parker says all have been prospered, and enumerates, Rev. C. P. Bailey, 47; T. S. Dulin, 8; J. H. Hargreaves, 9; N. S. Holcroft 14; B. C. Miller (Arlington) 25; J. H. Howard (Elmira) 25; C. R. Lamar, 10; A. J. Hunsaker, 10; at sundry other places 75; and a winter aftermath at several places. The wheel plan was adopted as the best plan of work. C. P. Bailey and J. T. Hoye had the same fields as the year before, and G. A. Osbrink was the Swedish missionary. The missionaries had 29 Sunday schools, with 168 teachers, and 2,049 pupils. 12 new ministers had arrived; 117 delegates, and 89

ordained ministers were at the convention in 1899, besides visitors and representatives of all our different Societies, periodicals, etc.

Amount due the Society, Nov. 1, 1898	\$203.65
The amount appropriated to pay missionaries for the year.....	7,595.00
The expenses of the Convention including everything	174.24

Total liabilities	\$7,972.89
The Home Mission Society, 5½8 pro rata	4,746.87
Amount sent to New York, up to Oct. 1.....	2,039.50
Cash paid for expenses of Convention	174.24

Total	\$6,960.61
Amount due the Society. Oct 1 1899	\$1,012.28
Cash in the hands of the treasurer.	\$590.62
Pledges that are collectible,	118.45

Total	708.07
Balance due Home Mission Society (amount raised)	303.21

We credit the East Oregon Convention with a collection of \$30.65 cash, and \$187.75 in pledges for their work. And the Willamette Association collected \$359.87 for the State Convention, being nearly three-fourths of the amount contributed from the state, which was \$525.25. Of this amount \$420.00 was used for work among women and children; the remainder being sent to the State Convention for its work.

The general missionary spent 52 weeks, visited 69 churches, and many people; traveled 11,033 miles; conducted six protracted meetings, helping the same, baptized 6; and raised \$871.14 for the Convention, wrote several letters and some articles for the press; and gave much advice; besides having the oversight of all the mission work of the state.

The Board recommended: "(1) In view of the fact that there is much ignorance in the minds of many Baptists concerning the Convention as to what it is, and what it is for and knowing that ignorance generates prejudice, and prejudice opposition and strife, your board would recommend that a quarterly statement be prepared and published under the direction of the corresponding secretary, setting forth the information that it is desirable to lay before the denomination concerning the organization, its financial condition, and the needs and the progress of the work, and that the committee on systematic beneficence co-operate in the circulation of this literature.

"(2) Your Board realizes that we shall never in our state missions come up to a high standard of efficiency, and be able to meet more than a tithe of the demands of our field until our churches contribute largely to the funds of the convention. We therefore recommend that an effort be made to get a contribution large or small from every church."

The financial distress with which the year commenced continued to its close, becoming more distressing from the beginning to the end; thus making it extremely difficult for the Home Mission Society and our State Convention to collect funds sufficient to carry on their work. The year closed was one of the most prosperous in the history of the Home Mission Society, so far as spiritual results are concerned; and yet, because of the great financial crisis, they were obliged to reduce the appropriations and in many cases to pass over the most urgent calls for help.

In November, 1899, Brother Parker visited Alaska to look after the work there. He also gives a condensed summary of his five years' work in Oregon. "As the present Secretary and General Missionary is rounding out five years of work in the Convention, it has been thought best to give a resume of the work during that time (since October 24, 1894). The Convention debt was \$2,006.55; and the treasurer's report shows receipts for \$1,465.82. The North Pacific Coast Convention had been organized. The outlook was dark and the way threatening, but God wrought wondrously. There is now more union of Baptist forces. During these years the board has done everything in its power to promote harmony and secure peace. The missionaries have been faithful, and have striven to accomplish the largest possible amount of good. There have been appointed 108 missionaries, who have given 4,558 weeks of labor, preached 14,128 sermons, and made 31,409 religious visits, baptized 1,241 converts, received 832 by letter and experience, making a total of members received 2,073. The missionaries have collected for religious purposes in the last five years \$43,619.31; the treasurer's report shows that \$12,068.72 has been paid for Convention missions; an average of \$2,513.74 per year, and this in the hardest times that the Pacific Coast has ever witnessed. To all this the Home Mission Society has added to our missionary work \$20,000. The debt of the Convention has been reduced \$1,375.55, leaving a balance of the old debt of \$631. With all of these things before our minds as the results of God's blessings, we ought to rise and sing his praises, and in fervent prayer give thanks."

Conditions improved during 1899-1900, especially in the payments of debts, and some of the pastors' salaries were somewhat increased. Oregon contributed \$1,225.10 to the Society's work, which had 29 missionaries under appointment. Of these, one was general missionary on the entire field; one for the Swedes; and one for the Chinese of Portland; one east of the Cascade mountains, one for the Middle Oregon Association; one in Harney and Malheur counties; and 23 pastors of 34 churches and 16 out-stations. The Society paid \$5,500, and the field \$3,000; 110 churches were in co-operation; there were 549 baptisms, and the net gain was 508. About one-third of the churches were destitute of preaching except at occasional intervals. The Danish-Norwegian population called loudly for help. The new discoveries of the gold mines of Eastern Oregon were calling a great rush of people there, and but little religious work

was being done, and none by Baptists. Here then were large and inviting fields, and the demands most urgent, and the means lacking. Again the reports appeal for aid at the new towns being built along the new lines of railroad. A score of missionaries were needed at once. And our Baptists with few exceptions were still struggling for self-support, and the support of their individual churches. "But the work is more hopeful than for years; we are more hopefully united than for years; whilst we are bearing heavy burdens we are expectant; with stout hearts and unquestioning faith in God we are going forward; but let the Baptists abroad remember that we cannot go on without their sympathy and help."

Early in 1900 Rev. Gilman Parker resigned his position as general missionary on account of ill health but at the earnest request of the committee remained until the close of the Convention year, on condition that "a strenuous effort should be made all over the state to meet the obligations of the current year and also pay off the remnant of the old indebtedness." If this was done we could meet all demands and have money in the treasury to begin the new year with. To do this, Brother Parker said would require \$2,800. Of this the Willamette Association would take \$1,500, and the rest he asked the other Associations to assume as follows: Central, \$500; Corvallis, \$200; Rogue River, \$100; and all Eastern Oregon, \$500. He urged a prompt and vigorous canvass of all the churches. He said that he had overtaxed his strength and had nearly given his life for the cause, and could not carry the burden longer, and that if the Lord's money could be gathered into the treasury there would be more than enough to meet all the collections. In September he made another appeal. In order to get the amount of the pro rata of the H. M. Society, \$1,655 must come in from the churches and it must be obtained soon, or it would be lost. On September 20 he again sent in his resignation to take effect at the Convention, and accepted a pastorate at Whatcom, Washington.

But in resigning his position, Brother Parker gave, in the Home Mission Monthly for March, 1900, an exhibit of the meeting houses down to the latest growth: "Eighty-three of the 130 Baptist churches in Oregon are valued at \$350,000; the Home Mission Society has aided 45 of these churches; about \$25,000 has thus been expended; \$15,000 in gifts, and \$10,000 in loans. It is safe to say that not one in five of these buildings would have been erected but for the timely aid of the Society. The First Portland church has a property valuation of \$135,000; seven churches have a valuation of \$10,000 each; seven others of \$5,000 each; 17 have an average valuation of \$2,500 each; and 51 others with an average valuation of \$1,300 each."

At the close of the fiscal year of the Society, the average membership of the churches (leaving out of account the five largest and strongest churches of the state) was about 40. In co-operation with the Convention were 104 English-speaking churches, eight German churches, and

four Scandinavian churches; 38 have no preaching at all; and 36 have preaching every Sunday. The average per capita contributions of the members was \$7.11. The per cent of churches contributing is very small; but Oregon has few donations from wealthy men. The state has one Baptist for each 51 population. There were about 250 Baptists during the year. The debt at the close of the year was about \$1,900. There were appointed during the year one general missionary, one Swedish missionary, one Danish-Norwegian; one Chinese, two district missionaries, and 25 pastors; \$8,000 was paid for their support; two-thirds by the Society, and one-third by the fields. The Baptist gain in membership during the last decade had been about 60 per cent. The gain in population in the state was about 30 per cent.

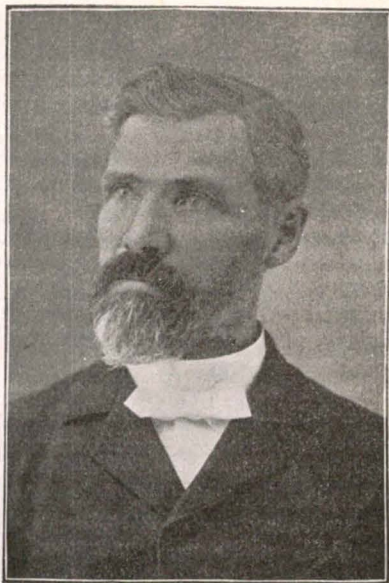
At the first meeting of the board, Rev. Geo. R. Varney, of Spokane, was elected as general missionary and \$100 voted for his moving expenses. Applications were made for aid for \$12,000, and were carefully, prayerfully, and sorrowfully considered. With less than \$9,000 to be expected from the Society and churches, four were denied, and nearly all cut down heavily. At last, applications amounting to \$9,100 were pledged towards the support of 32 missionaries; one general; one Swedish; one Danish-Norwegian; one Chinese; one district, Malheur county; one for Corvallis Association; the balance as pastors for 30 churches. In April, two churches were aided for pastors, and The Dalles church aided \$200 in building. Rev. F. A. Agar was elected general missionary for two months ad interim. The grant was \$6,000 appropriated, and \$2,500 to be raised on the field, and the same terms would be extended the next year. The wide knowledge and safe counsels of Dr. C. A. Woody were of great assistance.

During the year 36 missionaries labored 1,587 weeks, preached 4,150 sermons to 41 churches, baptized 188, received by letter and experience 260; net increase, 126. Nearly 100 were baptized by Rev. C. P. Bailey in the Corvallis Association. Two new meeting-houses were built, and a parsonage. Add about \$1,500 worth of improvements put on other buildings. For current expenses, improvements, and benevolences, the mission churches raised \$15,614.85; or \$12 per resident member; eight churches gave 33 cents per resident member to the Home Mission Society; 15 churches gave \$0.75 per resident member to Foreign Mission Society; and nine churches gave 9 cents per resident member to the A. B. P. Society; 20 churches gave \$0.70 per resident member for other benevolences; they all gave the State Convention \$1,614.59, or \$1.25 per resident member. The churches leading were The Dalles, \$48.69; Arlington, \$36.39; Newberg, \$27.45. The total missionary appropriations amounted to \$8,430.94; the receipts exceeded expenses \$417.65, and we employed more missionaries than ever before in the history of the Convention.

The report of the Board of Managers said the year had been one of enlargement and success; enlarged occupancy; enlarged contributions;



Rev. Ronald McKillop



Rev. Robert Leslie

enlarged blessings; more perfect unity of purpose and action and more harmony than for many years past. Old divisions were being healed, and old differences adjusted, and there was a better understanding generally. Three very prominent brethren had died: Hon. Henry Failing, of Portland; Hon. J. F. Adams, of McMinnville; and Hon. Tolbert Carter of North Palestine. These brethren were deeply interested in the work of the Convention and always ready to give their names for its furtherance.

"We understand that the work undertaken on its surface presents discouragements, but we wish to present the following hopeful features. Two churches have assumed self-support during the year, and we have a larger number of workers, and have appropriated more than ever before in our history and have at the same time lowered our debt by about \$300. Local fields have given a larger amount of money on debts and buildings than heretofore."

The following table shows the growth of the Convention:

Year.	Churches.	Members.	Missionaries.	Raised For Convention.	Debt.
1886-7	78	3907	15	\$1059.75	\$ 695.55
1887-8	77	4258	16	1457.46	1894.91
1888-9	86	4548	14	2851.14	1950.00
1889-0	106	5043	18	2637.03	675.00
1890-1	106	5474	24	4420.66	1169.71
1891-2	106	6431	27	2990.34	None
1892-3	73	5165	32	2162.26	393.02
1893-4	78	5565	26	1520.98	2006.00
1894-5	87	5879	19	2068.41	2006.50
1895-6	95	6423	19	2120.78	2184.17
1896-7	97	5813	21	3170.69	1283.98
1897-8	91	6596	22	2465.60	835.54
1898-9	95	7090	27	2067.09	2137.48
1899-0	98	6217	35	3382.46	1838.34
1900-1	109	6534	36	3074.39	1411.40

The following tables are also appended:

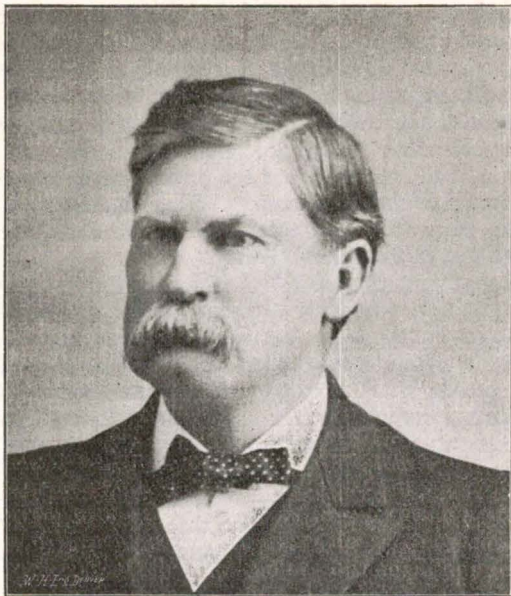
Contributions for State Missions

Associations.	1896	1897	1898	1899	1900
Central	*\$ 96.55	\$ 235.02	\$ 247.78	\$ 185.37	\$ 209.70
Corvallis	* 311.90	*195.35	53.44	135.87	101.25
Eastern		236.59	410.50	175.91	193.96
Middle				41.70	5.00
Rogue River ..	* 2.50		66.38	113.41	38.92
Willamette ... *	335.90	1181.06	493.39	586.86	850.40
Swedish					108.50
Total	\$746.85	\$1848.02	\$1299.09	\$1239.12	\$1507.73

*Local Missions.

Per Capita Contributions

Associations.	1896	1897	1898	1899	1900
Central .....	.075	.163	.18	.12	.17
Corvallis .....	.42	.256	.07	.14	.14
Eastern .....		.51	.78	.31	.33
Middle .....		....	...	.07	.012
Rogue River .....	.006	....	.16	.26	.08
Willamette .....	.127	.43	.17	.22	.32
Swedish .....		....	...	...	.68
General av'g.	.147	.39	.28	.19	.244



Rev. G. W. Black

Of 17 different states compared by our general missionary, Oregon stands fifteenth in the per capita gifts for the Lord's work. Of the churches in the Convention, 15 are self-supporting, and have pastors; 13 have pastors and receive missionary aid; 23 have regular, but part-time, preaching, and receive aid; 22 receive part-time preaching but no aid; and 41 have no regular preaching. Of churches not in co-operation, there are the Eastern Association, 16 churches; in the Grand Ronde Association 11 churches; one church unassociated; and the German Conference, eight; the Scandinavian or Swedish churches, 6; the Danish-Norwegian, 1; total, 155 Baptist churches in the state. The minutes publish 67 pastors, 20 ministers not pastors, two in special service, nine missionaries in various localities, four ministers college professors, and 20 licentiates. The Convention has held 16 sessions, and its workers have baptized 5,780 persons.

Oregon Baptist State Convention, 1900

At the Pastor's Conference in 1900 the following report was adopted: "Your committee would respectfully report that this conference appoint a committee of twelve men, who shall be authorized to take steps to secure the legal incorporation of the Oregon Baptist Ministerial Con-

ference for the purpose of relieving aged and disabled Baptist ministers who are dependent and the widows and children of deceased Baptist ministers. That said committee shall be empowered to act as a board of managers for such corporation until the next annual meeting of the conference, at which time a constitution and by-laws shall be presented for adoption." Also recommended the appointment of two committees; one to consider and look after the permanently incorporated body; the other to take such measures as might be necessary for the present needs and exigences pending the completion of the organization. The first committee were Brethren Boardman, King and Hunsaker; the second were Brethren Beaven, Blackburn, Palmer, Ellis and McKillop.

A very interesting episode which filled the hearts of the entertaining church with gladness was when, it being told how they were straining every nerve to its utmost to pay for finishing their church, a collection of \$80 was taken and tendered to them for that purpose. In the Sunday school work, the A. B. P. Society had appointed another Sunday school missionary, Mrs. James Edmunds, wife of Mr. James Edmunds, already appointed. She was said to be a "host in herself" in Sunday school work. The report recommends greater stress on the importance of the work; more definite plans for the development of the evangelical spirit; that every school plan for mission schools; that teachers' meetings be maintained; that Bible normal classes be organized; that teachers add to their equipment a teachers' reference Bible.

The conference closed with "a meeting without a program." The burden of souls was carried to God by many, prayers and tears coming freely from warm hearts. Many spoke of their own fields. The tide of spiritual power ran high, and the room seemed filled with God's gracious presence. "For nearly two hours the meeting progressed with gathering power and deepening interest, until the lateness of the hour compelled its discontinuance. Then the ministers in the Convention, at the request of Dr. Blackburn, formed a square, held each other by the hand and sang, "Blest be the Tie That Binds." Few eyes were dry; all hearts were full; the Spirit had come in blessed power. President Boardman of McMinnville led in prayer, and his big heart seemed to voice with marvelous tenderness the innermost feelings of the gathered pastors."

In 1900 Dr. Wooddy gives 418,586 as the population of Oregon; the year's gain, 31½ per cent; Baptist gain 69 per cent; the gain in churches, 40 per cent. In 1901 he says that the increase of Baptists during the last decade was 60 per cent, that of the churches was 40 per cent, while that of the state was only 31½ per cent. In 1890 the Baptists were 1 in 62 of the population. In 1900 there was 1 in 51. In cities of 4,000 and upwards, we had 15 churches. 1 Baptist to 38 population. In 12 cities of 2,000 to 4,000, 11 churches, 1 to 27. In 30 cities with from 1,000 to 2,000, 16 churches 1 to 33. In 146 towns with 500 to 1,000, 31 churches, 1 to 12. In 160 towns with 200 to 500, we have about 50 churches. In

the rural population,—about 38,300,—we have 22 churches. There are at the present time 2,081 school districts in the state. Probably our organized churches cover about 180 of these, leaving 1,900 school districts in which we are not represented. In 12 places in the state with more than 1,000 population, we have no organized representation.

In December, 1900, Brother Parker was succeeded by Rev. Geo. R. Varney from Grace Church, Spokane, Wash. He was born in Maine, converted at Sioux Falls, North Dakota, educated at Sioux Falls University, and graduated at the University of Rochester, N. Y. He was ordained in 1897, and came to Spokane in 1898. He was nearly 40 years of age. His pastorate in Spokane was a success. He is prominent and active in all lines of denominational work. His wife is a true help-meet, and to her wise counsels he owes much of his success.

North Pacific Coast Baptist Convention, 1892

(EAST OREGON)

Almost from the start of the Oregon Baptist State Convention in 1866, there was much friction in relation to its work in Eastern Oregon. Two or three causes made this unavoidable.

(1) *The geographical conditions.* Eastern Oregon, in square miles, comprises fully two-thirds, if not more of the state; had about 70,000 inhabitants, and was very difficult of access. After leaving the Columbia river, there were no navigable streams in Oregon and no railroads except the O. R. & N. along its extreme north border. These were no towns except Canyon City and Prineville, unless a 100-mile desert was crossed, and a few settlers found in Lake county, until Lakeview was reached, and the few Baptists in that section had always affiliated with California, if anywhere. So taking Grant and Crook counties as the Southern limit of Baptist work, the Baptist churches were very few; very scattering and very poor; and hard to reach unless near the railroad. Hence, there was more or less of neglect; it required more men than could be obtained, and more money than the Convention could command. The work, if done at all, had to be done almost entirely by the voluntary exertion of their own ministers, as poor as themselves, and with little or no remuneration. But they struggled along, and feeble churches were now and then organized. They felt their need and sometimes complained, and felt that it would perhaps be better to have an organization of their own. Rev. C. M. Hill, in his review of the situation in 1893, gives a page or more of statistics to show that, according to the population a larger percentage of money was given to Eastern Oregon than elsewhere in the state, but Brother Hill forgets the vast area to reach, and the difficulties of access, and that this requires more men and more money than the more densely populated fields west of the Cascades. It is presumed that Brother Hill's figures are correct; his word is sufficient for any fact

to which he is personally knowing. But even admitting his figures, the question of its best distribution still meets us, for from the organization of the State Convention in 1866, to that of the East Oregon Convention in 1892, not a single place 50 miles distant from the railroad received a dollar of aid from the Convention, except Enterprise, in Wallowa County (1 year, 26 weeks) and the Middle Oregon Association (22 weeks). Also admitting that the state board acted conscientiously, according to their best judgment, there is still room for question if a wiser distribution would not have been better. But the district missionary may be urged. True, there were such for two years, and eleven months, from about January 1, 1891. And this leads to other causes for the organization of the East Oregon Convention.

(2) *Landmarkism*. As a general thing, the Baptists of Eastern Oregon at the first were Landmarkers. Every association except the Eastern Oregon had so expressed itself. It was the settled policy of the associations, and with rare exceptions of the churches also. True, from oversight, or from the absence of leading objectors, or perhaps from other causes, some members got in on an "alien immersion." This was usually "winked at." One church would not meddle with another; the association allowed the churches to regulate their own internal affairs; its province was to aid the churches, to devise plans and means for the more rapid spread of the gospel; and this was out of its jurisdiction, and in the association not necessarily a question of fellowship. Therefore, with this understanding, in the reception of churches, no questions on this subject were asked, and all was harmony. And such was the custom in all the associations. And all had equal rights and privileges; churches were not disturbed in their own affairs and were satisfied.

(3) *Disturbances*. On March 1st, 1866, Rev. J. Cummings organized the first Baptist Church in Oregon east of the Cascade mountains, near Weston, in Umatilla county, with ten members. Other churches followed in different localities, and for twenty years or more nothing seriously disturbed their harmony beyond the usual hardships and privations attendant upon new settlers. Among the Baptist new comers was occasionally an anti-Landmarker, and as these increased, whilst there was no direct trouble a restless one would want to change the order. But so far as known, very few seriously favored divisions, and it was at least tacitly understood that it was to be left out of the associations, and churches be received without questions on this subject. But occasionally a brother with more zeal than discretion wished to run his hobby. So in 1892, a church that it was said would receive "alien immersions" wished to come into the Grand Ronde Association; a zealous Landmarker objected. But an opposing brother was ready. Each had friends; the contest was made; and the church was received. Then the Landmarkers gathered their forces and organized their convention. Soon after, a Landmark pastor, very indiscreetly, published a letter claimed to be from

a very prominent anti-Landmarker, saying that "the Landmark question gave great offense to those not holding such views. . . . and the Home Mission Society had sent word not to recommend those who would promote dissension, and that it would not appoint such as would agitate the matter. . . . We must know before the appointment is made, or there is a possibility that we may be compelled to decline the appointment." There is no proof that the H. M. Society knew anything at all of this. But it only added fuel to the fire; many believed it though without records to prove the statement. The district missionary took sides so vigorously as seriously to injure his influence with many. But the urgent demands of his anti-Landmark friends kept him in his position for a year or more longer. Of course, the Landmarkers vehemently protested, and this no doubt precipitated the organization of the East Oregon Convention. And the Landmarkers soon after developed a Diotrephes who ultimately disrupted this Convention.

The division caused by this trouble lasted about ten years, and was a serious injury to the Baptist cause, in Oregon. Rev. C. M. Hill alludes to the matter as viewed by him in 1893 (see annual for 1893). For clearness, and to meet erroneous impressions a few items are noticed a little further. At the bottom of page 12 (of annual) Brother Hill speaks of the organization being led "largely by brethren of another state." Unless it was some chance individual, all the associations belonged in Oregon. Washington had a part of the Mount Pleasant Association, and if a new Convention was advisable at all, no serious objection is admissible.

"Unlimited Territory." This was not the general understanding at first. The name "East Oregon" shows that. It is very doubtful if Rev. C. P. Bailey, Rev. J. T. Moore, or Rev. E. P. Waltz so took its significance, and it would have been almost unanimously rejected by the Western Association. But others came in and decided differently.

Again, the marked contrast between the statements of some Landmarkers and the review of the situation in 1893 by Rev. C. M. Hill, the general missionary of the State Convention, an anti-Landmarker. It was dignified, courteous, Christian-like, charitable, and, barring a few slight modifications for clearness, is in its main features substantially correct; and from his standpoint probably as good a showing as could have been made at that time. The discussion had largely run into personal wrangling and thoughtful, reasonable men were becoming tired. And Brother Hill's denial of partiality in the division of funds for either man or field, in the sense of acting in any way dishonorably, as applied to the board either singly or collectively, is most cheerfully accepted. No intelligent man searches the record for an admission of partiality, nor will he believe that any man was ever given a commission by a Baptist board in Oregon, that one or more of that board was not fully posted as to his antecedents, and as to what would be his probable future action along any given line. The question would be, would this knowledge influence

the member, and would he act honestly and conscientiously? In considering such a question, all the environments should be carefully studied, or the argument is more ingenious than ingenuous. Making due allowance for oversights or forgetfulness, Brother Hill would decide according to his knowledge and best judgment, and no one should complain.

Of his own work, Brother Hill says: "The present state missionary is now completing his fourth year of service in that capacity. He has never used his influence to defeat the appointment of a man because that man was a Landmarker. He has never interfered with the independence of a local church by seeking to have that church receive persons to membership contrary to their custom. He has never been a party to a division in a local church. He has never sought to have a church change its rules concerning the reception of members; as, for instance, to change the unanimous rule to a majority rule, or any other. He has never tried to foist a minister on a church when he knew that man would not be acceptable to a large portion of that church. He has never organized an excluded faction into a so-called church to the intended injury of a church already in existence in a community. If he has had any influence in Baptist affairs in Oregon, he has sought to use it to protect the characters and the good name of our ministers, and their families and the integrity of our churches." No one questions Brother Hill's statements, and one cannot help but feel that if half a dozen men of a like Christian spirit could have met the same number of men of a like spirit on the other side, the difficulties could have been adjusted, and the divisions settled amicably and cordially, and no new convention organized at that time.

But after some preliminary arrangements, the East Oregon Convention was organized at Heppner, August 5, 1892, with eight churches from the Middle Oregon Association, and six churches from the Grand Ronde Association. Rev. J. E. Horn was president; Rev. E. P. Waltz, secretary. Its constitution called for a unanimous vote on the reception of members; officers to be elected by ballot, without nominations. Its field was not limited to East Oregon, provided churches of like faith and practice from elsewhere desired to become members of this body. Afterwards the Western Association, from the Willamette Valley and the East Washington Association and several churches from Washington came into the Convention. All acting pastors were members. The next year the name was changed to The Baptist Convention of the North Pacific Coast.

Rev. C. P. Bailey was the general missionary. He labored 37 weeks, baptized 80, received 45 members otherwise; traveled 2,911 miles, collected \$300, expenses \$110. The mission board applied to the A. B. H. M. Society of New York for aid, and had been refused because the State Convention claimed the same field at least in part. It then applied to the Southern Baptist Convention, asking for co-operation, but the matter was laid over for a year, in the hands of a committee. The con-

stitution and methods of work, in ideas at least, except in the items named, was almost an exact transcript of that of the State Convention, but on a smaller scale; in the prosecution of different lines of denominational work, the channels and agencies used differed somewhat and some projects failed of success. The women's work, both home and foreign, and the young people's work, were all commended, and each pushed forward, the same as in other localities. Education was commended, but with no definite plan. In 1895 W. H. Sherman said that his support and expenses, including trip East, North, and South, as per treasurer's report, was \$600.64; approximate expense for the year \$305.75; amount pledged and paid in part for home missions in Southern Baptist Convention, was \$130.90. The collection for convention missions in cash and pledges, was \$451.85. In 1896, for the convention work, \$559.82 was raised on the field, and about \$400 for home missions. Also by request, the Jubilee addresses at the Western Association that year were presented at The Dalles in 1896, and publication called for. In 1899, Shearman said that he had received from the board \$535.12, for which he had given individual receipts for each contribution reported; but his report was not submitted either to the board or to the convention. The Baptist Sentinel was kept continually to the front. In 1895 a committee was appointed to draft an invitation to the churches in Idaho that did not receive "alien immersions" to co-operate with this convention.

On systematic benevolence, the following report will show about the general feelings of the Convention on this subject: "All business enterprises, especially those producing large results, are built up and prosecuted by order and system. This is only the dictate of common sense, and the conclusions of common experience. By analogy we should expect the same rules and laws to govern in relation to the Lord's work, his service being a reasonable service. A study of past work and its results teaches us that these conclusions are correct. How then shall we apply these principles to our present work? We answer: 1. There should be a careful study of the field together with the special demands of the different localities and the probable results of well directed labor in each place. 2. There should be a careful study of our resources, in order that our expenditures should be such that God's cause shall be most honored and Christ's Kingdom built up and established. 3. There should be a careful examination of all our different lines of church work, in order that each and all may receive their proper attention and support. 4. There should be careful attention to our methods so that our labor should be the result of the application of true principles more than the outburst of unreasoning sympathy. 5. To this end we recommend, first, That we should lay by weekly as God has prospered us, for our own immediate church work, especially the support of the pastors; Secondly, Quarterly contributions to each of the following lines of church work, viz., home missions, foreign missions, Sunday school, Bible work and

Convention work. And we would further recommend that the pastors preach at least one sermon each quarter on these topics, and that a collection for the same be taken at the close of the sermon." And the contributions, taken as a whole, for our ordinary benevolences, according to our ability, was fully equal to those of brethren generally, with similar environments.

In 1895 the Convention mourned the death of Rev. J. H. Martin, one of its main standbys and most devoted workers. On temperance the Convention favored prohibition, condemned the use of tobacco, and the raising of hops for beer. On home missions it followed exactly the same methods as the State Convention. In 1897 Rev. C. H. Friedburg was missionary for the Middle Oregon Association. But the treasurer's report fails to show that he was ever paid a cent for his services. So far as the Convention was concerned, all these funds collected went to the general missionary, or to the Southern Baptist Convention. Rev. C. P. Bailey was the general missionary until the summer of 1894, when Rev. W. H. Shearman was chosen and held the position until the death of the Convention. In 1895 the Middle Oregon Association withdrew.

In the minutes of the Grand Ronde Association for 1900 on pages 14-15 is found the report of the treasurer of the Convention and also the following report: "The meetings were well attended, and the presence of the Holy Spirit was manifest throughout." "We, the general missionary board of the North Pacific Coast, to the Convention: As circumstances have narrowed the work of our Convention down to the Grand Ronde Association, we do not think it wise to continue the work of the Convention upon a field that can be well supplied by the association. We therefore most respectfully recommend that our Convention do now dissolve, and that the funds now on hand, and unpaid pledges made within the Grand Ronde Association be turned over to the board of that association to be used in associational missionary work. Since our report to you last October, we have undertaken no missionary work except what we have done for The Baptist Sentinel, as shown by the treasurer's report. Respectfully submitted. J. E. Horn, Chairman; W. C. Hollowman, Secretary."

Pursuant to a call of the missionary board of the Baptist Convention of the North Pacific Coast for a special session of the Convention to be held during the sitting of the Grand Ronde Association, at Elgin, Oregon, in June, the Convention was called to order by the President, Rev. E. P. Waltz, at 9 a. m., June 23d. Rev. J. E. Horn was chosen secretary pro tem. The messengers present from the churches were as follows: All messengers to the association; also from Emanuel Church, J. E. Horn; from Wingville church, Sister Ellen Kelley. Nothing has been heard from the Convention since. This is all.

A careful examination of the points of difference between the two Conventions will show the fact that unless it be the requiring of the

unanimous vote to receive members, and the question of convenience in attending the Conventions, there was no radical difference between them. Nothing that a dozen careful, judicious, Christian men, full of the Spirit of Christ, could not have adjusted in a day's time, with no sacrifice of principle on either side. And on these two items, they could either have come to some kind of a compromise, or have come amicably to an agreement for a new convention. But as it was, the State Convention "deplored" the organization as "premature," and urged a "reconsideration and return," and many others, none too friendly to the State Convention, regarded the movement as injudicious and unnecessary.

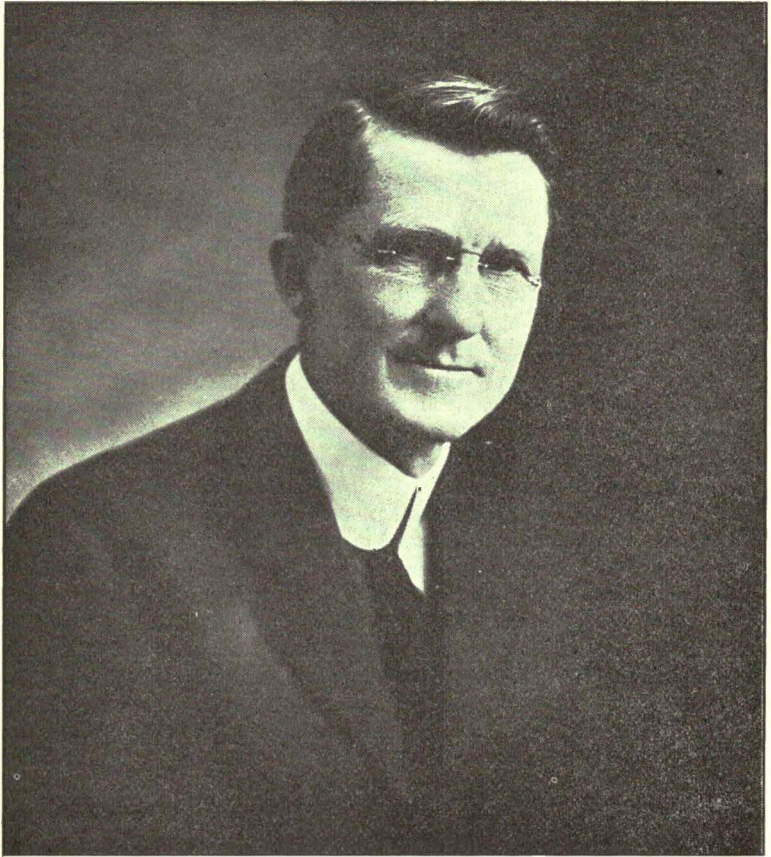
Several efforts were made to reconcile the difficulties, notably one in 1894, and also after 1894 they were continued. But the results were not satisfactory. They were largely but repetitions of former labors. But why not try again? It was certainly not because of the Landmark question, because from the first, several of the most prominent brethren, both of Landmarkers and anti-Landmarkers, some in high position, were either meeting or corresponding, or both, in the effort to devise some way to restore unity and harmony among our people. These matters were semi-private, because it was thought best to try and mature something that would probably have some show of success before making it public. And of those engaged in this work, were men who formerly had been quite hostile over the Landmark question, but were now willing to bury all hostilities and work for peace. And there were enough brethren engaged in this work, and of enough intelligence to justify the assertion that no phase of Landmarkism with the state board or its officials was in any way a hindrance to the meeting of a conference. Those who claim it are either ignorant of the true situation, or they are talking nonsense. What then the cause? Simply this. Among our Landmarkers was a man of some prominence, but who was known always to be crowding himself forward into every movement of importance among Baptists, and his reputation morally was so notoriously bad that leading brethren, both Landmark and anti-Landmark, would not allow their names to be associated with his in any way whatever if it could be avoided; and certainly would not sit with him as a fellow member in a religious conference. Hence before another such conference was called the North Pacific Coast Convention came to nothing.

JOHN EDWARD HORN

Was born in Granby, Newton County, Missouri, December 26, 1858. When 19 years old he professed faith in Christ and united with the First Baptist Church of Joplin, Mo. Feeling that he ought to preach the gospel, he gave up his profession (dentistry) and after a college course at William Jewell College, he was one year at the Southern Baptist Theological Seminary of Louisville, Kentucky.

He then moved with his family to Haines, Oregon, accepted the pastorate of that Baptist Church, and was ordained in 1891.

When the North Pacific Coast Baptist Convention was organized, he was elected President and served as such for three years.



J. E. Horn

After three and a half years as pastor at Haines, his health failed and he resigned for a year's rest. In 1896 he accepted the pastorate of the First Baptist Church of Dayton, Washington, serving nearly four years, when owing to failing health, he resigned. After one and a half years' rest he accepted the first pastorate of the Second Baptist Church of

Baker, Oregon, a newly organized church. After six months his health completely failed and he gave up the church to travel in hope of regaining health. He traveled extensively throughout the United States and in company with his wife and daughter traveled in Europe, Egypt and Palestine. His health is much improved but he is not strong enough to take up regular pastoral work. He now resides in Portland, Oregon, as a retired minister.

(April 5, 1913).

The Work of Eastern Societies

FOREIGN MISSIONS

The subject of world-wide missions was, from the first, a welcome one at the associations and conventions. The minutes of those bodies are freighted with most able and stirring reports and resolutions. None clearer or more pronounced can be found anywhere, and there is evidence that from the beginning, when those bodies were small and weak, and when home demands were overwhelming, some of the most spiritual, helpful, and inspiring sessions were spent in the consideration of this subject. If it did occur in those earlier years that some were more ready to shout and vote for missions in these gatherings than to give for them in their churches, some of their successors in later days, we are sorry to say, are not altogether clear of the same fault. A few statistics of progress, and an occasional resolution or practical suggestion may be worth noticing.

In 1887 the Convention resolved: "That we most heartily commend the course of the American Baptist Missionary Union in refusing to allow the British Foreign Bible Society to publish Judson's Burman Bible, substituting for his translation of *baptizo* and its cognates a neutral word."

In 1887 a young lady of the Independence mission band gave a quilt, which sold at the Central Association for \$16.75, and the money was given to Miss Buzzell, who was about to start for the China Mission. The same year the Mount Pleasant Association agreed to support a native preacher in Burmah. The Eastern Association of California and Oregon, in 1889, was much impressed with the work in Cuba, and sent their contributions in that direction.

In 1890 the Willamette Association urged each branch to organize a mission society, and to post itself with foreign mission literature. In 1891 the Pacific Coast District was formed and Dr. James Sunderland began his labors here on July 1. In 1891 the Convention reported aggregate contributions for the year as follows: From churches \$819.32; from Sunday schools, \$30.59; from individuals, \$94; from Associations, \$6.62; from women's societies, \$1,017.41; from Y. P. societies, \$530;

total, \$2,496.24. These figures were certainly encouraging, and a bright feature of the year; and the appointment of Miss Ida Skinner of McMinnville as a foreign missionary to Cumbum, India, was calculated to bind our hearts to the work as never before. In 1892 brother Cyrenius R. Marsh of Eugene was ordained and sent to the foreign field by the A. B. M. U. In 1893, the Willamette Association sent Rev. Fred A. Agar to the African mission; also in 1893 Rev. William Upcraft, a missionary from China, passed through Albany, and as one result, took their pastor, Rev. Geo. W. Hill, to China, and then to Japan, and in 1895 and 1896, the Y. P. societies made strong efforts to support him, and took several collections for that purpose; and this effort is being still continued. On his return visit in 1899, the following greeting met him: "We welcome to our homeland our Brother George W. Hill, who went out to the foreign field from a pastorate in our midst, and who, after faithful service, both in China and Japan, returns on his well-earned furlough for recuperation. We would welcome him to our churches that we might hear from his own lips the story of the advance of the cause of Christ in the lands where he has labored. Knowledge of the magnitude and need of the field cannot prevent the heart going out to Brother Hill and wife, our representatives, and all others preaching the forever abiding principles of Christ to the perishing millions of heathen."

The Western Association was divided; some of the churches sent contributions through the Southern Baptist Convention, and some adopted the Gospel Mission method of sending contributions direct to the missionary. Among the churches and associations of the East Oregon Convention, with its later names, considerable money was given to Rev. J. T. Moore to work up a foreign mission interest so as to enable him to start a mission in the Argentine Republic. But he did not receive sufficient funds and encouragement, and the mission was not consummated. He is now a missionary in Mexico.

In the State Convention the report for 1894 was from 36 churches, \$741.48; from six Sunday schools, \$25.82; from four Y. P. societies, \$85; total, \$850.30; 15 cents per member for Oregon Baptists, and only 28 per cent of the contributions of the previous year, and 65 churches gave nothing. This was not doing our part and something was lacking. The recommendations were: (1) A foreign mission service every two months with a program. (2) A uniform time for taking the collections in all the churches. (3) To secure an offering from each member. (4) For Y. P. societies and Sunday schools to use birthday and mite boxes, and an effort be made to secure at least \$1 from each member. (5) The use and circulation of foreign mission literature, and that the children be taught the history, nobility, and grandeur of the work. In 1895 the contributions increased to \$1,660.57, a gain of over 90 per cent above that of the year before. The recommendations about the same, with the

addition of personal solicitation by the pastor, or some wide-awake member in connection with the public collections. In 1896, the following extract from the report of the Eastern Oregon Association is concise, and to the point: "Christians have prayed for three great things in foreign missions: (1) For open doors. This was granted. (2) For workers; and hosts of workers said, 'Here are we; send us.' (3) And now, the great need for which we pray, is for money to send these workers. Therefore, we recommend, (a) Systematic giving by every member of every church. (b) The monthly mission prayer meeting. (c) The annual missionary sermon and offering. (d) Careful reading of the Missionary Magazine. (e) Liberal distribution of foreign missionary literature. The only desirable change is, make the sermons oftener."

For the year ending March 31, 1896, 40 churches, 12 young people's societies and 13 Sunday schools contributed but \$1,317.61, a decrease of \$342.96 from the previous year. Over 50 churches, many Sunday schools and some young people's societies gave nothing. The average gift was but 35 cents. In the State Convention report for 1898, it was said: "In the denomination at large this work has been signally blessed. First of all we have to praise God that in his own way all the A. B. M. U. debt has been removed so that for the present year we have to provide for current expenses only. Of Oregon churches, 44 out of 82, through all channels gave \$1,133.16, an increase over last year of only \$20.50. Evidently, in all of our societies and ways of collecting funds for the work we greatly need an uplift that can be gained only by a broader and better view of the needs and an increase of the presence of the Holy Spirit in our hearts. To have this better and broader knowledge of the field and its needs, we would recommend that more of our pastors and people take and read the periodicals of our Missionary Union. The cost is small, but the gain is immeasurable. Many of the very best things from this Society are free, and the pastor who fails to see that such literature is put into the hands of the members of his church or churches, is certainly negligent of his duty."

On June 15, 1899, the following report on support of Brother and Sister Hill was read and adopted in the Central Association: "Your committee has not been able to visit the churches this year but has kept the matter before them through The Pacific Baptist and by correspondence. The result of their labor is not encouraging. One thousand four hundred and fifty-seven Baptists of the Central Association contributed \$88.34, or six cents per member. Last year we had 1440 members who contributed \$357.93, or 27 cents per member. This year five churches with a membership of 757 give \$29.28, or five cents per member. Six churches with a membership of 193, give \$54.09, or 28 cents per member. Six churches with a membership of 380 give nothing. The churches whose membership is not reported give \$33.65, and one church

with eight members gave \$6 or 75 cents per member. There is something wrong. Only \$121.99 for the support of Brother and Sister Hill, now in Japan, having been contributed; \$678.01 less than we pledged, and \$235.94 less than we contributed last year. Brethren, you, I or we who have been bought and cleansed with the precious blood of Jesus, can we by obedience to his command, claim one promise? No. Though we may give by the five, ten, yes hundreds of dollars and not try to get our brother or sister to help in that great work to evangelize the world, we are not obedient to our Master. C. Loder, E. Northup, J. W. Swift, Committee."

The following extract from the report of the State Convention for 1900 is a fitting presentation of this subject at the present time (1900):

"Oregon Baptists have contributed to this work during the past year a total of \$2,235.84, of which amount the Women's Society gave \$440.80. The total shows an increase over the offerings of the year preceding of \$476.85, which amount is covered by the special contribution of \$500 to the funds of the Union by the Women's Society. We cordially commend the Missionary Union to any of our churches who may not be as yet actively enlisted in its great work of world-wide evangelization. The value and absolute necessity of a strong society behind our missionary undertakings is never better illustrated than in troublous times like those through which our missions are many of them now passing. For the information of those who may have a lingering suspicion that such a society is not the best means economically for the administering of missionary enterprises, the following paragraph is quoted from the annual report of the Union: "The whole amount used by the Union in arousing and enlisting the interest of the churches in the work of foreign missions, and for collection and administration, is less than the receipts from legacies and the income of funds which could not be held except by an incorporated Society; so that instead of being a burden on the gifts of the churches, the Union increases the missionary income enough to cover all home expenditures, and adds about 12 cents to every dollar given by the living for missionary work.'" The Convention prayed for the largest measure of success for the work of Brother A. W. Rider, the representative of the Union.

Associational Secretaries were appointed in several of the Associations as follows: In the Central Association, Brother C. Loder, Carlton; in the Corvallis Association, Rev. A. S. Douglas, Roseburg; in the Middle Oregon Association, Rev. M. M. Bledsoe, Arlington; in the Rogue River Association, Rev. Robert Leslie, D. D., Grants Pass; in the Swedish Association, Rev. Chas. Asplund, Portland; in the Willamette Association, Rev. E. M. Bliss, Portland.

An extract from Dr. Sunderland's "Fifty Years of Foreign Missions," written in 1898, is applicable to Oregon and to the North Pacific

Coast generally: "There have been special and great hindrances to the development of this cause on the coast. The distance from the centers, from sources of human influence and inspiration, has been greatly felt, and especially in the early years, when the means of communication was the caravan across the plains, or the steamer *via* of the Isthmus. People seemed shut off in a world by themselves. They seemed themselves to belong to a foreign country. A six or seven months' journey across the plains had a cooling effect upon the foreign mission ardor of the most devoted. And when met at the end of their journey with needs all around them that were appalling, and that cried in vain for relief, it was no wonder that in the earlier years the foreign mission interest developed slowly. . . . The great needs of the home fields situated as we were, on the very frontier of the frontier, whose needs have been greatest and not always adequately understood, much less adequately supplied, of necessity carried the larger part of the means into the home channels."

To this is added the following general summary of a few items: The first offering from Oregon for foreign missions was in 1853, from Rev. G. C. Chandler, of Oregon City. He also sent the next two offerings, in 1856 and 1858. Portland's first offering was \$6.70 in 1862. The first associational offering was from the Central Association in 1862. The first Sunday school offering was from First Portland, in 1863 (\$20). Other first offerings were, McMinnville in 1864; Eugene in 1869; Amity in 1870; Salem and Forest Grove in 1873; Brownsville in 1877; before 1881 only ten churches had contributed, and the marked impetus was given to the movement by Revs. G. C. Chandler and B. S. McLafferty. Brother McLafferty's "Missionary Articles of Faith" were published by Secretary Tolman, and had a very wide circulation. Until 1861 the contributions only reached \$23.69; from 1861 to 1870, \$152.90; from 1871 to 1880, \$713.88; from 1881 to 1890, \$10,061.54; from 1890 to the close of 1900, \$15,125.19; total, \$26,076.70. This does not include money sent through the Southern Baptist Convention Board, nor that sent direct to the missionaries. Of this latter, considerable sums were sent by the Chinese.

WOMEN'S BAPTIST FOREIGN MISSION SOCIETY

In June, 1887, the sad intelligence was received that owing to serious lung troubles, Miss Buzzell was obliged to return to America. This news caused profound grief to the sisters of Oregon, and also a letter of love and sympathy was sent to her at San Francisco, urging her to visit Oregon, at least for a time, whilst resting and gaining strength.

The ninth annual meeting was held at Oregon City, October 21, 1887. Members present, 21; visitors, 4. Mrs. E. G. Wheeler was chosen state missionary, or organizer. This work was one of importance, and its need had long been felt. The secretary reported 17 circles,

8 juvenile organizations, and 14 contributing churches. All the associations but one were enlisted in the work, and this one was expected to fall into line shortly. The churches of the Mount Pleasant Association worked through a committee consisting of the pastor and one lady member. Of the churches eight of the nine contributed. The churches of the other associations worked mostly through circles and bands. The little girls of Independence, only in part a Baptist society, contributed about \$17. Miss Buzzell's returning health was spoken of as reason for profound gratitude. Physicians thought she could return to China in about a year. Her encouraging letters were of much help to the work. She was to come to Oregon in the spring, and wrote: "When I am in your state I shall try to do my very best for you. 'My very best,' I know isn't very much, but 'such as I am I give thee,' and your ladies certainly deserve all the help I can give them." Accordingly, arrangements were made for her to make the tour of Oregon, to address the churches, and to arouse zeal and sympathy for the cause of foreign missions. These arrangements were fully carried out during the summer of 1888. On June 28, 1888, the Society sustained a severe loss in the death of one of its most active and efficient workers, Mrs. S. A. Farnham, of Ashland. She was an exemplary and devoted Christian, faithful and true in the various positions of life. She had filled the position of secretary of the society for the Rogue River Association for many years, and at her decease was still active in its duties. The society, the church, the community, and her family sustained an irreparable loss.

The tenth session of the society was at Eugene, October 24, 1888. The treasurer reported over \$400 on hand, which was paid to the Missionary Union with the understanding that it was to be credited to the society until needed. It was voted to continue auxiliary to the Union. Mrs. E. G. Wheeler and Miss Buzzell were chosen to represent the society at the May anniversaries. Mrs. Mark Bailey read a paper on "What has been done?" giving a history of women's work in missions. Mrs. A. M. Porter read a paper on "What remains to be Done?" Miss Buzzell followed with an address on "Why it Should be Done, and How." All these were able and interesting. There were reported 31 circles, six bands, and three Y. P. Societies, with a total membership of probably 500, or more. Churches contributing, 7. The Associational Secretaries were working nobly. All the Associations but one were giving the work aid and encouragement. The Mount Pleasant Association reported that each church was a contributor, and recommended a liberal circulation of its literature. Wherever Miss Buzzell went, she won all hearts, awakened interest, and inspired enthusiasm. Circles and bands were organized, and solicitors set to work in places where no organization could be effected. In many places the work was new to those addressed, and they needed encouragement and instruction. In her

report, Miss Buzzell said: "I have traveled about 2060 miles, visited 42 churches, (one United Brethren) and addressed 86 meetings. At 41 of these meetings, collections were taken for our work, amounting in all to about \$535. The greatest amount in a given collection taken at one time was \$31 at Salem. By personal efforts we succeeded in starting a 'Memorial Fund,' which in cash and pledges now amounts to \$270. Mission circles have been organized at 12 places, and four others reorganized. Have also organized Y. P. Societies at Brownsville and Independence, and a Children's Band at Lacreole; the total number of members composing these, 242." There were 16 churches in Oregon not named by Miss Buzzell in her report and 15 churches that contributed to the funds, besides the churches that had circles. Also, several churches in Washington, and Honey Lake church in California contributed, and there were collections from churches and individuals. The total cash receipts for the year were, \$1,181.47; Memorial fund, \$254.80; total \$1,438.27; advance on last year's receipts, \$572.15.

In 1888 a lady handed Miss Buzzell \$20, the gift of her father, deceased; saying that she did not feel like using it for any ordinary purpose, but desired that the good resulting from its use should go perpetually among the heathen people in memory of her father. This \$20 was made the nucleus of a memorial fund, the interest only to be used for the benefit of the heathen people. The W. B. F. M. Society of Oregon hold the note, and if the society ever disbands, the note and money on hand are to go to the A. B. M. U. Society, of Boston, Massachusetts, for the same purpose. In 1888 Miss Buzzell collected \$505.22 for this fund. The discrepancy in these sums probably arises from the 16 churches not named in Miss Buzzell's report. See Archives of McMinnville College, where an itemized report is given.

In 1889 a bureau of Missionary Literature was established with \$10 to begin the work. A discussion on "Methods of Giving, and How to Raise the Money," was participated in by several, and the following motion was adopted: "That we, as members of different circles, will do all we can to raise money for our missionary work without resorting to any method except such as we can ask God's blessing upon; and that we will not, under any circumstances, take anything into our houses of worship that is not of a strictly religious character."

Miss Buzzell, in her report in 1889, stated that she had organized circles in six different places; and re-organized at two other places where the Circles had died out. She had organized a Y. P. society at Albany, and a band at Enterprise. Associational Secretaries reported: Willamette, 10 circles, 5 children's bands, and 2 Y. P. societies, besides 2 circles of the Chinese women of Portland; Corvallis, 4 circles, 53 members; Central, 8 circles, 17 children's bands, 2 Y. P. societies; Rogue River, 4 circles, 59 members, and the Medford circle was supporting a

Bible woman in China, and paid for the schooling of one of the children; Mount Pleasant, 3 circles, 33 members; Eastern, 2 circles in Oregon; Grand Ronde, 5 circles and 4 children's bands; Middle Oregon, 3 circles. Many other churches were contributing through solicitors and mite boxes, and they all contributed at Miss Buzzell's lectures. The total was 40 circles, 8 Y. P. societies, 14 children's bands, and 25 churches that contributed through solicitors, making 65 out of 77 associated churches contributing for the work. The total contributions were \$1,887.89.

Mrs. E. S. Latourette thus describes the situation at this time: "The sisters in this far away state are not asleep with reference to the cause of Foreign Missions. Our annual convention, which met three weeks ago, brought encouraging reports of increasing interest. Our missionary, Miss M. A. Buzzell, now on the home field to renew her health, has been doing noble and efficient work since early spring. She has visited a large number of churches, making addresses at public and at private gatherings, organizing Circles and Bands, and inspiring interest and enthusiasm wherever she went. But it must be remembered that very many of our churches are small, and so poor as not to be even self-sustaining, and with their membership scattered over a large area, with comparatively little opportunity for meeting with regularity. Hence, it is hard to meet a hearty response in presenting the claims of a foreign field, and instruct and interest these sisters as to the duties they owe to this work among foreign women. They feel their own poverty and their own lack of religious privileges so keenly, that they scarcely realize that they have any duty to others. But we are trying hard to cause a different feeling among them, and think they are arousing all along the line. To Mrs. Warren, who for so many years labored zealously with her pen in instructing the sisters and organizing the work, we owe a great debt of gratitude, which our divine Master will repay. We now have nearly 40 auxiliaries, more than 30 of which are circles; the remainder children and young people's bands. Besides these, a number of churches contribute, which can sustain no organization. This is a good increase over last year. Our treasurer reports larger collections, besides the Memorial Fund of nearly \$300, being raised by Miss Buzzell, the interest of which is given to the foreign work. This may seem small to sisters of older and more populous states, but compare our membership with yours and the results may compare more favorably. And we are planning for increased representation among missionaries on the foreign field; and, with God's help, hope to accomplish it in the near future. Our women have now organized a State Home Mission Society, to work for the needy in our own state; if possible to support a pastor on some field now destitute."

In 1890 Mrs. Latourette says: "The feature of the year just

closed is the cooperation of our young people, who have themselves undertaken to support a missionary from this on. And until one from our own far western states can go, they are permitted by the Society of the West to pay the salary of Miss Pursell, of Nowgong, Assam." Another missionary of the same Society, Miss Elia E. Campbell, was also supported by the Oregon Society, to labor in the Hakka district, China, with headquarters at Swatow. But Mrs. Latourette "deploras" the difficulty in obtaining reports. They were more meager than the year before. She then itemizes the reports of the different associations, the aggregate of which was: 31 circles reported, with membership of about 500; 7 children's bands, and 11 Y. P. societies; with memberships of 220 and 345 respectively. The Central Association has the fullest report: 8 circles, besides Bands, etc., with 240 members, contributions, \$192.45, but several reports are lacking in details.

Miss Buzzell was largely instrumental in arousing the young people to the work. Miss Lottie Casto of Portland was their secretary, and it was hoped that in the near future we would have a better equipped band of missionary workers than we had at present. Over \$1,800 had been paid into the treasury during the year. During the year three prominent women of the Society had died; Mrs. Julia McNary, and Mrs. Eliza Kinney, both of Salem, and Mrs. M. G. Hill of Albany. These were very active laborers for the cause.

In her report Miss Buzzell says: "When I entered the state, the majority of the churches were ignorant in regard to our work in foreign lands, many of them never giving that branch of the Lord's a thought, a prayer, or a cent. God has enabled me to reach and present the work before all but seven of the Baptist churches in the state, and I have delivered 282 public addresses, not including the many short talks, and personal work in the homes. The most encouraging feature of our work is among our young people. Collections have amounted to \$1,874.46, over \$200 of which was sent directly to the Missionary Union. This year I also secured pledges from the young people for Miss Pursell, amounting to over \$500; a little over \$300 of this amount has been paid. Our Memorial Fund has increased to \$450. I do not know that there ever was a time in the history of the society when your opportunities were greater, or your prospects more bright."

In 1891 the reports are meager, although there was a good attendance at the meeting. Miss Ida Skinner, of McMinnville, was about to leave as a missionary for India, and the secretary reported that the Y. P. societies had enough pledged for her support the first year. The W. B. F. M. Society voted to continue the support of Miss Elia Campbell for another year, and also to support and educate a Chinese girl now in Portland, with the hope that she may become a missionary to her own people. Miss Buzzell's resignation was accepted with regret

that her "health compelled her to give up hope of returning to her work in China." Miss Buzzell would continue, however, in the home service of the society of the West. The different Associations reported Circles as follows: Willamette, 7; Corvallis, 3; Central, 2; Middle Oregon, 1; Grand Ronde, 2; Mount Pleasant, 1; Rogue River, 1; several others were known to exist. Contributions are reported, totaling, including last year's balance (\$182.85) \$1,273.40. This shows a decrease in amount, but it was believed that there was an increase in giving from principle. The Pacific Baptist was also spoken of as "a special help to the work in conveying missionary intelligence." The report for the Memorial Fund in 1891 was \$404.50.

Early in 1892 a letter was received from Mrs. Bacon of the Society of the West, asking the Oregon Society to share the expense of building a house for Miss Skinner at Cumbum, India, which was agreed to. The Oregon Society was also supporting Miss Addie Williams at the training school in Chicago. In April \$208.17 was sent her, and the Society was also helping in other special work. The report in October says the financial obligations for the fiscal year were \$500 for Miss Campbell's salary; \$500 for Miss Skinner, with \$50 extra for teacher; \$1,000 for our part of the mission house, so imperatively needed at Cumbum by Miss Skinner and her associates. Of this last amount, the Sunday schools were expected to raise \$500, and the Y. P. societies, \$700, and also Miss Skinner's salary. But the W. B. H. M. Society of Oregon was responsible for all, and would make up any deficiency. There were thirty-nine churches and organizations assisting in the work, but the treasurer's report showed considerable money not reported to the secretary. The entire receipts from all sources, not counting the balance of the previous year, was \$1,058.88.

In 1893 a new department was created, that of systematic benevolence, in charge of Mrs. A. S. Head of Mount Tabor. The bureau of missionary intelligence, which had languished, was also to be revived, and it was hoped that the circles throughout the state would make use of this literature. It was also hoped to increase the interest of the children in this work, and Mrs. Minnie Buzzell Brown was to look after this line of labor. The Secretary in her report urges that "the names of the missionaries of the society, Miss Campbell and Miss Skinner, be household words in all our homes, to be remembered in daily prayers, and prompt support should be given them." Miss Skinner is the representative of the Y. P. societies, but the work is done under the auspices of the Women's Society, and it is responsible for her support. The new house occupied by her and Miss Bergman was finished, and is a comfortable, seasonable house. The withering heat, and long distances between villages which she had to visit, also necessitated a conveyance for Miss Skinner. The salary of each was \$500 and in addition, \$400

for Miss Skinner's Bible work, traveling, etc., so that for the fiscal year some \$1,500 had to be raised. The reports from the circles were better than the previous year. The total receipts, not counting balance of the previous year, was \$1,284.30.

In the Helping Hand of July, 1894, Mrs. Driggs says the Society had lately fallen heir to \$1,500 from a brother who had never seen one of its officers; obtained through the influence of Miss Buzzell. But the will was contested, and although not broken, the bequest was reduced to about \$1,150. Mrs. Driggs also states in her report three facts, and asks three questions: (1) The 6,000 Baptists of Oregon gave last year an average of 13 cents apiece to foreign missions. Can we not stir up these pure minds and delinquent bodies to greater benevolence? (2) Last year, 65 churches in our state contributed nothing for foreign missions. Is there not some woman in each church who will make a personal appeal to the members to assist in sending the gospel to the heathen? (3) God has wonderfully blessed us in answer to prayer. Will you not join us in a special prayer every day between twelve and one o'clock for the extension of his Kingdom and the reign of righteousness? It was decided to have the fiscal year hereafter commence on April 1, so as to correspond with the Eastern Societies; and also try and test the "apportionment" system of making collections. This was not meant to be compulsory, but simply an experiment; a trial of a plan which was said to have worked well elsewhere.

In 1895 the fiscal year commenced April 1. Miss Addie Williams was continued as organizer of the home field. The apportionment plan of collection had worked well, and was recommended for the ensuing year. Miss Skinner's salary and expenses for the incoming year were estimated at \$750, and her time was largely given to touring with her Bible women visiting the villages in her district and talking both publicly and privately with those who gather to hear her. A debt of \$500 was due the Missionary Union, making the total amount which the sisters were urged to raise \$1,250.

In February, 1896, an appeal was made for the sisters to make their contributions quarterly, instead of putting them off till about the close of the year. At the annual meeting the receipts for the year were reported as about \$625; Eastern Oregon was scarcely represented, and Southern Oregon but little. The Society appointed Mrs. Conner for one year, and Mrs. Parker for two years, on the committee to supervise the missionary children's home on Vashon Island. For the incoming year, the effort was to be made to raise \$700 for Miss Skinner, and \$600 for the debt to the A. B. M. U.

In the fall of 1896, on account of failing health, Miss Skinner was compelled to return home, and for awhile the Society had no representative on the foreign field except her favorite Bible woman, whom she

left in competent hands to continue her work. But Miss Skinner's health improved, and she was able by spring to meet several audiences, whom she greatly interested in her work.

The annual report, March 31, 1897, says: "Looking at our condition from a merely human standpoint, we have not much for encouragement the present year. Our only missionary at home with broken health, our treasury depleted, a much regretted debt of \$1,000 to the Missionary Union on our hearts, and a yearly decreasing membership in our circles,—these are not bright or cheerful items. Yet there are reasons for all these things, and He whose we are, and whom we serve, can bring light out of darkness, and victory out of seeming defeat."

At the meeting of the State Convention in October 1898, 16 circles were represented, and about one-third of the amount necessary for the year had been contributed. It was reported that the 7,000 Baptists of Oregon had contributed to foreign missions only about 17 cents per member for the year. The hopes in relation to Miss Skinner were doomed to disappointment. Her shattered health did not return sufficiently for her to do even home work to any extent, and seeing little possibility of her speedy restoration, and she being the one missionary of the society, no direct work was being accomplished, the board very reluctantly turned its support to another missionary. So, corresponding with the Society of the West, Miss Goddard, of Ningpo, China, was assigned to the Oregon Society. Miss Goddard was born there (but educated in this country), and was acclimated. The work on the home field began to be more encouraging, and Mrs. Driggs says in her annual report, "There is no reason why we cannot make this work a grand success in Oregon. There are many discouragements, but we have every needed help, for we have the promises of God." The income the previous year from all sources was \$647.45, and the apportionment system was continued. Miss Anna Mespelt, now in the last year at the Training School at Chicago, was chosen as the field worker for the W. F. M., the W. H. M., and the Y. P. Societies, each paying \$100 of her expenses, and each sharing equally with the Convention in returns, and the Society at Chicago paying the balance of her salary. In June, Rev. S. W. Beaven and wife, wishing to turn the Home for Foreign Missionaries' Children over to the denomination, and needing \$5,000 to enable him to do so, the Willamette Association "endorsed the home and recommended that the Oregon churches afford Brother Beaven every facility for the prosecution of his work in this state."

The report in 1899 is largely filled with an account of Miss Goddard's labors. The income was this year the smallest for several years (\$440.21), but the expenses had been less, so the year closed practically free from debt. Miss Millspaugh, as the state missionary, was heartily endorsed. The annual reports for March 31, 1900, contained very

interesting reports and letters from Miss Millsbaugh and Miss Goddard giving full accounts of their work. Of the \$1,150 secured by a bequest, heretofore mentioned, \$500 was this year given to the American Baptist Missionary Union, and \$500 to the Children's Home at Burton, Washington, thus making the Home the property of the denomination. And the deed was given to the Missionary Union to hold in trust until there should be a Pacific Coast Society representing all the women's societies on the coast. Two valuable members had died during the year: Mrs. Amelia Fisher, of Albany, widow of Rev. Ezra Fisher; and Mrs. Cochran, better known as Mrs. Henry Warren, of Brownsville. In July, 1900, Mrs. Latourette says that the work had been re-organized, and she gives the list of secretaries as follows: Mrs. E. C. Stannard, Brownsville, Central Association; Mrs. Edna T. Smoot, Eugene, Corvallis Association; Mrs. Pickthorne, Montavilla, Willamette Association; Mrs. Alice E. Smith, Pendleton, East Oregon Association; Mary E. Eddy, Ashland, Rogue River Association; Mrs. Mildred S. Kimball, Arlington, Middle Oregon Association. This comprises all the Associations in Oregon but three; Western, Grand Ronde, Eastern of Oregon and California. In 1900 Miss Goddard returned to America, and there being no certainty of her being able to return soon, and the preference being for a worker on the field, she was exchanged for Miss Stella Ragon of Shwegyin, Burmah; not "that Miss Goddard was loved less, but Miss Ragon more." The receipts for the year were \$500.52, and the work was in a healthy condition at its close.

BRIEF SUMMARY OF W. B. F. M. S. OF OREGON

"In 1876 Mrs. J. C. Baker, then of Oakland, Cal., organized a number of circles in Oregon, auxiliary to the W. B. F. M. S. of the Pacific coast. Two years later another organization, comprizing only the North Pacific coast, was formed, and these infant circles became auxiliary to it, with Mrs. L. L. Bailey as the first president and Mrs. Henry Warren the first secretary. The first year, 1878, the receipts were \$168; in the year 1882 they were \$500. In this year Oregon withdrew from the North Pacific Coast Society, with a constituency of 12 circles and a few mission bands. The Baptists of the state then numbered about 3,000. Mrs. Henry Warren was especially abundant in labors in these early years, doing an almost incredible amount of correspondence, and distributing thousands of pages of literature. She remained the Corresponding Secretary, with but a few months relief, until 1885, when Mrs. E. S. Latourette, of Oregon City, the present incumbent, was elected, and Mrs. Warren became second president. In October, 1883, Miss Minnie Buzzell, of Nebraska, went to China as our missionary, her entire support undertaken by the Society. In 1887 Miss Buzzell was forced by failure of health to return, and in the next

year began active and fruitful service among the churches of Oregon. During her stay in China, our receipts were about \$3,000. In October, 1889, Mrs. Driggs, the third and present president, was elected, and the year before Mrs. James F. Failing, Recording Secretary, who is still doing the duties of her office. Mrs. Warren was serving as treasurer, succeeding Mrs. Chandler. At the annual meeting in 1889, largely owing to Miss Buzzell's efforts, 65 out of 77 churches then in Oregon contributed to the society's work, 40 of them through circles. The receipts for this year were \$1,656. At this time the Young People's Societies, auxiliary to the Woman's Society, assumed the support of Miss Charlotte Pursell, of Nowgong, Assam, and retained her for two years, at the end of which time Miss Ida A. Skinner, an Oregon girl, was sent in place of Miss Pursell. In the meantime Miss Elia Campbell was supported by the Society. The receipts of the year ending October, 1890, were \$1,874. The Society was incorporated at this time. In 1891 Miss Addie Williams was sent by the Society to the Training School at Chicago to be fitted for Christian work in Oregon, and a little Chinese girl was taken as a protegee. Mrs. Clinton was now treasurer for one year, and was succeeded by Mrs. Marion Cole, who did efficient service. In 1892-3 the Society gave \$1,000 toward building a bungalow for Miss Skinner and her associates at Cumbum, India, and \$300 for a Bible woman's house at the same place. In 1894 we gave up the support of Miss Campbell, as the Young People's Societies could no longer support Miss Skinner, and she became our missionary. In 1896 she returned broken in health, after nearly five years in India, and the Society for two years furnished the salary of Miss Kate Goddard, of Ningpo, China. Mrs. L. M. Teale succeeded Miss Cole as treasurer; Mrs. Arvanda C. Spencer in turn succeeded her, and the present official is Mrs. C. M. Badgley, Portland. In 1895 we began holding our annual meetings in March. Prominent and beloved among the names of workers, aside from these already mentioned, are Mrs. McCown, Mrs. Coats, Mrs. Kinney (now Mrs. Watson), Mrs. Huff, Mrs. Fisher, Mrs. J. Q. A. Henry, Mrs. Hobart, Mrs. Jessup, Mrs. Crawford, Mrs. McLafferty, Mrs. Russ and Mrs. French. And we would not omit the name of Rev. A. J. Hunsaker, always our friend and helper; nor The Pacific Baptist which has done untold favors. The receipts of the Society since its organization in 1878 have been more than \$15,000."

A. B. H. M. Society

The energy and zeal of Rev. J. C. Baker, backed by his common sense and genuine respect for the different opinions of brethren, especially on the Landmark question, began to manifest its fruit with largely increased results during this period. Both views and methods of work

were more closely studied, confidence increased, more liberality displayed, and the work more extended. But what might be called the fuller development of the more aggressive work, was not until the division of the Convention of the North Pacific Coast, and the concentration of the labors of each division upon its own special field.

THE SOCIETY'S METHODS AND WORKERS

It is distinctively and pre-eminently a preaching society. It was organized to send preachers to the West. Its chief work has been to maintain preachers—workers who preach the gospel, baptize converts, organize churches, and Sunday schools and prosecute vigorously missionary or evangelistic work. It builds meeting-houses as preaching places, and its great primary purpose has been to train preachers and sustain them in their work. It seeks to secure fields of the best promise of future results,—centers of influence and power,—and from these to radiate aggressively outward from a well assumed base. It employs men of industry, piety, and efficiency; men who will as soon as possible make their churches self-supporting and contributing churches; encourage no extravagance in building, but study economy, commodiousness, durability and taste, and work free from debt at the earliest possible moment. Business rules apply in every appointment. And the Society always acts on the recommendation of the state board if in co-operation.

If the pioneer, or even later applicant for aid as a missionary, expects on the Pacific coast to recline on a bed of roses, or, if he is faithful and a devoted worker, that his position is that of a mere sinecure, he will be most surprisingly disappointed. In most instances his salary is small, and his hardships and deprivations are neither few nor light, unless he has other resources to fall back on for supplies. The policy of the Home Mission Society is not so much to support the man, as to stimulate the church to self-support as soon as possible. Hence the pastor's support is put to the lowest practicable sum. And the church is not always prompt in paying its share. Again, the missionary may have had different surroundings from the new one; people of different tastes and habits, and therefore the stimulus of hearty co-operation is lacking. Especially if he is a man of good ability, well educated, with refined tastes, and sensitive, his people might look on him as "proud," "stuck-up," "high-toned," and his ministrations fall far short of what he hoped or expected. The hardships and privations of all early settlements are much the same, unless it be from climatic surroundings, and it is to be supposed that all ministers, whether missionaries of the Home Mission Society or otherwise, had at least a glimmering of what they were to meet, and came with their eyes open. Hence, to present the missionaries of the Society as sacrificing martyrs, having endured all or nearly

all the hardships, and labors of their circumstances, as is the general tone of much that is written to our Eastern periodicals, is hardly fair to our other ministers. They came here, and labored largely "at their own charges," and endured fully as much or more than their brethren who were more highly favored.

A lack of co-operation between pastor and people sometimes caused trouble. This was largely caused by discouraging environments, or slanders. Men came here poor; it took their all to get here. Some came for gold; some for God and his cause; some for homes. But let the motive be what it may have been, these early men as a body were as respectable, honorable, upright men as could be found any where at the East. True, in the smaller settlements and rural districts, religious privileges were often scanty; the most of our Baptist ministers had only limited attainments,—perhaps only the common school,—and their preaching was only at intervals, but their zeal, earnestness, and honesty counted, as it always does in new sections of country. Our greatest mischief makers, especially in Oregon, have been among such as had just enough learning to make it "a dangerous thing," and who usually made up in bombast what they lacked in thought, research, and intelligent, charitable observation, or common sense. And our most serious drawbacks more often originated from the dogmatic assumptions of some shallow-pated, would-be genius of a city church, often claiming to be a graduate, with a string of pompous titles strung to his name.

One smart writer says: "Glance over the Willamette Valley, the most thickly populated portion of the state. It is no uncommon thing to find people from 14 to 20 years of age who never heard a gospel sermon." Now when this letter was written, the writer could not have found, on this field, a child ten years old who had not heard a gospel sermon, if his soul's salvation had depended on it. The author has lived in the Willamette valley over 60 years; 30 years in the school room, and knows what he is talking about for he is personally acquainted with the valley from end to end, and from side to side. Nearly every new-comer hears that story among the first. The fact is, the early settlers here were tenacious on the educational question, and almost the first thing aside from absolute necessities was the school house. Even in the mountain valleys, such cases, if any, were exceptions. In 60 years the author has not yet met it. We have terrible destitution of both religious and other blessings and privileges, but we have an energetic people who do not permit such conditions to remain very long.

It is also true that almost from the first we have had cases of discipline, but aside from the local disturbance, (and that usually of short duration), the really serious cases which have affected the denomination to any extent, since the first organization till the close of A. D. 1900, can all be counted on the fingers and thumb of one hand; and

a part of these disturbers were, or had been, appointees of the H. M. Society. We have had our disputes over questions of doctrine and policy; we have had our preachers of limited attainments; we have occasionally been visited by some impostor or hypocrite that we got rid of as soon as possible. Yet we think our ministers, taken as a class, will compare favorably with those of any other section of like magnitude and people.

Rev. C. M. Hill, D. D., after going to California, thus enumerated some of the difficulties or drawbacks of that state, which apply largely to Oregon: "(1) Sparse Settlements. (2) Settlements far apart. (3) Few Christians in many rural districts. (4) People nomadic. (5) Difficulty in combining churches. (6) People choice in selecting preacher. (7) Towns and even cross roads filled with saloons. (8) Sunday desecration; love of pleasure. (9) Love and greed of money. (10) Christians mostly poor. (11) Heterogeneous ideas from different sections causing lack of harmony and unity." And another brother adds, that too many Baptists bring their religion in their trunks and keep it there. And Brother Woody adds the preponderance of the men over the women as a drawback by lessening home attractions, and creating restlessness, and a lack of fixity of habitation, being led here and there by rumors of better prosperity in some other section. And not infrequently churches are entirely broken up by this restlessness.

Yet, in spite of all these obstacles, the home mission work has been greatly blessed. Today our cause in this entire Western region is in an encouraging condition. Results already achieved justify all the expenditure of service and treasure in the past. The future will bring still greater harvests from the sowing of today and yesterday, because work done in these rural districts will be of permanent importance.

The next question is: Should the work of the Society be energetically continued? Or is the work sufficiently advanced to justify vacating this field, unless to a limited extent, and turning to a more needy field? Rev. C. A. Woody, D. D., speaking of the magnitude of this field, says: "The receiver of the Government Land Office in one of these counties (in Eastern Oregon) in an article in a recent Daily Oregonian of this city, says that in one county in his jurisdiction there are 9,500,000 acres of land open to public entry, of which one-fifth is good agricultural land and the balance fine grazing land. This body of land is larger in area than either of four states of the Union and has probably as large an area of cultivated land as either of them. With the opening of this land to markets it will be at once occupied and a large population will be there to be cared for by missionary agencies. We have now one church in this county. A score of other like, though smaller, sections in Eastern Oregon will need the fostering care of the Society before the end

of the first decade of the new century. Not to itemize further, I may say that from an intimate knowledge of this state, reaching through more than 30 years, I am fully convinced that if we could double our present missionary force and expenditure at once we should be still short of meeting existing needs and would require still further increase to meet early prospective needs."

And in other Oregon counties the same statement could be made, differing only in some minor details. And Brother Woody also speaks of multitudes of small lateral valleys shooting out from larger ones, and comprising from a dozen to 100 families. But railroads will be built and all this vast section will be peopled, towns and cities built, lands cultivated, stock herded, mines opened, and the demands for increased activities will be multiplied with an accelerated ratio. The work must not stop; it cannot stop without some of God's people proving recreant to their trust. The work is hardly yet begun.

THE CHURCH EDIFICE WORK

The Church Edifice Fund of the A. B. H. M. Society had its beginning in the early history of the Society, by voluntary subscription of a trust fund; contributors dictating the terms, and no deviation without permission. For some time the amount was small, and only to be loaned. A gift was only by special bequest. For awhile there were occasional annoyances and difficulties in collecting interest or principal; for several years, the results did not fully come up to the expectations of its founders. Depreciations in value of property, or some other cause, sometimes resulted in loss, notwithstanding all the care and precaution taken, and when an absolute necessity, of course a compromise had to be made; but with solvent churches, the plea that crops had failed, that prominent members had died or moved, or that the membership had changed, or kindred excuses, are considered of little or no weight when the security was good, and the rule was: "That in every case where any interest on money loaned to churches shall remain unpaid after the same shall become due, the secretary of the Church Edifice Department, whenever the Committee on said fund shall request him so to do, shall report such case to the attorney of the Board, and said attorney is hereby instructed to notify every such church, that unless such interest is paid within 60 days, a foreclosure suit will be commenced."

The aim was, and is, small loans; short time; active circulation of the money; to invest where there are the best prospects of immediate returns; and to encourage and stimulate churches to help themselves.

In 1880 a departure was made in the work by adding a Benevolent Fund to the Loan Fund, some original contributors releasing their gifts from the Loan Fund for this purpose, and others also helping increase

the Benevolent Fund. Nearly \$100,000 was thus secured. The Gift Fund being made up chiefly of moneys contributed for the help of churches in providing for themselves a house, the Society sought to distribute it as widely and wisely as possible. Among churches applying for aid from the Gift Fund, those have the preference which are the most advantageously located; that give the greatest promise of growth; that have done the most to help themselves; and are situated where religious destitution is the greatest. The Society has no fixed fund for building parsonages. Until recently, it seldom took any public church collections, nor was it made prominent by agents or district secretaries. What aid was sought was through printed matter, or by direct application.

From this data it will be seen that the Society proposed to have the money well secured, to exercise the most scrupulous economy, to occupy fields giving the most promise, to employ as laborers men of known industry, piety, energy and efficiency, and that the churches aided must be contributing churches. And though they may strike for the best lot in town, yet extravagance is not to be encouraged, but on the contrary, economy, commodiousness, durability, and taste; and the churches are to borrow in as small sums as possible, and to free themselves from debt at the earliest possible moment. Further, no matter what misfortune may attend the church, the Board has no option nor power to grant indulgence, so long as the security holds good on loans, but interest and principal must be paid according to contract.

Landmark Question and Home Mission Society

In our Baptist work in Oregon, especially during the last twenty-five or thirty years, the Landmark question has taken quite a prominent place, and on this coast, in some way or other, the A. B. H. M. Society has been dragged into the controversy. To settle how far there was any justification for this course of proceeding, in 1898 the author of "Baptist Annals of Oregon" wrote directly to Dr. T. J. Morgan, D. D., then the Corresponding Secretary of the Society, asking for a full statement of the entire matter. In due time I received the following reply, showing clearly the policy and position occupied by the Society on that subject. I am not aware of any change in its policy since this writing.

"I am in receipt of your favor of October 31, and thank you very much for its information and caution. With reference to the general subject of "Landmarkism" and its relation to the work of the American Baptist Home Mission Society I wish to say that the position which I have occupied with reference to the matter both on the Pacific Coast and in the Indian and Oklahoma Territories has been simply this: The Society is not a legislative body, but an executive body. Among its con-

stituents are people who class themselves as "Landmarkers," and others who do not so align themselves. The Society has aimed to administer the funds entrusted to it for missionary work in such a way as not to antagonize either body of its constituents. At the Rooms we do not regard the questions usually classed under the title of "Landmarkism" as pertaining at all to missionary administration; they belong rather to the class of theological opinions on which men may honestly differ; they belong to the realm of the church and of the individual. Accordingly, I have always maintained the position that such questions are to be decided by the churches and not by the Society. Never during the nearly six years of my administration have I raised either directly or indirectly, or has the Executive Board taken into consideration, the question whether any of the mission churches appealing to us for aid, were, or were not, Landmark churches; nor whether their pastors did, or did not, hold Landmark views. So far as this office is concerned, we have been absolutely and uniformly impartial, and see no reason at present to change this attitude. Whatever of friction has arisen over these subjects has been occasioned not by us, but by others. If there has ever been any discrimination against Landmark churches, or Landmark pastors, the discrimination has not been officially known here, and has not been authorized, but has been deprecated.

"On the Pacific Coast the American Baptist Home Mission Society is in co-operation with the Northern California State Convention, the Oregon State Convention, the Northwest Convention and the Eastern Washington and Idaho Conventions. The principles on which we co-operate are simply these: First—The local, individual church is independent; chooses its own pastor; adopts its own confession of faith; administers its own discipline, and attaches itself to whatever missionary organization it sees fit. Second—Those churches that unite in the formation of a state convention elect their own board of managers and select their own corresponding secretary—who is their executive officer; that local board and its secretary pass upon all applications for aid and send those applications here for approval. It is very seldom that the recommendations of the state convention board are disapproved. In almost every instance the persons recommended by the convention are appointed as missionaries by the Society. Third—The corresponding secretary of the state convention is usually appointed by us as general superintendent of missions, and he thus performs a double service. He is primarily, however, the servant of the state convention; and secondarily, the representative of the Home Mission Society.

"Any complaints as to irregularity or unsatisfactory administration of home mission matters, where the Plan of Co-operation is effective, should be made to the state convention and settled by it rather than to the Home Mission Society. The Society would not interfere unless

absolutely forced to. We are staunch believers in the fundamental idea of soul liberty; of the absolute independence of each individual Baptist, and of the sacred right of each Baptist church to administer its own affairs; and next to this we hold to the great importance of conserving the independence of the state convention. The Home Mission Society is not a ruler, but a helper. It does not dominate, but co-operates.

"I have hoped, and believed, and still hope and believe, that if what I have said here were clearly apprehended by the Landmark churches and the Landmark pastors on the Pacific Coast, the way would be clear for each local Baptist church to align itself with the state convention, and seek redress for any grievance, by an appeal directly to the convention. It has never seemed to me that there was really any necessity for the formation of a convention based strictly on Landmark lines of division: and if at any time there has seemed to be any reason for such an organization, that reason would appear now no longer to exist, after the explanations which have been made as to the attitude maintained by the Home Mission Society. If the division is to continue, and brethren are to be arrayed against each other, and the Cause is to suffer harm from schism, I do not think that the fault ought to be laid at the door of the Home Mission Society. T. J. Morgan, Corresponding Secretary."

Assuming that Dr. Morgan correctly presents the work and practice of the A. B. H. M. Society, and that it justly and faithfully carries out these ideas, there cannot be any very serious objection either from Landmarkers, or anti-Landmarkers co-operating with it in a missionary work. And if there is any clash or difficulty, the state convention is the proper place for its settlement. But if an irreconcilable difficulty arises between a church or an association and the convention, and the H. M. Society makes it a *sine qua non* that it will extend no aid, except through the State Convention, as it is generally understood, the only course for the church or association is to seek aid otherwheres, or to work independently. Such cases are rare, and extremes are to be avoided if possible; and to be resorted to only when vital fundamental principles or practices are at stake; and matters detrimental to fellowship are at issue. These questions are fair ones for examination. Still such are usually questions of either authority, or of doctrine; and on these Baptists are usually very tenacious.

Woman's Baptist Home Mission Society

The Woman's Baptist Home Mission Society, with headquarters at Chicago, Illinois, with which the Oregon Societies co-operate, was organized February 1, 1877, and was also co-operative with the A. B. H. M. Society of New York. Its object is to aid in spreading the gospel, and

"the new Society was to inaugurate and carry forward a work never before undertaken by the denomination, and appealing especially to women, viz., a work by women and directly for and with women and children; the aim being the Christianization and elevation of homes of neglected populations in our land. The motive and aim of the Society is indicated in its motto, 'Christ in Every Home.' " Its Executive Board is "to devise and use means for awakening an interest in the special work of the Society, and to secure funds for the accomplishment of that work, to appoint missionaries, and otherwise carry out the objects of the Society."

At the meeting of the State Convention at Oregon City in 1887, an hour, Saturday afternoon, October 22, was given to Woman's Home Mission work. This was the first meeting of the kind ever held in the state, and it was hoped that it would be productive of much good in awakening an interest among the women for this important work. Mrs. S. P. Davis, vice-president for Oregon of the Woman's Home Mission Society of Chicago, presided. Mrs. J. Q. A. Henry read a paper prepared by her sister, Mrs. Weddell, on "Woman's Work in Home Missions," giving an account of the rise, growth, and present operations of the W. B. H. M. Society, with headquarters at Chicago. Mrs. W. T. Branch read a paper on the "Missionary Training School," under the auspices of the Society at Chicago, where young ladies are prepared for their work. There was a free discussion on home mission work, in which several ladies participated, each telling of the great need of such work throughout our land. Rev. J. Q. A. Henry spoke of the degradation of the Chinese women and children in Portland, referring particularly to one family where a little girl six years old was just having her feet bound. The plan of the organization of the W. B. H. M. Society is to have a vice-president for each state, an associational director for each association, a branch society in each church; the ideal, every woman a contributor. The time is hoped for when the Baptist women of the state shall be willing and able to support along with their foreign missionary, one who shall do the same work for the Chinese women in America that is being done in China. And thus may the W. F. M. and the W. H. M. work go hand in hand, as they always should, and the contributions be not divided but doubled. The formation of Union circles was recommended; that is, circles combining both the foreign and home work, and funds not designated were to be appropriated to either or both according to the vote of the members present at any regular meeting, providing previous notice of such action was given.

On October 27, 1888, a meeting was held to consider the propriety of organizing a state W. B. H. M. Society, and after a full and general discussion, it was decided to organize as an independent body, thus severing connection with the W. B. H. M. Society, and each society was now distinct. The annual report of the vice-president says the interest

in missions is on the increase; "12 new circles were organized during the year, and although the money raised for home missions is small compared with the amount raised for foreign missions, we have reason to be encouraged, because most of the circles were organized late in the year and we have no specific object for which to use our funds, hence the amount raised could hardly be expected to be great. But under the new organization we hope for large results." The executive committee met November 27, 1888, and decided, on the recommendation of the state board of the Convention, to begin the work of the Society by assisting in the support of Rev. G. W. Black at Grant's Pass, and Rev. W. H. Black in the Wallowa Valley until April 4, 1889. These are two important fields, and to keep them supplied to that date required \$175.

The second annual meeting was at McMinnville, October 23, 1889. Members present, 19. Among the resolutions was one recommending "Tidings" the organ of the W. B. H. M. Society of the West, and a resolution requesting pastors of the state to hold a quarterly meeting for prayer in the interest of home missions. The board of officers had held four business sessions during the year. At the first session, held November 27, 1888, it was decided to take some specific work, and this plan had been followed. That board had assisted the missionaries at Grant's Pass, Wallowa, Cove, and Marshfield, in which the Society was interested at present. Reports from the associations showed circles at Pendleton, Moro, Elgin, Haines, Springfield, Roseburg, Talent, Central Point, Macedonia, Medford, Antelope, New Hope, and Antioch (Jackson County), a solicitor at Canyonville, and a circle at Grant's Pass was expected soon. Unsuccessful efforts had been made at other places. The difficulties were: some pastorless and almost spiritually dead churches; others giving all they could spare toward building or improving their houses of worship. Others thought it best to give all the money they could raise for missionary purposes to some object at home. The total receipts for the year were \$273.64, besides \$361.32 that was received and credited to the Society by N. J. Blagen, treasurer of the State Convention. Total \$634.96.

The third annual meeting was held in the Chinese chapel at Portland, October 22, 1890. After much deliberation and prayerful discussion, in September, 1890, it was decided to make a proposition to the circles to seek co-operation once more with the Society of the West, and letters were sent out to that effect, and at the next annual meeting, the matter was presented, and action was taken, whereby the Oregon Society pledged itself to more earnest and consecrated effort to advance the cause of Christ in the state, and enter heartily into the general interests of the W. B. H. M. Society. The Society disbanded, and resumed its former relations with the W. B. H. M. Society of the West,

becoming an auxiliary or branch of the same with headquarters at Chicago.

The new society voted to continue to assist in the support of Rev. F. E. Scofield at Marshfield, and Rev. G. T. Ellis at Baker City, and as fast as they were able to take up such other fields as should be recommended by the State Mission Board. During the year the Society had also assisted in the support of Rev. Mr. Haskell and Rev. Mr. Heintz at Cove, a part of the time. The president was Mrs. C. M. Hill; the Advisory Committee—Mrs. John Gordon, Mrs. John Conner, Mrs. L. T. Bush; Associational Secretaries, 6; Associations not represented, 3; aggregate receipts, \$290.02.

The Oregon Branch of the W. B. H. M. Society of the West met at Albany, October 14, 1891. The year had been one of organization and adjustment to the new relations and there had been scarcely time for more than beginnings. One of the greatest difficulties had been in securing associational directors. During the year only two active directors had been secured. The circles showed an increase of 10, 24 in all. This was largely due to the energetic and faithful labors of Miss Alice Voss as state missionary and organizer. She came under appointment of the parent Society, from the Woman's Training School at Chicago, after three years' active service among the Freedmen of the South. In four months she had stimulated much interest among the sisters, organized three circles, collected \$91.41, and was most heartily commended to pastors and churches. The women continued to co-operate with the State Convention, and during its fiscal year paid into its treasury \$305.34. The total collections for the year (Society) were \$377.68; the Chicago Society allowing the Oregon Society to pay their money directly to the Convention. This was in addition to expenses and salary of Miss Voss, which was paid by the parent Society. One great hindrance to home missions in Oregon in the past had been a lack of a thorough organization among the women. In no direction did our work admit of more promising or speedier development than in this. At the annual meeting 31 ladies were enrolled. It was voted to send \$25 to the Woman's Training School at Chicago, and to take the support of Rev. L. J. Trumbull, district missionary for Eastern Oregon, which would call for about \$600. Miss Emma L. Miller, the missionary for Washington, gave a very interesting talk on "Missionary Literature and its Use."

The same arrangement between the State Convention and the W. B. H. M. Society continued in 1892. Miss Voss represented the Society in the field as state missionary, being supported by the Chicago Board, but the collections and dues of the circles went to the Convention treasury for the support of missionaries here, unless otherwise designated; \$345.59 being received. The Society (Oregon) decided to continue the support of Rev. L. J. Trumbull, as district missionary for Eastern Ore-

gon for another year; as well as during 1893, and it was recommended that the Oregon branches co-operate in the support of one or two missionaries among the foreigners of the state; \$40 being sent to Astoria each year in 1891 and 1892. As a whole, the work was gaining ground, but slowly. The Oregon sisters had shown a worthy zeal for, and had contributed somewhat liberally towards the support of Foreign Missions, but as yet they had scarcely opened their eyes to behold the fields in our own land. When once they look we have the conviction that they will lend a hand. But they have shown their confidence in the Baptist Training School, by sending to it an earnest representative for whose support they have made themselves responsible. There were 28 branches and bands, and 8 Associational Directors in 1892

Report 1893: Same vice-president; directors and associations, 8; branches and bands, 35. The Convention thus speaks of the women's work: "The W. B. H. M. Society has continued its beneficent aid to the work of our Convention. Its funds have gone into our treasury unless otherwise designated. This year, as last, the district missionary of Eastern Oregon has been the special missionary of the women's branches. Miss Alice E. Voss has labored continuously and winningly during the year as the missionary of the Chicago Board and at its expense." In April, 1893, she tells about assisting at a protracted meeting at Merlin, Josephine County, in holding afternoon meetings for the children, and by home visiting. There were nine conversions; seven united with the Baptist church. Five of these walked nine miles to Grant's Pass to be baptized; and her labors extended to that place, where she held meetings for the children and did much house visiting with good results.

Among the workers of the W. B. H. M. Society in Oregon in 1893-94 was Miss Lillie C. Arnold, of New Geneva, Pa.; a graduate of the Baptist Training School, of the class of 1889-90; who came to Oregon in 1893, and was employed by the Christian Endeavor Society of the Oregon City Baptist church. Her work was mostly with Sunday schools, prayer meetings, and home work, until June, 1894, when, in August, she married Brother William Rutherford, Jr., of the Highland Church, in Clackamas county. Her work was highly approved and pronounced successful, owing largely to the helpfulness of Brother Donaldson, the president, and his family, who were ever ready to second all her efforts to advance the cause of Christ. And she is now as ready, when her family duties permit it, to administer freely to the religious demands of any, as God may throw opportunities in her pathway.

In 1894 the W. B. H. M. Society reported active branches, 27; money collected, \$584.54; of this amount, \$260.55 was designated for the state work; and \$323.99 sent to headquarters for general work. In 1894 Mrs. Hill resigned to remove from the state, and Mrs. T. F. Wat-

son was chosen in her place. In November Miss Irene F. Johnson was sent out by the Chicago Society to labor with the Swedes at Portland.

The report in 1895 says: "Always loyal, the women of our churches have done noble work. Miss Alice Voss, so well and favorably known in our state, has given her work principally amongst the Chinese women and children of Portland, but now having secured a helper she will give her time to general mission work in the state again. Miss Irene F. Johnson labored in Portland amongst the Swedish people; she did a good work and it is to be regretted that she is not continued in this field. The money raised by the Home Mission Societies in the churches has been given in part to the work of the State Convention, and in part to the Women's Home Mission Societies as the different Societies have designated. The work has been greatly blessed."

Throughout 1896 Mrs. Virginia Watson, vice-president for Oregon, had given much attention to the work. Some four or five years previously the circles of Portland and vicinity had organized into a City Union, and thus had added much of life and stimulus to the work. In September, 1896, 13 circles were thus united. The annual report said that Oregon was struggling under financial depression, and this seriously affected our church and missionary work. Yet the ladies contributed more than the year before. Five associations made encouraging reports, especially the Grand Ronde, in which the circle at Haines had paid the greater part of the church expenses for the year. At Pleasant Valley a meeting house had been built through their efforts, in which the Baptists had a large, but not an entire interest. In the Wingville church, the ladies had by their energy enabled the church to secure double service from the pastor. In the Willamette Association every church was heard from. And, for the first time, the State Convention gave the ladies an entire afternoon to present their work, and they had a large and appreciative audience.

In 1896 the collection of \$359.87 from Willamette, was nearly three-fourths the state collection, \$525.

In 1897 a larger amount of money was given to the Convention work than was given the year before and many of the local societies came into closer sympathy with the evangelization of this needy field. They began to see that Oregon was one of the most needy fields of the country. Of the \$300 that the women were to raise for the Convention, \$175 had been paid in, and \$368.98 was contributed at the time of the annual meeting of the Society at Chicago. In their report the directors are commended for their zeal, faithfulness, earnestness, and loyalty to the work in spite of many hindrances which might have tended to discourage. Miss Voss' leaving the general missionary work to take charge of the Chinese work, was felt to be a loss to the field at large, but it was also felt that it was a great benefit to the Chinese. In addition to the regular

contributions, the W. H. M. Circle at McMinnville had sent a fine box of clothing to one of our missionaries (Brother Lamar), and that at Oregon City had sent a box to Brother Day. Grand Ronde Association came up grandly to the work, its contribution being \$282.

Miss Carrie O. Millspaugh began work in Oregon Sept. 10, 1897, under the united auspices of the Woman's Baptist Home Mission Society, the Woman's Foreign Mission Society of Oregon, and the Baptist Young People's Society of Oregon. She reported as follows for the first seven months of service: "I have organized six Union Missionary Societies, have helped give new life to three or four more, and have taken steps toward the organization of still others. Have organized two B. Y. P. U. Societies, one mission band, and four Junior societies. Have made 55 addresses on missions to churches, Y. P. societies, and Sunday schools. Have conducted 91 meetings for boys and girls, and have assisted in several more. Have led five church prayer meetings, and four Y. P.'s meetings; have helped in several more. Have conducted 80 afternoon meetings for Christians, and 35 prayer and praise services, preparatory to evening preaching services. At the request of a pastor, or in the absence of one, I have conducted ten evangelistic services, and have helped as I was able in 101 others. Have taught Sunday school classes about 30 times; in one place, in the absence of teachers, I taught the whole school for three Sundays in succession. Have made 820 calls, and have written 150 letters. Besides the work already mentioned, I have helped more or less in a number of other meetings, including two W. C. T. U. meetings, a meeting of junior superintendents, a Seamen's Bethel service, the Rogue River Association, and the Oregon State Convention. I have helped decorate churches for special occasions, have cooked meals, and in other ways cared for the sick; have comforted the dying and buried the dead. Many conversions and baptisms; 2,300 miles of travel in the state."

In Tidings for October, 1898, Mrs. Watson, vice-president for Oregon, writes of attending the annual meeting of three associations. At the Corvallis, besides the more public presentation of the work, a meeting was held with the women for a practical conference concerning methods, means, literature, etc. She reached Grass Valley (Middle Oregon Association), June 9. The women were grateful for her visit, and willing to listen and learn. During the meetings about 25 asked for prayer and confessed Christ. Two expressed a desire to enter the ministry and three to become missionaries." Mrs. Watson, aided by Mrs. C. P. Bailey, held two meetings; one with the women alone. She says: "You would weep as I did to meet these women. Most of them are so isolated in their lives, but they seem to have much of the spirit of Christ." The more public meeting was largely attended. The collections were usually divided between the State Convention work and foreign missions,

and this was the first collection ever given by this association to the State Convention, and this through the W. B. H. M. Society. At the Central Association, Mrs. Watson reported two meetings; one with the women, and one with the general body; both well attended.

In 1899 Mrs. Watson said in her report: "In some ways I feel encouraged. Oregon reports more circles and bands than ever before (56), and some of the new ones are doing nobly. The Astoria band, organized last July with 20 members, now reports 60. The sixth annual meeting of the W. B. H. M. Union, held March 14, was large and interesting. The Union has been a help to our Portland churches. Miss Millspaugh is doing much helpful work in Oregon. More women like her are needed." The State Convention also "recognizes the good work being done by Miss Millspaugh. With a high ideal of her work, with love for souls, and with great devotion she is going over the state doing the Master's work, laboring incessantly and carrying the precious gospel to the perishing."

In 1900 Mrs. Watson reports 55 branches and bands, and eight associational directors; churches reported, 93. Many of these were small and poor, and some far away from the railroad, and much in need of help along all lines of work. And Miss Millspaugh had not yet been able to visit all of these out of the way places. The directors were good, earnest, Christian women, doing what they could to help and encourage these churches. In some localities there had been encouraging and permanent growth; especially in the Willamette Association. The contributions had been larger than in previous years. In Portland, the W. H. M. Union had done much to help the smaller societies in the vicinity of the city. Miss Millspaugh's report shows her accustomed zeal and activity. She had traveled 4,200 miles, and been very busy. After giving a vast array of details of statistics, she says: "Besides all this I have done a great deal of work that cannot be classified. We may 'Exalt Christ' by bringing souls to Him, by inspiring those already His to live closer to Him, and by interesting people in different lines of Christian work which they may aid by their influence, their gifts and their prayers. Those things I have tried earnestly to do, and the labor has been one of love, and of real joy as well. I have never worked so hard as in the last year, and I have never before been so radiantly happy. I have seen many boys and girls brought to Christ in our afternoon meetings, and have received the assurance that many more will be in the days to come, as the result of them, and I have seen young people enter into deeper experience of the things of God as the result of earnest, prayerful effort. In some towns I have visited every home, and have talked with all the people I could find about the Christian life and the Christian's hope; I have seen some of these people accept Christ in the meetings that have followed, and while I have not known to what extent, if any, my words and prayers have

been used in leading them to Him, I have been most grateful for the opportunity of seed-sowing in such soil."

In Tidings for March, 1900, Miss Millspaugh tries to give an idea of the life of a frontier missionary, and presents a typical week of labor: "It is easier perhaps to describe the work of the missionary with a permanent home and well defined duties than that of the general missionary of Oregon, whose life is exceedingly varied and whose work may be educational one day, evangelistic the next, and mechanical the next, or a combination of these three, or several other kinds of activity. On Sunday morning at 10 o'clock there is Sunday school, and a missionary is generally given a class to teach; it may be a primary or an intermediate or adult class, or it may be the whole school in one class. Then there may be an address to the Sunday school, or a little talk to some special class. Following the Sunday school the missionary generally has charge of the morning service. In the afternoon she has charge of a children's meeting and in the early evening assists in a young people's meeting. Later she generally has charge of the evening service, which may be missionary or evangelistic in character. Weekday mornings, besides the devotional hour, there must be time set apart for letter writing and study for afternoon and evening meetings. Many calls must be given each afternoon, besides the time given to meetings—sometimes one, and sometimes two in the afternoon. The evenings are nearly all given to evangelistic meetings. Sometimes the missionary has charge of the meetings, sometimes she assists in other ways. In some places other kinds of service are desired. An afternoon was spent in Portland not long ago in rescue work in the slums and in a visit to the Florence Crittenden Home, where a service was held. Several churches were visited during this visit to Portland and an address was given at an interdenominational missionary social union. Several very pleasant hours have been spent in explaining the work of our W. B. H. M. Society to groups of ladies and girls, with the help of the souvenir issued by the Society last spring. Since my last report I have made addresses and have assisted in various ways in the Rogue River Association, the Oregon Baptist State Convention, and the Oregon State Sunday School Association. I find in my journeyings many poor and sick people in need of sympathy and help and find it a real pleasure to minister to them."

American Baptist Publication Society

From the first, at nearly every association the A. B. P. Society and its publications were recommended, and supplies usually obtained through the colporters, and in 1876-7, an effort was made to establish a depository on the Northwest coast. This was done in 1880, when the American Bible Union donated to the N. P. C. Convention Bibles and Testaments.

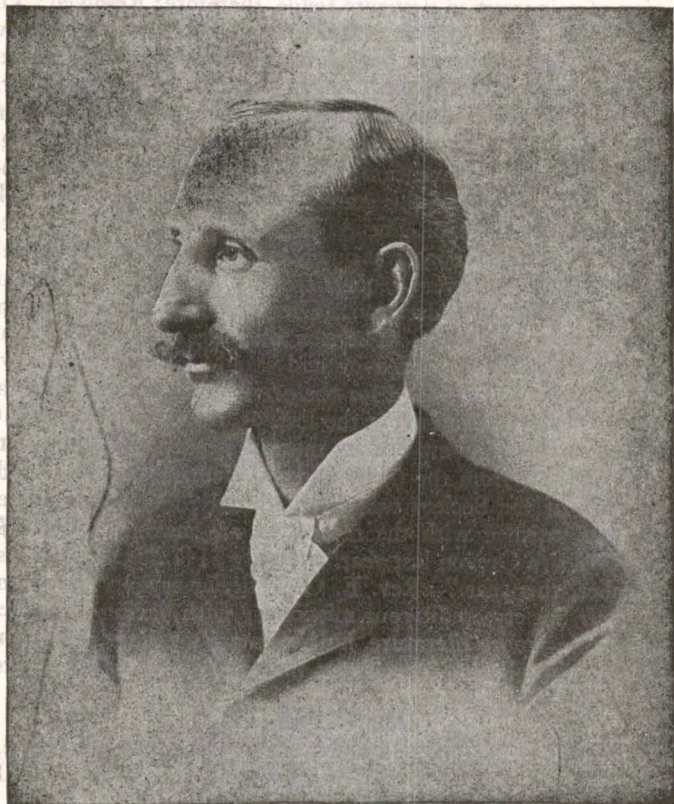
The A. B. P. Society also donated on certain conditions, stock worth \$1,072.40; and in 1881 it gave \$468.93 more. Later, a small supply of A. B. P. Society books were kept at The Pacific Baptist office, and our Sunday school supplies have been furnished from that office. The reports of the colporters are very meagre, and as they cover the entire North Pacific Coast, they cannot be itemized to any extent, before 1886, when Rev. E. G. Wheeler was appointed the general Sunday school missionary for the coast.

The chief work of the colporter, or Sunday school missionary, had been to sell or donate Bibles and other books, or tracts, organize Sunday schools, supply literature, preach or hold other religious meetings. Sometimes he assisted a pastor, in regular duties or in a protracted meeting. Possibly, in Oregon they may have baptized a dozen candidates, or organized a half dozen churches, where some peculiar circumstances especially demanded it; but this was usually left to the other ministers. Their work was evangelistic and missionary. Whilst in no way conflicting, it was regarded as separate and distinct from other lines of religious work. Thus matters continued until 1890 and this work was generally sustained and encouraged by the churches. In 1890 the question was most ably discussed by the State Convention and \$700 pledged to sustain Rev. C. A. Nutley, who had just been appointed colporter for Oregon. On the following day the Sunday schools and young people held a joint convention at Oregon City, which raised the enthusiasm to a high pitch. Brother Nutley held the place for about 10 years, and was a most acceptable man for that position. Brother Wheeler also continued as the general Sunday school missionary for the N. P. coast.

At the meeting of the Willamette Association in 1892, during the discussion of the work of the A. B. P. Society in Oregon, it seemed to that body that more and better work might be done if some definite plan of co-operation with the Publication Society could be secured similar to that with the Home Mission Society, by which the amount of money expended by the Society upon our field should be in proportion to the amount contributed by our state within certain limits; and by which the workers within the state should be appointed upon the recommendation of a committee of the Convention, who should have the authority to designate the fields and direct the workers therein, and to whom reports of work done should be transmitted. In view of these circumstances and this conviction, the association appointed a committee to look after the matter, which they did.

The State Convention Committee on co-operation between the State Convention and the Societies, as especially connected with the Publication Society, the Gospel Wagon, and the Chapel Car, urged the policy of the Board, "that by the concerted action of these means, the gospel may be preached throughout the state. Over \$1,100 was added to the expendi-

ture of the Convention last year, yet without debt; 13 new fields occupied; 37 missionaries employed, who have brought in 500 members to our churches. The work might be trebled and still leave large sections without gospel privileges." This was the origin of the plan of colporter work, and was ultimately approved by the Publication Society. Rev. E. G. Wheeler stated that the Society was doing more work upon the



REV. E. G. WHEELER

North Pacific Coast than upon any other field of the United States; Oregon and Washington receiving about \$4,500 annually in gifts and salaries. During 75 days of chapel car service, 22 towns were visited, 200 meetings held and over 200 persons professed conversion. Six churches and Sunday schools were organized in the car; \$510 of stock was taken in

the new car, \$578.96 contributed to the missionary work, and \$146.16 for Bible work, \$334 in grant of books, and \$147.38 in cash receipts from April to September. Another committee was appointed to formulate some definite plan of co-operation with the A. B. P. Society so as to bring the work under the authority of the Convention; in accordance with this the following action was taken: "Whereas, The A. P. B. Society has a benevolent department, a prominent feature of which is the sustaining of colporters in destitute fields, therefore; Resolved; That we, as a Convention, hereby petition the A. B. P. Society to appoint two colporters, at an early date, in Oregon, on the following conditions: (1.) That one shall labor in Eastern Oregon; and the other in Western Oregon; (2.) That each colporter, as to field of labor, and character of work, shall be under the control of a special committee, appointed by the Board of Managers of the Convention; (3.) That we recommend and urge all the Baptist churches of this state to take during the year a collection for the benevolent work of The A. B. P. Society." The report of the Board said: "The great interest our Society manifested in this field, and their ready response to every request from us should meet with our most hearty and favorable consideration. Greater things are yet being planned by the Society for this coast. The new chapel car for us will inaugurate a new era of missionary endeavor and should fill every soul with enthusiasm and gratitude to God for the privilege to be counted as a factor in this mighty agency for saving the lost. Oregon has about \$510 stock in the new car, only a few dollars more is needed to complete the list. The total offering from the 6,000 Oregon Baptists last year to the missionary work of the Society was \$578.96 and \$146.16 for Bible work. Now are we satisfied with the record we are making? Over \$334 in grants of books to Oregon last year, and only \$147.38 cash receipts, April to September, this year." Rev. E. G. Wheeler says: "The annual reports of your Society credit your missionary with having organized more churches, selling more literature, holding more meetings, preaching more sermons, and distributing more tracts than any of the 138 workers of the Society the past year."

The Chapel Car

The first car, all planned and paid for by Messrs. Colgate, Hoyt, John D. Rockefeller, Charles L. Colby, John B. Trevor, G. Barney, and costing \$10,000 was called "The Evangel." It was presented to the A. B. P. Society for its Bibles, colporter, Sunday school, tract, pioneer work, and missionary purposes, and was dedicated at Cincinnati, Ohio, May 25, 1891. It was 60 feet long, 10 feet wide and could seat 100 persons. It arrived in Portland, Oregon, December 6, 1891, was put in charge of Rev. E. G. Wheeler and wife, and services held in it the 7th. The car was crowded, but its acoustic properties were perfect. The Southern Pacific in Oregon, and the Great Northern in Washington

gave it free transportation, and on the 9th it started on its mission. It went south, stopping at Oregon City, Woodburn, and at Salem organized the first Sunday school started in the car, calling it the "Evangel Baptist Sunday school at Yew Park." It made a short stop at Albany, and at Harrisburg 200 boys and girls greeted Mrs. Wheeler at the depot services, generally "packing the car." The railroad men appreciated the car and were ready for any favor. Numerous acts of kindness were shown all along the line. Portland had stocked it with provisions, etc.; Oregon City urged "a little more," as did Salem, Albany and at Harrisburg Brother Wheeler was assured that he need not buy anything there. Besides these, several free-will offerings had been made to the Society. In ten weeks, 45 services had been held in five different towns. Brother Wheeler stopped a few days in Harrisburg and on December 30th, a Baptist church was organized there and Rev. C. C. Sperry called to the pastorate. The car appeared to be a success wherever it went; everything being securely established, and Brother Wheeler and wife were just the ones to make it go.

Brother Wheeler says in 1892: "About six months of the Sunday school missionary's time has been given to Oregon this year; two Sunday schools and six churches have been organized during ten days of chapel car service; 20 towns were visited; 20 meetings held; in which 200 persons professed conversion. In the field he had visited 60 towns, held 600 gospel meetings; 400 persons had professed conversion, 20 churches and Sunday schools had been organized, and all except one had been provided with pastors before the car had left the place. And 10,000 pieces of sacred literature had been distributed during this time. Besides this he estimated that over 500 Bibles have been distributed. These were in six languages, English, German, Italian, French, Danish and Norwegian.

Some extracts from letters by Mr. and Mrs. Wheeler most graphically portray peculiar phases of their work: "From December 9 to May 9 we held children's services nearly every afternoon, and Sunday school on Sunday. The first meeting was in a small town on the Southern Pacific road. A few minutes before the children's service a small boy came to the door and was invited in. He asked, 'How much does it cost to get in?' When told nothing, he said, 'But how does the fellow who owns the car get his money back?' And then we told him of the Christian men who so loved the boys and girls, as well as men and women, that they gave The Evangel for this missionary work, and did not expect to get money back, but their reward would be in heaven. At our next stopping place we were met by a delegation of three boys from the public schools who reported to the scholars our arrival, and at 4 o'clock looking down the street, we beheld a beautiful sight—over 100 children marching to the car, with a teacher at the head of each division. The car was soon filled, and as we sang and talked of Jesus, their hearts seemed to

shine out in their faces, and many accepted him as their Savior. We staid for over a week, and the most interesting feature of the work was that of the young converts bringing their schoolmates to the car during the noon hour, saying, 'Mrs. Wheeler, here is a friend of mine who wants to be a Christian; won't you show her the way?' or, 'This little girl wants to know Jesus; will you pray for her?' And then in the study, sacred as the birthplace of many souls, after prayer and instruction, they would accept Christ as their Savior and go from the car happy in his love. Everywhere the children were anxious for the meetings.

"We vary the methods of conducting these meetings according to the ages of the children, using blackboards, charts, objects, Bible stories, etc., teaching them their need of a Savior, his willingness to save, and how to be saved, closing with an inquiry meeting in the study for personal work. A moral young lady confessed that she had always thought herself good enough until she saw the chart, 'The Two Ways,' and the path of the moralist was so plainly shown as being in the broad way that she saw her danger and had now decided to walk the narrow way. Another person, seeing the same chart, said, 'I no longer have a way of my own, but will take God's way.' These are but a few of the many incidents which might be given showing the Lord's blessing upon the work of the chapel-car service with the young people of our coast."

Literature of Publication Society

In the introduction to a volume of poems by that quaint English poet, Robert Herrick, is an appropriate motto for the literature of the American Baptist Publication Society:

'For every sentence, clause, and word,
That's not inlaid with thee, my Lord,
Forgive me, God; and blot each line
Out of my book that is not Thine.
But if, 'mongst all, thou find'st here one
Worthy thy benediction,
That one of all the rest shall be
The glory of my work, and me.'

"That is the sole and intense purpose presiding over the whole literature of this Society, that every sentence, clause, and word be inlaid with Jesus Christ. And such printed page remains, 'though men may come, and men may go,' and the scattering of such literature, what utmost boon and blessing! And why? Because the A. B. P. Society is a society with a belief, and that belief is Baptist. It has no apologies to offer. It has no edges to round off. It has no frog in its throat. It has no quaver in its cadence. It sprang out of Baptist belief. It was organized in Baptist belief. It is steadily set for the propagation of Baptist belief. As such it appeals, and it has the strongest right to appeal to

Baptists. . . . And it is very unscriptural, very un-patriotic, and very un-Baptistic, for Baptists to begrudge large and lavish contributions for it. Every contribution withheld is just so much paralysis upon the eager arm of the Society. Every Baptist church should regularly make an offering to the Society, and such offering should be shared by every member of such church. By the widening and deepening of the Society's work, by the shining record it has made, by the gifts to which the Society itself is pledged, by the good it has done, and by the good it longs to do, by the memory of Dr. Griffith, and by the many sainted ones with whom we wrought, by the preciousness of our Baptist principles, by the granite conviction of the New Testament truths we hold the A. B. P. Society has the right to ask at least a yearly offering from every Baptist church, and from every member of the Baptist churches. This is, and of right ought to be, the ideal the Society sets before us. The A. B. P. Society would do falsely and wrongly did it ever, or in the least, lower the banners of such ideal." The State Convention and practically all the associations each year commended the literature of the Society.

"Our thanks are especially due to the Northern Pacific, Southern Pacific, Oregon Pacific, and Great Northern lines, Wells Fargo Express and the postal telegraph companies for valuable favors to us on the coast. Everywhere the car has gone the word from the highest officer down to the lowest has been, 'It will give us pleasure to do anything we can for the chapel car.' Among the railway fraternity we have our strongest friends. The greatest encouragement to press for another car has come from these men who say 'It ought to be.' Many railway men are praising God tonight for what the chapel car has done for them. Section men, conductors, brakemen, telegraph men, shopmen, and others have been touched by the power of God's love.

"The Bibles, books, tracts and papers have been of great service and greatly appreciated. One man came 20 miles from the mountains to meet the 'Baptist Publishing Car' for a supply. A whiskey drummer bought a nice Bible to take home and a drinking man who was converted went home with a New Testament in his pocket and burned all his vile books and novels. A rancher happened in one night, was converted, and away he went after his brother, eight miles in the country. Curiosity to see the car brought him. He was so deeply convicted that he could not go home, but stayed, with three others, and prayed till 4 o'clock in the mornning. He was converted and baptized before the car left. New converts have followed us from town to town so as to be in another meeting. Catholics and Lutherans attend our services and some have been converted, one a Catholic lady 70 years old. Soldier boys, hardened infidels, and polished moralists have found peace in believing. We have only been sorry there were no more hours in the day, or days in the year, or that this chapel car was not a fixture on the coast."

This gives an outline of the chapel car work and its prospects, for the first year, but The Evangel has since left for other territory. Brother Wheeler fell under his car and was killed; Mrs. Wheeler accepted a position in another line of the Society's work. Several more chapel cars have been built, and occasionally one passes up and down the Pacific coast; and the chapel car has become one of the regular agencies for prosecuting the work of the Society. But it has lost much of its first novelty, and now attracts little or no more attention than any other agency with which we are familiar. The following resolution relative to the death of Rev. E. G. Wheeler was adopted by the Oregon Baptist State Convention at its meeting in 1895: "Resolved—That we express our high appreciation of the Christian character of our departed brother. Of an earnest enthusiastic nature, he always brought help and encouragement to our churches by his visits, while his courteous and genial spirit made his presence in our homes a pleasure and a blessing. We would record our testimony to the efficiency of his work in the Sunday schools of our state. Whatever he did was done with his might and done as unto the Lord and not unto men."

The Colporter

The description of him by Rev. Wayland Hoyt, D. D., fits the workers in Oregon: "He is a bright, brave, soldierly sort of a man. Nothing can discourage him. He has high ideals of his mission. He is sure that he is at the biggest kind of work under the stars. He is by no means wrong under such feelings. Look at it rightly, and there is no office worthier of magnifying. Here is a sketch of his three months' work in a western city: "Religious visits made in 600 families. Of all nationalities, creeds, and of no creed. Prayer offered, a hymn sung, in each family personal religious conversation is had, hand-to-hand preaching of the Lord Jesus. When possible, the Publication Society's Bibles, books, papers, tracts, sold. Where they cannot be sold, given; very rarely any rudeness on the part of those visited; when his business is known, almost always received joyfully, and asked to come again; many of these families never reached by the churches, many rarely reached by them; frequently no Bible or New Testament in the home; faces brightening at the sight of Bible, books, papers, cards, he carries and gives rather than not leave such seed behind him; multitudes of such families saying, 'You are the only one who ever called to sing and pray and talk to us about religious things; won't you come again?' When the season is more propitious for work about the city and in the country, this man gives himself to colporter duty there. He fills his trunk or box with Bibles, books, and papers and starts out with his team; travels over all sorts of roads; meets all kinds of people; stays all night with people of all denominations,—Roman Catholic as well as Protestant; scatters religious tracts; sell books, gives away Bibles, when the people are not able to buy; is away from

home from six weeks to three months; experiences varied, pleasant, and unpleasant; sometimes driving till long after dark before he can find a place for himself and horse for the night; sometimes sleeping out of doors, a few times making his bed in the barn on the hay. But the work is far-reaching and essential; attention is arrested by the personal talk; many who never go to church are reached through the colporter service, and who knows which shall prosper, this or that?"

Brother Baker came to Oregon in 1876. In his appeal for help, written about this time, his cry is for enlargement, and rings with earnest words: "I beg of you, my brethren, put in an appeal at Buffalo for the Pacific coast, this empire of itself, all missionary ground." . . . "There is no society in the world that is doing, or can do so much here as our American Baptist Publication Society. And we must enlarge." He then names certain fields where a good, reliable colporter missionary is absolutely needed.

An Oregon colporter, in *The Home Mission Monthly*, thus relates a somewhat amusing incident of his work and skill in peculiar cases: "In a little backwoods settlement, about five miles from the majestic Columbia, and thirty-five miles from Portland, Oregon, is the little church called the Yankton Baptist church—called Yankton because the staunch supporters of it are from Maine. The first seed of this church came into the settlement about eleven years ago. The first thing they did was to organize a Sunday school opposed by the atheistic element. After four or five years of getting reinforcements they organized a church. This dragged on four or five years more. In August, 1902, five persons came together for the purpose of considering the advisability of building a house of worship. They went ahead with prayer and work and in less than a year a church building was dedicated worth \$750, and not a cent to be raised the day of the dedication. Prime movers of this work were Father Chas. Tarbell, his son, G. L. Tarbell, and son-in-law, Frank Brown.

Father Tarbell is seventy-six years old, and he did most of the work on the building. This old saint is from rock-ribbed New England and is of the Puritanical stock. The day the building was completed he and his aged wife went to the church, knelt down and thanked God that once more they had a place where they might worship, and prayed that the little church might be the means of uniting the neighborhood into a common bond of brotherhood. This was the real dedication; the public one came a few days later. The prayers of these old people have been answered. The church was publicly dedicated, and Rev. E. A. Smith was sent down to supply them. He found seven or eight earnest, true workers, and a great number of young people who had a very little idea of life. A young people's society was organized, which more than dou-

bled itself in a month. Soon he began special meetings, and during their continuance nineteen stood out fair and square for the Lord Jesus.

The loggers, for the community is mostly of that class, have treated the young missionary with great kindness. Calling on one logger, the missionary invited him and his family to church. Just before leaving the logger said, "Elder, hadn't you better read us a passage; that's generally expected of you, ain't it? Mother, can't you find a Bible about the house somewhere?" Mother could have found one somewhere in the bottom of the trunk, but the Elder told them he had a Bible in his pocket for just such an emergency. The Elder read Romans 8. "Now," he said, "when I read I always pray; let us kneel and tell the Lord about ourselves." The logger had not thought of this; he knelt very awkwardly and his wife with him. He invited the Elder back to dinner saying, "We live on it, you ought to stand one meal."

The Elder went back and the logger told of his early life. He said, "I was left an orphan by my father at a very early age and was knocked about until finally I reached Oregon. I made big money, saved nothing; lots of times I came to Portland with \$500, and in two or three days I would have money enough just to pay my way back to the camp. Finally, I thought I must get married and did. Then the hard times of '92 and '93 caught me and I had to work for \$40 where I used to get \$70, and I had to cut out whiskey altogether. Now," he said, "I have a nice family of five little girls and I am thinking about son-in-laws. This 'ere neighborhood has got to be improved or I'll have ter git a shotgun, and I guess the best thing fer me to do is to get in and help these religious folks git in and fix it up."

"Yes," said the Elder, "your ideas are the correct ones."

"But, I'll tell you," said the logger, as if wishing to square himself. "I'd as soon live among religious folks as anybody else."

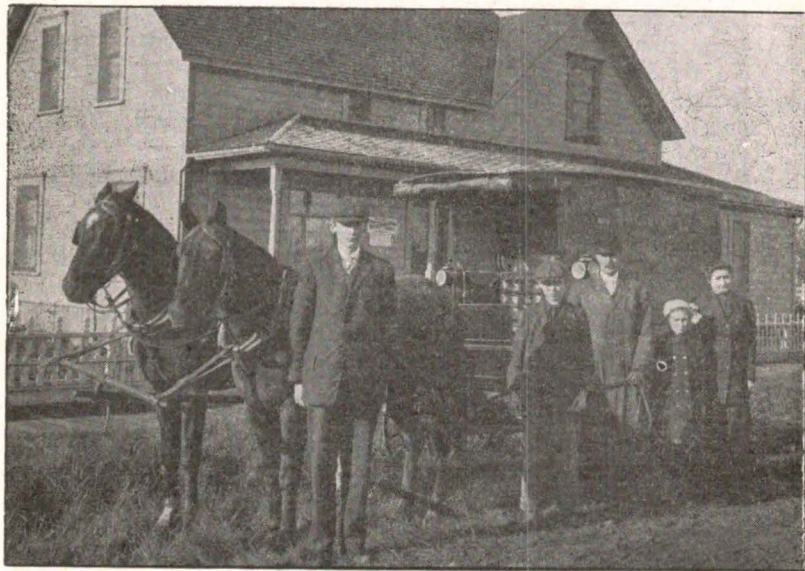
"I'd rather," said the Elder, "it's safer and saner and better." "And," continued the logger, "I'd as soon have a Christian man or preacher come to see me as—as—the devil."

"Yes," said the Elder, "and it's not half so dangerous." This man is now one of the earnest workers. The missionary has gone to the homes and has always been made very welcome; he has been into every home in that neighborhood; about seventy Bibles have been disposed of there. There is no more hopeful field in the State." May the day soon come when every church in the land shall give largely to this work, and as a result may the showing of the next quarter of a century be as great as that of the three-quarters now passed. The Publication Society has done much for Oregon, in many ways. By gifts of Bibles, Testaments, libraries and Sunday school helps to needy scholars, by gifts and discounts of much needed books and helps to pastors, by the assistance and help of

these missionaries on the field, and even in the face of financial stress have not withdrawn their assistance.

The Gospel Wagon

This is simply the colporter better equipped. At first the colporter rode his horse with his saddlebags filled with books and tracts. Then the small wagon with possibly one horse. Then the larger wagon with



COLPORTER J. L. WHIRRY, FAMILY AND COLPORTAGE WAGON

two horses. All furnished by himself. Now the wagon, at least, and perhaps the team and harness are furnished, and so arranged that the colporter and his wife can live in it, and it can also carry a larger supply of books, etc., an organ, blackboard, and other literature needed. Provisions are picked up along the road, usually without charge. They camp where they can find fuel, water and grass for their team, and prepare their own meals as desired. And day after day he goes from house to house sowing the word of life and winning souls. Hospitality is frequently offered till bedtime, when the missionary returns to his wagon. Many books are sold, but the dominant thought is saving souls, not selling books. Two-thirds of the sales are Scriptures, and the aim is to sell nothing but what will be of positive benefit in the homes. And he is ever watching for opportunities to do good. Sometimes isolated

Sunday schools are found, with workers ready to faint. A few days' work, a few meetings, and life and inspiration are given to both teachers and pupils. The work is largely in the homes of the poor, telling the sweet old story to those who rarely hear it.

The gospel wagon movement originated with Rev. H. E. Adams, for many years a pastor in various places in California, and his special interest was his efforts to reach the sparsely settled portions of the country, and this resulted in his starting out along the lines described. Improvements followed, and now the gospel wagon is being introduced, by the aid of the A. B. P. Society, all over the country. As yet (1900) none has appeared in Oregon except that which comes over from Idaho, taking Southeastern and Middle Oregon as a part of the field. This is in charge of Rev. L. W. Gowen. He thus speaks of his work, showing the necessity of a wagon, especially constructed, because of its influence, his great field, and the character of the country:

"Scattered over my great field, which is about 800 miles long by 300 wide, are thousands of little valleys and small settlements fostered by the stock, lumber, or mining industries where a sermon is rarely heard and religious visitation from house to house is entirely unknown. The roads that I travel are frequently merely places through the hills where it is possible to go on horseback, and where teams occasionally do go. Often the road is much lower on one side than the other, and the greatest care must be exercised or the wagon will be overturned. The wagon becomes home if we have been out several weeks. There is no need to return; we can go on to the furthest limit of our great field, being in a good degree always at home. At this writing we have been from home nearly three months, and do not expect to return for several weeks yet. There is economy in this, not only of the colporter's time, but in matter of expenses and labor of the horses. We are now over 300 miles from home; mountainous miles, which take time and strength to travel. We sleep as comfortably when it rains as when it is dry, for the wagon top is water proof, and the laprobe is made so as to close up the front. The wagon exerts a wonderful influence in our work in many ways. The name of the Society is printed in large letters on both sides and furnishes the corporter with credentials known and read of all men. It gives him an introduction in a settlement and awakens an interest that otherwise would not be felt. Wagon No. 5 is now on its second summer of service. No specially eventful occurrence can be reported. It has simply been the home of the colporter and his wife as they have gone from valley to valley and from house to house. Little children and youth have gathered around it and have been talked with, and have received tracts accompanied by tender words while the colporter was making a near-by call. In these mountain settlements many are hard and very wicked, but no one has ever marred or molested the wagon or its contents, nor showed

rudeness or incivility to the colporter or his wife. Wagon No. 5 also spent its fourth summer in Central Oregon. This is one of the neediest sections of any part of my great field, for pioneer gospel work. I confined myself almost wholly to the territory embraced in the limits of the Middle Oregon Association which extends over seven counties. It should be remembered that many of these Western counties are about large enough to make states. The seven counties where I have been working contain as many square miles as New Hampshire, Vermont, Massachusetts, Rhode Island, and Delaware. In these seven counties are 40,000 people with 28 Baptist churches. Only a few of them have pastors. It is a difficult field to work in, as the country is sparsely settled, and a loose, incoherent type of infidelity, characterized mainly by a rejection of the ethical teachings of Christianity, everywhere abounds. There are many settlements that have very little preaching and often what they do have is little calculated to save souls. But it is in just such sections that a colporter finds his best opportunities for usefulness. For about four months we traveled up and down these valleys and table lands with the book of God and message of life. It is no easy matter to count miles in these districts, but as near as I can tell we traveled about 1,700 miles, visited over 500 families, and sold 548 copies of the Scriptures. In a large measure the work cannot be tabulated. People are talked with wherever we chance to meet them, Sunday schools are addressed, classes taught, children given a floral tract along with a loving word, and sermons preached to those who rarely hear the gospel. The hardships are many but are not worthy to be mentioned for the joy of such service."

Educational Work

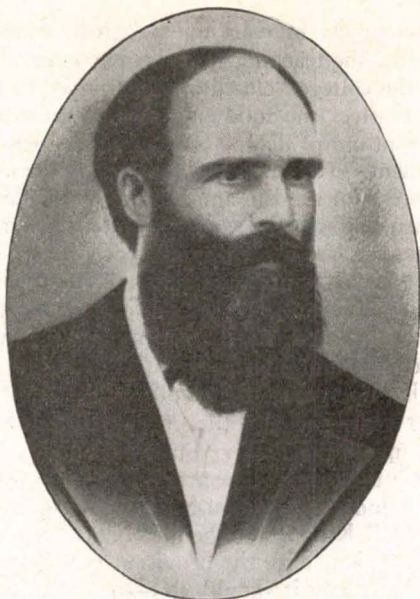
McMINNVILLE COLLEGE

In 1887 Rev. G. J. Burchett was chosen financial agent at \$1,000 a year and his traveling expenses, but did not accept. D. D. was conferred upon President G. F. Ellis of Pacific University, Oregon; LL. D. on Brother W. Carey Johnson, of Oregon City; and B. S. on J. Lindsay Hill, M. D., of Albany, Oregon. Dr. Anderson resigned as president, the resignation to take effect at the close of the next school year. At the commencement exercises the annual sermon was by Rev. S. P. Davis; Rev. M. L. Rugg addressed the Literary Society; Rev. T. G. Brownson gave the Educational address; and Hon. J. F. Caples gave an address in the evening. Much interest and some anxiety was felt as to who would succeed Dr. Anderson. A petition of 61 students (all but two) asked the position for Professor Crawford. But at a special meeting in February Rev. T. G. Brownson was chosen president at \$1,200 a year. He was born at Afton, N. Y., in 1851; converted at 13; a graduate of Madison

University, N. Y., class of '77, and of the Baptist Union Theological Seminary of Chicago, class of '83. He had been pastor at Three Rivers, Michigan, three years, and for three years at Albany, Oregon. At the time of his election at McMinnville he was about 35 years old. Professor Crawford, at a salary of \$800 a year, and Mrs. Ruegg, \$400 a year, were continued in their departments; Dr. Anderson also accepted a professorship, but soon after had a stroke of paralysis and resigned. In 1887, and also in 1888 were calls for an increased endowment. This was a pressing need. Yet prospects were bright. The interest of the people was on the increase. The faith of the friends of the college and of the denomination at large in its future was being strengthened. Enthusiasm, executive ability, and ripe scholarship were manifest. The class of students was exceptionally fine. Yet all this much needed to be increased and intensified. Interest was still lacking; pastors were negligent; churches not contributing as they should; Baptists in some instances sending their children to pedobaptist colleges; and other Baptists not giving their children such education as they could, and should, and as the times demanded. To meet this, it was urged at the State Convention that McMinnville College should be held before the people and the importance of its work pressed home; pastors should preach upon it, talk it in the homes, press it upon parents, especially the duty of giving their children a good education. Baptists should be led to see that the relation the college sustains to the denomination is vital, and that every phase of denominational life would receive fresher and stronger impulse from building up the school. The Convention therefore urged that each pastor preach at least once a year on this subject, and that the second Sunday in January of each year be set apart by all the Sunday schools within the Convention as "McMinnville College Library Day," on which day the work of the college shall be explained and a collection be taken for the college library.

At the Board meeting in June stringent rules were passed forbidding the use of tobacco or intoxicants, or indulging in questionable amusements by the students. A. B. was conferred on Amasa M. Sanders. At the opening in September, 1887, President Brownson said that the average attendance was 100 per cent. over any opening day since occupying the new building. Four times as many rooms were rented the preceding year. During the winter arrangements were made for a series of lectures on instructive topics from prominent men, and nine of these, all of high order, were delivered.

In June, 1888, the Board cut down salaries of teachers, pro rata, so as to have current expenses fall within the income. There was to be no increased debt on current expenses, and no further contributions for this purpose, except to pay the old debt of 1886. This put the President's



HON. CAREY JOHNSON

Oldest son of one of the very first of Baptist Pioneer Ministers.

See page 112, volume 1, for sketch.

salary at \$975; Prof. Crawford's at \$650; and Mrs. Ruegg's at \$340. Mrs. Ruegg and Prof. Crawford resigned. Rev. E. Northup, a graduate of Hamilton, N. Y., and also of the Baptist Union Theological Seminary of Chicago, succeeded Prof. Crawford, and Mrs. Brownson followed Mrs. Ruegg and also had charge of the music course. Miss Clara B. Martin was teacher of painting and drawing. It was decided to make the English Bible a text book in the curriculum, and to make efforts to establish an English Bible professorship. The Board also voted to employ another professor at \$650 a year, if the condition of the school would justify it. A. B. was conferred on J. F. Clark. There was one graduate in each of the following courses: the Scientific, the Normal, the Business, and the Classical. At Commencement, the baccalaureate sermon was preached by President Brownson; the educational sermon by Rev. A. R. Medbury; an educational address by Rev. A. LeRoy. Three pictures for the college were presented; one to President Burchett by Brother John Lynch; one to President T. G. Brownson by Brother W. P. Johnson; and an oil painting to Deacon A. W. Kinney, by Mrs. V. Watson, painted by herself.

The reports complain of working at "great disadvantage owing to a lack of endowment, the teaching force being too small, and the salaries too meagre," but the college "closed another fairly successful year." In the action of the trustees the following was agreed upon: (1) The institution must be kept out of debt. (2) An effort was to be made to increase the endowment. (3) The building up of the college was one of the important interests of the life and growth of the denomination. (4) Worthy young men and worthy young women were to be sent to McMinnville College, especially such as evidently God had called for the ministry or for missionary work, and that the churches be urged to help such in obtaining an education that would fit them for this work. About the time school commenced smallpox appeared in McMinnville and caused some excitement, and interfered with the school; but it passed soon and the school filled up again. Substantially the same recommendations were urged as last year, and also that "immediate and continued efforts be put forth to complete the Failing Fund."

In June, 1889, the primary department was dropped. At the same time the Kinney Fund came into use. This fund consisted of \$2,500 left by Deacon A. W. Kinney for the missionary work of the old North Pacific Coast Convention, with the provision that if it should ever cease to be used for this purpose it should be used for some other benevolent purpose. It had amounted to \$2,900, and it was decided to invest it for the benefit of McMinnville College: for a telescope, \$1,000; for library, \$1,100; for a piano, \$800. At the commencement Edwin Russ received the degree of A. B. The treasurer's report showed an excess of receipts over current expenses (\$250). The permanent additions to the property amounted to \$6,500 in the aggregate, and the completion of the Failing Fund was confidently hoped for during the coming year. And at the State Convention in October, the report on Education called out a spontaneous movement which resulted in adding \$1,730 to the funds of the college, thus completing the Josiah Failing Professorship. The two men who gave the first impetus to the movement were Brother L. L. Whitcomb, of Hillsboro, who gave \$175, and Brother N. J. Blagen, of Portland, who with his wife, pledged \$500. The Convention also appointed a committee of nine to investigate carefully the needs of, and the openings for a Baptist Academy in Southern Oregon, with power to secure conditional financial offers, and to report to the Educational Society that should be organized at the next Commencement of McMinnville College. The Academy matter never amounted to anything.

To encourage the organization of the Educational Society for the state, a committee was appointed consisting of Revs. T. G. Brownson, Dr. John Gordon, and C. A. Woody, to draft a constitution and requested the Board of Managers of the Convention to hold a semi-annual meeting

at McMinnville at the next annual meeting of the board of trustees of the college to perfect this arrangement. The object of this Society was shown fully in various records, and also in The Pacific Baptist, substantially as follows: "1. To have general control of the entire Baptist educational work of the State of Oregon, with power through its board of trustees to decide as to the wisdom of establishing or maintaining any and every Baptist school and college in the state, and to determine the location, grade, character, and general management of each of such schools; and its trustees shall elect for each school a local board of trustees to have the management in detail of such school under their direction and control. Two-thirds of each local board shall consist of members of Baptist churches." (Under this plan it was urged that perhaps within 10 or 15 years we might have one strong college and at least four good Baptist academies to feed this college. The object was to make this system a unit, and all these schools to work harmoniously together.) "2. To encourage, direct, maintain, foster, equip, and endow institutions of higher learning in the State of Oregon under Baptist control and to assist in building up on the Pacific Coast a Baptist theological seminary." And as the brethren in California had made a beginning in that line, we should help them. The additional objects of the Society were to "stir up the churches to the importance of sustaining and patronizing Baptist schools;" "calling out young men called of God for the ministry," and "aiding them if necessary, in obtaining an education for their work."

The question of removing the collegiate department of McMinnville College to Portland was sprung in 1890. Aside from a newspaper article or two (probably feelers) no public expression was made on the subject; in fact, very few believed such action possible. But at the meeting of the board of trustees in June, President Brownson recommended it; and the college was to be turned "into a first class academy; a site of 10 acres was to be secured near Portland; money for buildings provided for; a land company offered buildings and ground worth \$60,000; and the Baptists were to start an endowment of \$100,000 at least. The board of trustees adopted resolutions favoring the removal, and the board of managers of the State Convention was asked to favor it. And this action was referred to the National Society, and financial aid solicited. In October it was voted to ask \$100,000 of that Society, on condition that \$150,000 be raised for its removal to Portland. At the same meeting of the trustees two more professors were chosen, and the salaries of the teachers raised to the same as before the reduction. This effort at removal met with little response from the Baptists of Oregon. There was no open hostility, but rather a silent ignoring of the matter. The Pacific Baptist advocated it, and President Brownson wrote several earnest articles in its favor, but none of the old standbys are found among

its public champions. Two Associations favored it; the Willamette made an urgent appeal for it, and the Rogue River "would hail with delight any feasible plan" by which this object could be accomplished. But the Western Association voted that "this Association puts itself on record as opposed to the removal of McMinnville College to Portland."

It was, and is yet strongly believed by many of our old Baptists, who were fairly well posted as to the inner workings of our important matters, that the main instigator, the secret conspirator of the principal movements in this affair, was a comparatively recent arrival, who worked himself into prominence and gained very powerful influence and the confidence of the brethren, and plotted these changes, so as to bring the college under different influences, as well as for his own individual advancement. The entire movement, from start to finish, was an underhanded plot against the college, and at that time, nothing saved the institution from its ultimate death but the determined obstinacy of the old pioneer Baptists who started it and faithfully stood by their beloved college, so deeply buried in their tears, their sacrifices, and their prayers.

In 1891 were two graduates, Mr. Elmer Purvine, and Miss Ida Skinner. Additional interest was given to the exercises from the fact that Miss Skinner expected soon to go as a missionary to a foreign field. There were now five members in the Faculty. The receipts from all sources during the year had been about \$700 larger than any previous year of the college. No interest from the Failing Fund had been used because some of the pledges were unpaid. On June 3 it was decided that ministers' children be allowed half rates, subject to the approval of the executive committee. It was also voted, "That from and after September, 1892, no person holding a scholarship from the trustees of McMinnville College shall send more than one student at a time, nor shall he be allowed to make up time on said scholarship."

On June 25, 1891, it was "Resolved: By the Board of Trustees of the Baptist College of McMinnville, Oregon: That if it shall be found this Corporation has the necessary power, when the Oregon Baptist Educational Society shall have been duly incorporated and organized with power, among other things, to maintain and conduct a Baptist Institution of learning at McMinnville, Oregon, and signifies its willingness to undertake the same, that the president and secretary of the board of trustees of the Baptist College at McMinnville, be, and they are hereby instructed and directed, in the name of, and for, and on behalf of this corporation to make and execute under their hands and the corporate seal of this corporation, and to deliver to the said Oregon Baptist Educational Society a deed conveying to the said Oregon Baptist Educational Society, all the property, real, personal, and mixed of this corporation in trust, to be used by said Educational Society for the purposes of main-

taining and conducting a Baptist Institution of higher learning." None of this has ever been published in any minute or catalogue. But President Brownson's policy (already given substantially) was published in *The Pacific Baptist*. The report of the Convention says that the year had been a remarkable one, and "We believe thoroughly wise foundations have been laid," and that the growth of McMinnville College had been encouraging. The Grand Ronde Association commended McMinnville College, and calls the attention of the Education Society to the need of an Academy within its bounds, and pledges its hearty support to such a movement.

The catalogue for 1891-2 says: "Since the erection of the (new) college building in 1882, the college has had a steady and healthy growth. During the last five years that growth has been especially encouraging. In that time the library has grown from 515 to 1,666 volumes; the receipts for tuition last year were considerably more than twice what they were five years ago; two fine pianos have been secured for the music department; two salaried teachers have been added to the faculty; a fine telescope secured, and some \$8,000 added to the endowment."

In 1893 the National Baptist Educational Society promised McMinnville College \$5,000 on condition that the Oregon Baptists would raise \$15,000, and this was the question that fiscal year. This offer was more than giving it money; it was giving it moral support; it was proof that its reputation was being established; confidence in it was growing. The financial agent, Rev. A. J. Hunsaker, was instructed to give his attention at once to this work. He publicly announced that he should not stop until he had the \$15,000. Not only was his determination an element of success, but he names some other elements also; one was the promise of a large subscription from Mrs. Judge Watson, of Portland; again, many small subscriptions were real sacrifices, but a stimulus; and the hearty co-operation of the pastors was an element of success. The influence of *The Pacific Baptist* was great; and its repeated notices had already prepared many, so that their decisions were made before the agent reached them. And finally the \$20,000 was secured; over \$2,000 in the last five days; and this success meant much in the way of enlarged confidence, better work, larger opportunities. And with this success the college entered upon a new era; an increasing prosperity was secured to crown its work the coming years, as it now was on such a basis and had such a hopeful outlook that Oregon Baptists could consistently send their children to McMinnville to remain there until they had completed the full course of study as taught at that institution.

In 1894 an observatory was built, costing \$1,100 and the telescope mounted; the instrument an equatorial, and good authority claims it to be the best one north of Mt. Hamilton. Additions were being made to

the library; a beginning made towards a laboratory; the establishment of a department of Bible study was being agitated; and a brother in the Willamette Association offered to give \$2,000 to the college, if nine others could be found by June, 1895, who would give a like sum. In the catalogue of 1894-5 is announced the establishment of a department of Bible study which was to be built up as rapidly as circumstances permitted, and an effort was to be made to secure at least a \$10,000 endowment, the income to be used for this purpose. In addition to the endowment for Bible study the following needs were also mentioned: a ladies' dormitory; enlarged laboratory facilities and more apparatus; scholarships of \$500 to hold promising students who leave school with the course only half-finished because unable to complete it. The question of ministerial education called for considerable attention at the different associations and other public gatherings this year.

A small gymnasium, 36x72, was erected in 1895. In the report of the Willamette Association for 1896, Brother D. C. Latourette says: "The college is now believed to be upon a sound financial basis, having a permanent endowment paid in of about \$32,000, and other property estimated to be worth about \$40,000, in the way of buildings, library, real estate, etc., besides some \$10,000 in pledges, etc." In 1896 Dr. Brownson resigned the presidency to go to California, and Rev. H. L. Boardman was chosen in his place. In a late letter, Dr. Brownson gives some reminiscences that are worth repeating. Financially, he helped complete the Failing endowment fund. He also raised a fund of \$20,000 (\$5,000 of this from Mr. Rockefeller). The Kinney legacy was made available. He had the buildings erected for the telescope, and for the gymnasium, set out the orchard, and cleaned up the heavy underbrush from the grove.

In 1897 the college lost two strong friends in the death of Hon. J. N. Dolph and Samuel Cozine. In the latter the college lost as good a friend as it ever had. He was a pioneer of '43, and had lived on this coast 54 years, most of that time in this immediate locality. The college buildings stand on his original donation claim. The splendid campus was the gift of Mr. and Mrs. Cozine. Samuel Cozine loved the college. He often proved his love and interest by substantial contributions to its work. His benevolence was not ostentatious. That would have been entirely out of harmony with the man's whole character. He was a quiet man, caring little for display. "Samuel Cozine was a Christian—that was the whole secret of his goodness. He was a real Christian and so the community loved him. He was a kindly, sympathetic, tender man. His long life of 76 years was a blessing to the world. The college has lost a true, tried friend, and will always remember him to love him for what he was and for what he did."

As to the college library, its importance and necessity were well understood. At an early date, valuable books were donated by Rev. Ezra Fisher, Rev. George C. Chandler, D.D., Rev. C. H. Mattoon, and others. Later donations by Mrs. P. W. Chandler, Rev. J. Q. A. Henry, D. D., Rev. A. R. Medbury; 850 volumes from the A. W. Kinney estate; nearly 200 volumes from Rev. C. H. Lewis' estate; others gave similar donations. On the representations of our United States Senators, the Government gave us 500 volumes; so that now (1900) we have about 2,500 volumes; small, but well proportioned, with standard works on literature, science, history, and reference; choice books where all can get valuable help and stimulus from even our small supply. Then the library has received much aid from the Sunday schools; true, these sums were usually small when itemized; but grew quite large when aggregated. The great need of the library today is the gift of not less than \$1,000 to start a library endowment fund. This fund invested and the interest used would each year add from 40 to 75 new books to the library. The second Sunday of each year has been observed by the Oregon Baptist churches for years, for special contributions for the college library fund.

In 1897 the graduating class numbered 12. The opening of the school in the fall was good. The registration was 70, which soon ran up to 80 or 90, with some 40 new students, half of them from abroad. In its reports, the state convention "gladly notes a marked change in the sentiment of our people in regard to higher education of Baptist young people. There is a revulsion of feeling from state institutions politically dominated and tainted with infidelity. The Christian mind is turning strongly towards Christian schools. We are slowly finding out that to save our children and young people from infidelity, we must educate them in schools under Christian influence." And needs were urged. On the old notes for the \$20,000 endowment, \$3,745 was due; and more important was the making of the college one of the regular objects of the beneficence of the churches. The Willamette Association offered as a special reason why Christians should patronize it, that in 1897 many of the students were converted at it. Some beginnings were made in theological studies and church history by President Boardman and Professor Northup.

Early in 1898 the young people were strongly appealed to to assist the Sunday schools on College Day in contributing for the library. An effort was also made to buy a press on which to publish a college paper, and Mrs. E. A. Burnett, one of its strong friends, gave \$200. The trustees also this year conferred the degree of D. D. on Rev. T. G. Brownson. The general building was overtaxed, especially in the department of Natural Sciences. The laboratory, with only one room, was too small. The class of '97, with only 12 members, proposed in 1898

to erect on the campus a building for laboratory purposes, to cost \$1,000, on condition that it should be named for the class. This was done, and a free scholarship created for the class, to be used for poor and worthy students.

The college in 1898-99 had an enrollment of 130 students. During the previous two years the college courses proper had been strengthened by the addition of more than a full year's work, placing the college in the point of grade work done, where it will compare favorably with other institutions of like pretensions in the Northwest. Eight professors are employed in the faculty, giving their whole time to the work of administration and instruction. A series of lectures on "The Development of Religious Liberty," by Rev. C. A. Wooddy, D. D., and a series by Rev. Ray Palmer, of Portland, a few weeks later, were much appreciated.

Frequent revivals among the students have been witnessed throughout the college's history. The college claims to be Christian, and in harmony with this claim it insists upon the exalting of Christ constantly before the students as the ideal Man no less than the divine Savior of men; it regards the study of the Bible as essential to a complete course of study in a Christian college, and so uses the Bible as a text book in literature, history, and morals; and sees to it that the influences about students while studying within its walls are such as positively tend to evangelical faith. A most helpful feature of our denominational educational work in Oregon is the increasing number of our best boys who are studying with the ministry of the gospel in view. Some eight or ten such men are at present in the college, besides some women preparing for work as missionary service. The college has already sent two women to the foreign field from among its graduates. Miss Ida Skinner from the class of 1891, to Cumbum, India, and Miss Mattie Walton of 1893, to Japan. There has been talk of an effort to endow a chair for religious teaching, but no direct action has been taken in this direction. Yet something is being done for the ministerial students. Classes have been conducted by the college faculty in homiletics and theology; one hour meetings once a week. Some pastors on the field have also been helpful by lectures on different phases of Christian doctrine, and the minister's calling. But the inadequacy of this for the requirements is apparent.

In 1899 the degree of D. D. was conferred upon Rev. C. M. Hill, of Oakland, California, and that of LL. D. on W. Lair Hill, of San Francisco, California. In the fall of 1899 the board of trustees requested President Boardman to devote his time to the financial interests of the college, and Mr. Ralph H. Storey, an alumnus of the class of '95, and B. A. of Brown University, class of '99, was to fill the vacancy, being elected to the chairs of English and Philosophy. This choice gave good satisfaction. The sum to be raised was \$25,000; all due on or before

December 31, 1900. Of this, \$10,000 was to increase the endowment to \$50,000; and \$15,000 to pay indebtedness and make improvements. This was all outlined in the report of the State Convention. Brother Boardman's work was to commence about October 1, 1899. In December, he received assurance that the American Baptist Education Society would the second time pay the college \$5,000, and the field must raise



MISS MATTIE WALTON



MISS IDA SKINNER

\$20,000. He also thought he had reasons to believe that the effort would be successful. At the inter-collegiate oratorical contest in 1900, Mr. W. Lair Thompson, of McMinnville, a grandson of Rev. R. C. Hill, M. D., so often spoken of in the early college history, and a son of Rev. Rufus Thompson, well known among Oregon Baptists, won the gold medal. The Oratorical Association had been organized eight years, and in that time McMinnville had taken first honors twice, and second place three times. This was the best record of any college except the State University, which had taken the first honors three times. By reason of his success, Mr. Thompson became the state representative in the inter-state oratorical meet in 1900. The commencement exercises in 1900 had three graduates. President Boardman returned to his former

position, and Rev. W. H. Latourette, of Oakland, California, was chosen as financial agent and took up the work at once. About \$6,000 had been secured and the board and faculty assumed \$1,500 more, and the prospects were bright.



MR. AND MRS. CHAS. RUTHERFORD

A pleasant incident occurred early in 1900. Rev. Jonathan Wichser, an early student of the college, but afterwards one of our most successful ministers in both Oregon and Washington, had died. His wife had given to President Boardman a silver watch with Brother Wichser's name engraved on it, and Brother Boardman desired to dispose of the watch to purchase a collection of new books for the department of Bible study in the college, the same to be cared by themselves, and marked, "The Jonathan Wichser Memorial Library," and placed in the library of the college for the use of young people who shall study the Word of God. The school opened in the fall encouragingly with a fine class of three young men having the ministry in view. There were about seventy-five students enrolled, 80 per cent. of them in the college proper. The new professor of music, Miss Rose Trumbull, is an accomplished teacher, and a musical author, an earnest Christian, and her influence felt. The state convention recommended that at the earliest opportunity a theologi-

cal department be added to the college. Rev. W. H. Latourette as Field Secretary entered on his work enthusiastically. The Education Society in June changed the pro rata in its donation, at least in Oregon, making it \$1 for the Society to \$2 for Oregon, instead of \$1 for the Society and



H. L. BOARDMAN

\$4 for Oregon as before. That is, the Society gives \$5,000, and Oregon gave \$10,000. In August, Brother Latourette said there was due something less than \$4,000, to realize the \$10,000, which must be pledged at least by December 31, 1900. And in December, President Boardman

follows with another appeal, saying there was still a little behind, but that little was absolutely necessary to secure the \$10,000. The effort was a success; the exact sum secured being \$10,328.88; thus adding \$15,000 to the endowment. But another proposition was immediately put forth to make another effort still further to increase the endowment by \$30,000; of which the A. B. Ed. Society promised \$10,000 if the field raised \$20,000 by July 1, 1902. A part of this was to be for a chair in theology, and a course of theological studies was at once introduced for the ministerial students. Brother Latourette was also made a permanent financial agent of the college. All these things are encouraging and indicative of progress, and show that the Baptists of Oregon are beginning to realize the responsibilities resting upon them.

Scholarships and Endowment Funds

The college holds several scholarships: (1) For prizes, deportment and school character. (2) For skill in lines of study. (3) Skill in conservatory or laboratory. (4) Church assistance, \$50 a year. (5) Rev. George C. Chandler's bequest; to certain classes for the ministry. (6) W. H. Espy; for his wife. (7) One or two incomplete bequests. (8) Honorary or liability scholarships purchased; full scholarship \$500. These were owned as follows: 47 persons, value \$15,750; 31 1-2 shares. Sold 10 persons, value \$2,250; 4 1-2 shares. Now 37 persons, value \$13,500; 27 shares. Alumni in Academic Department 1884 to 1900, 57; Alumni in Academic Department, A. B. 14; B. L. 19; B. S. 20; Business 13; A. M. 6.

The college endowment is a fund bestowed upon the college for its permanent use or support. The use of the word is frequently restricted to the irreducible, interest-bearing fund. In this review of the college endowment, we use the word in its broader sense. By means of our interest-earning endowment the cost of a college education is placed within the reach of every young person who has sufficient ambition and perseverance.

At its organization in 1857 the Central Baptist Association of Oregon assumed the care of the institution. They appointed trustees, raised \$350 for its support, and thought the prospect encouraging. In 1860 they paid a debt of over \$4,000, and the entire property was not worth more than 75 per cent. of the debt. The Association all told numbered about 700. They had small means, great hearts, and unwavering faith, and without asking for a dollar from the outside paid the debt, with 2 per cent. a month for those asking accommodations. But not until 1870 was an effort made to raise an interest-bearing fund, which was by sale of scholarships, at \$500 each. \$29,000 was promised, but some were failures. From 1879 to 1882 a new building costing about \$24,000 was built, and a campus of about 30 acres secured, with a debt following,

which was not fully met until 1885. (See Volume 1, Page 442). About this time Dr. E. C. Anderson secured \$6,350, the interest to which was not to be used until the amount was increased to \$15,000. This was completed in 1891, and is known as the "Failing Fund." In 1889 Deacon Albert Kinney gave the college a fine telescope, a fine square piano, and \$1,100 for the library. In 1891 an offer was received from the American Baptist Education Society of \$5,000 on the condition that \$15,000 additional be raised in Oregon; completed in 1885. The volumes in the library had increased to over 2,000. The gymnasium was built about the same time, and two other funds were started soon after: one, the "Theological Fund," for theological students; and an "Oratorical Prize Fund." In 1900 the total irreducible interest-earning endowment fund was: The General Endowment \$20,000; The Failing Fund \$15,000; The Theological Fund \$500; The Oratorical Fund \$100; Total \$35,600.

Middle Oregon Academy

In the summer of 1894 the Middle Oregon Association passed resolutions looking to the establishment of an academy within its bounds, and among locations recommended for the site, Grass Valley was named. In the first place, it was a fine central location, surrounded by an enterprising prosperous community, and it was thought that a \$6,000 building could be built there, and a school soon become self-supporting. There was no railroad there, but one was expected soon, and the Grass Valley and Moro people made a proposition to build an academy in Grass Valley and make it the property of the Middle Oregon Association, which endorsed it. The arrangements were perfected and the new building begun, and it was thought the school could be commenced in the fall of 1895. The building, a frame, 48 feet square, and to cost about \$4,000, three stories high; the basement of stone, to be a boarding hall, in the charge of Rev. F. M. S. Henton and wife; the second story to be school rooms, with folding doors; the third story, dormitories. Rev. Arthur Royse was the principal of the school, and the pastor of the church. It is in the midst of a part of the great Oregon wheat belt, and about 27 miles from Biggs Station on the O. R. & N. R. R. The building will accommodate about 300. The main promoter and supporter of this school was Brother Alexander Scott, a Scotch-Irish Presbyterian, who had become a Baptist and let his faith be manifest by works. The Middle Oregon Association endorsed the enterprise and liberally subscribed for it, and thus was started the first Baptist school in Oregon east of the Cascade mountains.

The Grand Ronde Association the same year (1896) also recommended the enterprise in which our Baptist youth may receive such educa-

tion as will prepare them for the proper and intelligent discharge of all ordinary secular, social, and Christian duties; and that, in connection with the school there be a department in which the pupils are regularly and systematically taught. Thus a band of noble Christian teachers, who felt deeply the needs of this great field, determined to found a school which should be a help to Oregon in education under Christian influences at home. At the end of the year, Brother Royse entered fully into the ministry, and was succeeded for two years by Rev. R. Hargreaves. Some needed improvements were added to the building, which is now worth \$5,000. The courses of study were so arranged as to allow students to be fitted for college or teaching, or to suit the needs of practical life. But the Christian object of the school was not forgotten nor neglected. Whilst the peculiar doctrines of no sect were taught, attendance on religious services was encouraged, and Christian students were actively engaged in the work of the church. There were some discouragements, but on the whole, the school was prosperous, and the outlook bright.

In 1897 the work was highly satisfactory, and the funds nearly equaled the expenses. The year closed with a debt of \$1,102.50, but it was expected to wipe it out by November. But some very important needs were urgently pressing. Three courses of study were prepared: (1) The Normal, for those intending to teach; (2) the Classical, for those intending to enter college; (3) the Business, for the duties of business life. In addition, a preparatory course was also arranged and literary societies were also connected with the institution. The location has none of the mischievous or alluring distractions of a large city. The theater, gambling dens, and all associated evils are far removed. The nearest saloon 30 miles distant. The village location is conducive in the highest degree to health and habits of study. With noble Christian teachers and aggressive environments, it was expected that the moral tone of the school would command the confidence of its patrons. The State Convention for 1897 said: "It is a matter of rejoicing to us that the Middle Oregon Association have established an academy at Grass Valley, and are giving to it an encouraging support. We give our brethren God-speed in this enterprise to which they are yielding themselves in obedience to God's call. We are glad to record that the courses of study in the academy prepare students for admission to our college courses." The Middle Oregon Association says: "We have given the academy birth; brought it into being; it is the child of the association. We bespeak for it parental affection and ever increasing love and fostering care. The year's work shows substantial growth. Denominational education is a protest against leaving the spiritual needs of man out of any educational system. The religious is the strongest motive for doing right. Let us patronize an educational system which recognizes God, the soul, the spiritual in man."

The finances stood: Net indebtedness, \$1,021; expenses for the year, \$481.55; collected from tuition and other sources, \$456; due the principal, \$25.55; \$22 of this was collected at the association. The school of 1898 opened up under L. W. Sawtelle, a graduate of McMinnville, with a prospect of large attendance. The necessity of Baptist schools to teach distinctive Baptist truths is urged in the reports. In 1900 the debt was paid and all felt encouraged. Professor J. B. Spight, a graduate from Tennessee, took the school for five years, employing his own help and meeting all expenses. Considerable improvements had already been put upon the building and many signs of progress were evident. He also was the pastor of the church and gaining in favor. He proposed to make this school "first-class for its grade." A railroad had been built through the place and everything was booming. The State Convention said that it had about 50 students of all grades, and in the best condition that it ever was financially; filling an important place as a good ordinary school, and that the purpose of its most ardent friends is to make it a feeder for McMinnville. And the Eastern Oregon Baptist Association said that it should have the support of all the Baptists of Eastern Oregon at least. At the close of 1900 the brethren were making arrangements for an effort to secure an endowment for the academy. The outlook was encouraging. The reports say: "Our school at Grass Valley stands for Christian education. It is the only school in all this Eastern Oregon where our children can receive distinctively a religious training. Parents sending their children into the school can rest assured that they will receive the best care, and surrounded by Christian influence. Last year eleven of the students of the school were converted, and six united with the church; therefore, we recommend and urge upon the churches of this association (Middle Oregon) the importance of patronizing this school. In a general way it may be said, its foundations have been broadened, its facilities increased, and that for Baptists to fail to support their own school is ruinous to their own cause. The school lacks a library, and needs contributions along that line. Still if it was better equipped, it would be capable of giving better satisfaction than ever before."

In 1900 the State Convention said: "We have at Grass Valley, in Eastern Oregon, the Middle Oregon Baptist Academy, of which Rev. J. B. Spight is principal. The school had about 50 students the last year of all grades. It is in the best financial condition that it ever was. It fills an important place as a secondary school, and the purpose of its managers is to make it a feeder for McMinnville. As the name indicates, the academy is the property of the Middle Oregon Association."

Retrospective and Prospective

Rapid advances in the population and activity in improvements of the state along the line of settlements and railroads still continued with an accelerated ratio. The immigration was immense. Multitudes continued to crowd to the Pacific Coast, and Oregon got her full share. Farms, towns, cities multiplied. But the oldtime trials, hardships, and inconveniences were fast giving way to later civilization. Only on the extreme outskirts were found occasional glimpses of the trying experiences of old. The journey from far New England points, even, was made in easy coaches in a week or ten days, with comparatively no fatigue, that formerly took from early spring till fall to accomplish. They found here homes and plenty on every side. Education and refinement greeted them. Roughs and hard cases were fast leaving or "turning over a new leaf." Peace and safety had taken the place of danger or fear of Indians or renegades. Labor, and perhaps some minor inconveniences, probably met some with limited means, but a generous and free-hearted people were ever ready to assist the deserving and needy. Intelligence and energy were manifest and fully up with the times.

Among these settlers were many Baptists. They had their Baptist peculiarities. As far as possible, they congregated together and organized churches. Their rough and unlettered ministers, full of zeal, spirituality, scripture truth and the love of souls, carried the pure gospel from house to house, and from hamlet to hamlet, and laid foundations upon which many men, more cultured, are glad to build. As at first, on the Western coast, so in the Eastern borders, toil, sacrifice, and consecration, were traits of the Baptist pioneers. The wilderness and the solitary places were made glad; for their coming brought salvation. The fruits of their sowing have been ever unfolding, and the field has been laden with a rich harvest. Many ministers from the Willamette Valley have joined the laborers on these fields, and still they call for more workers. Some churches prospered; some dwindled and died. But there was substantial progress. To tell how the work was accomplished would be to repeat the early labors and struggles in the Willamette Valley. It is much the same in all new countries. Even if there was some hasty work, or some mistakes, it would be unfair and unjust to affirm that in these cases much good was not accomplished. It by no means follows that because a church has died, it lived for nought. Possibly it had a mission; that mission accomplished, it was scattered to work elsewhere, to work more effectively.

But the churches increased; many of them feeble and struggling. Calls for help came in. The demand for a division of the old Convention of the North Pacific Coast became a necessity, and all had more

calls than could possibly be met. And the majority of the calls were for men fully equipped. The drone or failure at the East, who came here expecting to find things easier, found himself terribly mistaken. The bustling, nervous life in the West desired no drones, had but little use for mediocre talent, and a charlatan they despised. But they gladly hailed men filled with love for country, love for their fellow men, love for high moral principle, and love for souls. Such men, qualified to meet the requirements were most heartily welcomed. But so many large and important fields called for help that could not be supplied, that for a time the very urgency of the demands compelled a unity of labor. But with the crowds who came there was also a great diversity of views even on important issues, and the adjustment of these difficulties sometimes caused considerable friction. Some disputes arose on what was claimed to be an unfair division of missionary funds, but this was soon settled. In some localities were Landmark contentions that were more serious. Possibly personal ambitions had some influence. Be the causes as they may, either singly or combined, they resulted in splitting the denomination, and the organization of the East Oregon Convention, which, under different names kept matters in a ferment and turmoil for about ten years, until it killed itself by personal ambitions and excessive ultraisms. The injury done to the Baptist cause in Oregon will long be felt, but even the extremists on both sides learned a valuable lesson, and much good resulted in making all sides more tolerant, and the fast-growing harmony is bringing forth increasing respect and more abiding Christian love for even those the most divergent, and for a time apparently unreconcilable.

But whilst there is much of encouragement, the difficulties of the field are still great. Some common to all, or nearly all fields; some peculiar to special surroundings. Weak and struggling churches and destitute settlements far from railroads; want of system; and a low state of spirituality are more or less common to all new localities. On the Pacific Coast, the heterogeneous character of the population from all over the world, with habits, tastes, customs, education as diverse almost as the individuals themselves, here and there caused unpleasantness, and sometimes serious trouble in churches.

The Alien Immersion question probably took the lead, or rather, was introduced by late arrivals "desiring the supremacy," and this created much discord all over the state. Another discouraging feature was, and is now, that our denominational gatherings, as a rule, were becoming so devoid of interest to the masses. Nor is this so surprising, when it is noticed that along this same line The Pacific Baptist of March 8, 1896, says: "The time was when our associations and conventions were meetings of the churches. They have become, to a great extent, com-

mittee meetings of the Societies. We are not opposed to the Societies any more than we are opposed to the tools with which we till the garden. But tools are not of more value than the hands using them; and Societies are not greater than the churches. But we submit in all kindness . . . that there is danger in the present tendency (which is undeniable) of making the churches instruments in the hands of the Societies, rather than the Societies the instrument in the hands of the churches. Our great gatherings are chiefly concerned today with reports of the Societies and speeches in their behalf. The place and program of the meetings are determined either by the directors of the Societies, or with almost exclusive regard to the supposed interest of the Societies. The Societies meet and the churches are invited to be present. The general meetings have lost their old-time spiritual character. The churches no longer meet to get spiritual inspiration, but to compare reports. Our general meetings have ceased to be evangelical, and have become statistical . . . We are convinced that the change in the character of our denominational gatherings is injurious both to the churches and to the Societies. Most of the people stay away from the denominational gatherings, and the few who attend hear little but exhortations for larger giving, and these exhortations are not largely effective. Spiritual quickening is necessary for financial quickening. A good old-fashioned revival would do more than the unceasing reiteration of stereotyped appeals. The general meetings should be centers of spiritual quickening. We have lost sight of the inquiry room and exalted the counting room. We come together with not the slightest expectation of saving souls, but to discuss reports. The reports are all right, but subordinate; not the all-in-all of the gatherings. Thus it is an undeniable fact that the spiritual character of our meetings is almost wholly lost. The devotional meetings are held at a time when but few attend, and generally about as interesting as an ordinary preface, to which they may well be compared. They are little more than the rudiments of once active and useful organs. . . . If we talked more together about how to secure conversions, and prayed more for the power of the Spirit, our churches would not be as spiritually dead as they are. . . . We can certainly realize more of Christian fellowship and get more of spiritual quickening in our annual meetings than we do. The meetings ought to be meetings of the churches, for the churches, and directed by the churches. Our present course is a plain and mischievous departure from Baptist policy and New Testament examples. Instead of running the plow, the plow is running us. Consequently the plowing is poor, and the harvest pitiable. Let us either abolish the spiritual feautre of our meetings or make it supreme."

Neglect of the Country

The discussions at a Baptist association in Oregon have now become

a farce, where a few "smart preachers" measure lances to entertain the spectators with their verbosity and self-conceit; interest is lost. Interest can be created only by making those instructors who are acquainted with the subject. And it is but a step from the general meeting to the churches at home. The weak and feeble churches feel themselves neglected; especially those off the lines of railroads and steamboat travel. If a church ten miles from these great thoroughfares is ever visited, it is an exception from the general rule, and at long intervals. Our later policy ignores such, and makes no provision for them. Some superannuated pioneer, as "his many infirmities" allows, sometimes reaches them. The colporter, or the gospel wagon may come along once or twice a year. The town or city churches may, and many of them do, have one or more mission stations nearby, in their vicinity; but this is not reaching the country churches at all. The most of our early churches had more than one preaching place; mission stations, if one chooses to call them such; and they also tried to reach "the regions beyond." But our later men, with only an occasional exception, do not believe in country churches, or at least, they seldom get there; and actions count. And if a young man in one of these churches feels called to the ministry, and shows some talent, he is lured away to some college and seldom returns. If a middle-aged brother desires to keep these churches alive, especially if he has a family, and can give only a portion of his time to the churches, there are always excuses against his ordination, or if he is ordained he gets little or no encouragement, unless he has an uncommon amount of brains or energy, or both, which force attention; and for a while, at least, he goes "at his own charges" and has a difficult road to travel. No wonder there is a lack of interest, and by not a few of our churches our associations and conventions are beginning to be looked upon as only machines for designing men to operate for their own personal aggrandizement.

And this also accounts for why so little is being done to bring out and develop the ministerial talent of the churches. This is pre-eminently the age of missions. Evangelization is the watchword. Many truly believe that the angel is even now "flying in the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and tongue, and kindred, and people, saying with a loud voice, fear God, and give glory to him." The work is imperative; the harvest great; the laborers few. Then why are not the churches awake to the bringing out and developing the ministerial talent of their membership? Why so many of our young men crushing out their convictions of duty and diverting their talents into other channels?

How shall we account for the proportionate falling off of licentiates, if not from a want of encouragement from our churches towards our young men whom the Lord wants in the ministry? And does this lack of encouragement arise from the idea that only specially trained men

will answer, and that it is better to send east for pastors, at least until a theological chair is established at McMinnville? True, many of our early men had very limited advantages of education, but they did grand work, upon which the more cultured are now glad to build. The labors of such men as Johnson, Sewell, Sperry, Hunsaker, Bond, Richardson, Jenkins, W. C. Miller, Cleveland Riley, McCutcheon, Powell, Berkley, Pruettt, and many others, were, and will remain a power in establishing Baptist principles in Oregon. And there are scores of fields today on this northwest coast that this class of men can fill, and fill them well. And when such men weep over the destitution of Zion, and their hearts burn for souls, they should be encouraged by every laudable means, and their call from God recognized. The increasing neglect of the churches in developing their ministerial talent is one of the portentous clouds which overhangs and hinders the prosperity of the Baptist Zion of the northwest coast.

One of our ablest writers thus speaks of the pioneers of another section, what may truly be said of those of Oregon: "I hope the time will not come when Baptists will cease to ordain to the ministry men apt to teach, but without a classical education. Such men if not the ornaments, are better still, the bone and sinew of the ministry. They have stood in the front of the battle, they have been the real toilers in Christ's harvest, and God has given them the place of honor in leading sinners to the cross. A nobler, truer class of men have never blessed our race. They were strong, self-reliant, independent. No men living were more honorable and faithful to every trust. Under adverse circumstances (as men reckon) they not only put forth such efforts as faithful, conscientious men of God are capable of, all the year round, without a vacation, but they succeeded in building up the cause of Christ as does no other class of pastors or other preachers on the continent. Not only the country churches, the great spiritual force of the denomination, are built up by their energy; but to their soul-sacrificing labors, the city churches owe, in the main, the best elements in their membership: those converted in the country and afterward moving to the cities."

As to supplying our needs, every association in the state should have a live, wide-awake associational missionary, and perhaps a gospel wagon or two. And our policy should be so modified as to allow devoted men to be ordained to the ministry, even if they can give only a part of their time to the work; and they should be encouraged in keeping these weak, feeble churches alive and growing. Of course, the pastors in towns and cities are expected to keep up their mission stations in their vicinity as usual. And there are many things to encourage the workers, and to brighten the outlook. We have the promises and help of God; an intelligent, consecrated ministry; and an open door for work. As a general thing, the pastors and missionaries in Oregon are men of God, earnest,

self-sacrificing, and devoted. They are true to their calling, and toiling in the face of many difficulties. Their salaries are small, but they have the generous cooperation of their churches. In many of the churches there is a marked improvement in the spiritual condition, and a healthy growth in membership and in working power, which is on the increase. There is growth and development along the lines of Christian education, and the young people are better organized for work; also, the Sunday school work is in fairly good condition.

The Landmark Question

During the last twenty years or thereabouts, the Landmark question has caused no little friction; sometimes even becoming bitter in some localities. Of late, however, the feeling has much modified, and prospects look favorable for a more cordial condition of affairs, and a more charitable spirit has followed the old-time contentions. Some of our most ultra and divergent brethren have jointly examined the question with an eye to reconciliation if possible. And whilst no positive or definite conclusions have been decided upon by any deliberative body, certain propositions are being very favorably considered by prominent men on both sides of the question: (1) That parties on both sides are equally honest and conscientious in their views, and may rightfully propagate and defend the same on all suitable times and occasions. (2) That the different phases of the Landmark question may be discussed at any of our deliberative bodies, if desired, subject only to the rules of time and courtesy, the same as other questions. (3) It is to be presumed that all such discussions are to investigate truth, and not a contention for supremacy; and that the presiding officer will hold all disputants strictly to the line of this object. (4) If a church asks advice on this question in any of its bearings, the answers shall be clear and candid, and so expressed that neither side can justly accuse the other side of evasion or unfairness. (5) If a church rule requires a specific number of objections to reject a candidate for membership, and the candidate is received, the minority shall be allowed to enter the objection on the records of the church book; the objection being without argument. The case is then to be dropped; and such objection is not to serve as a bar to a letter of dismissal, when desired. It is thought by several of the prominent men on both sides that something along these lines might serve to bring our people more into harmony and tend to heal up the divisions of the past, not to be resuscitated.

Many of our brethren are slowly beginning to recognize that most of our thinkers on both sides may be equally honest and conscientious in their views of controverted points, and may also equally feel it their privilege and duty, at proper times, and in suitable places, in a Christian manner to advocate, and so far as possible propagate their ideas, and give their reasons for so doing. In other words, honest differences merely,

need not necessarily hinder cooperation in such matters as all approve, nor should such matters longer be obstacles in aiding to advance the cause of Christ. Of course this might sometimes lead to discussions or investigations, both in the churches and also in our larger deliberative bodies; but error ought to be exposed, and truth only shines the brighter and clearer the more it is carefully and honestly examined. Hence, where all have an equal opportunity, no one should object. And this, and the bringing out, recognizing, aiding, and encouraging the home talent of the churches, and showing some thought and consideration for our destitute places, would go far towards making us a more united and zealously active body of Christians.

Building for the Future

The following letter, written by one of our closest observers, and efficient early pastors of the Northwest coast, very correctly sets forth one phase of the Baptist cause on this coast during its entire history: "On the Pacific coast we are building breakwaters to ward off and drive back the seething sea of skepticism, agnosticism, godlessness, and sin, which threatens to make our fair country unsafe for the immortal freight of human beings, that now, and shall in the future seek a haven of rest in our anchorage. The breakwater is the church. But how many of our builders are working beneath the surface? Men, who on account of climate, or from the love of Christ have become convinced of the necessity of the work; men, who under different circumstances would be earning their thousands, and enjoying the applause of their fellow laborers, and the confidence and cooperation of large churches, are now laboring in out-of-the-way localities, preaching to from a dozen to one hundred people, with scarcely a soul to sympathize with them, or to help them. Others are taking hold of broken-down interests, where, on account of scrape-grace ministers, or quarrelsome, ecclesiastically idiotic church members, the cause has fallen into the veriest disrepute; where it would be next to the miraculous if anything were done to appear for months upon months. They cannot chronicle great things. They are seldom heard from through the denominational press. Working under ground, under pressure from all sides, saddened and disheartened at times, and yet they continue. And what is worse, sometimes when their work is beginning to tell for God and his truth, some surging wave, worked up it may be by some incomer, who has a great deal more self-conceit than grace, and a great deal more desire for prominence than for the glory of Christ, breaks upon the wall, and the work is largely destroyed, and the labor hindered. Of course, this wave is brought to bear with all its fury 'for the good of the cause,' and if it succeed in washing the builder into oblivion so far as that particular work is concerned, it serves the purpose of those who raised it all the better. But let not the under-

ground builder be discouraged. The fact that he can build underground is a distinction to be desired. It is a comparatively easy matter to sit down as a pastor, and wield a pastoral staff among a people already gathered. But to go into a new field and literally gather a church (instrumentally) requires both grit and grace which are not given to every laborer on the breakwater. Be encouraged, brother. Those who value real worth will know how to estimate you; and even if all men should overlook you and your work, God is not unrighteous to forget your work of faith and labor of love. And if you should never become the pastor of a large and influential church, be contented; yea, be thankful. You work not for the praise of men, but for the glory of God, and that he honors you in fitting you to do foundation work, even though it should cost you hard toil and sorrow, is a distinction devoutly to be coveted. Underground work, foundation work is the most important work; and if so, what a halo of glory surrounds the missionary societies through whose liberality this work is made possible."

Let future action be as it may, God's cause will not be lost. His honor will be vindicated, and his purposes accomplished. The churches look at their small beginnings, at the hardships of the past, and at the hosts of Zion today, and exclaim, "What hath God wrought?" So too, as they look at the trials and difficulties of today, and see the dark clouds which may hover over them, their hearts may sink within them; but they look beyond and see the silver lining; they see the indications of Christ's love for his own; they hear the encouraging promise, "Lo, I am with you always;" and it gives courage, and strength, and hope. They believe and trust that Zion shall yet bud and blossom, that she is yet to go forth conquering and to conquer, that she shall yet look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners;" and that God's people shall yet rejoice because of his glorious manifestations.

One Hundred Fifty Pioneer Baptist Workers

Our early workers were mostly itinerants, but some worked along different lines; necessarily so. They were few, and the work demanded it. The table below could be doubled. Read the accompanying volumes for details. Abbreviations, initials and contractions, syllables, or parts of words are employed, but not so as to affect the clearness. The two final figures only are used on dates. Light expenses, sundries, and minor collections make an aggregate of "sundries;" and with Sunday schools and church societies, we count officers and pupils as "enrolled" and "associates" and "members" as "members;" and their money taken, as "collections" only, or "expenses" and "benefeciences."

The first 150 Baptist ministers in Oregon :

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|----------------------------|---------------------------------|
| D. T. Lenox, Mo. | Henry Warren, Mo. |
| H. Sewell, Mo. | Sterling Hill, Tenn. |
| Vincent Snelling, Ky. | S. Cornelius, Jr., Wis. |
| H. Johnson, Ill. | Pev. C. L. Fisher, N. Y. |
| Ezra Fisher, Ill. | John Stearns, N. Y. |
| J. C. Rich, Mo. | S. E. Stearns, Ohio. |
| S. Jenkins, Mo. | L. E. Henderson, Mo. |
| Tolbert Carter, Mo. | J. D. P. Hungate, Neb. |
| William Porter, Ohio. | Stephen Riley, Mo. |
| Jas. Bond, Tenn. | A. Land, Mo. |
| R. Miller, Mo. | G. W. Warmouth, Mo. |
| J. M. Fulkerson, Mo. | Josen ^b Ritter, Cal. |
| W. H. Pruett, Mo. | L. J. Boothe, Mo. |
| Preston Holman, Mo. | S. Neil, Mo. |
| Reuben Dickens, Mo. | A. J. Cumins, Va. |
| Richard Cheadle, Iowa. | E. C. Anderson, Minn. |
| W. S. Wilmot, M. D., Ky. | J. W. Osborn, Sr., Iowa. |
| D. P. Brooks, Mich. | J. W. Osborn, Jr., Iowa. |
| Jas. Isaacs, Mo. | T. M. Martin, Iowa |
| Geo. C. Chandler, Ind. | W. D. Meadors, Iowa. |
| James S. Reed, Texas. | E. B. Lile, Mo. |
| C. H. Mo, Ohio. | N. F. Lieuallen, Iowa. |
| R. C. Hill, M. D., Mo. | S. S. Martin, Mich. |
| D. A. Lynch, Mo. | D. W. Williams, N. Y. |
| Wm. Sperry, Iowa. | Rev. W. J. Crawford, Ill. |
| C. C. Sperry, Iowa. | Wm. Jeter, Mo. |
| Joab Powell, Mo. | E. C. Anderson, D. D., Mich. |
| Jesse G. Berkley, Va. | Rev. Knut Nelson, Sweden |
| Clairborne Hill, Tenn. | J. H. Martin, Mich. |
| C. P. Bailey, Mo. | A. Woolridge, Ky. |
| W. G. Miller, Mo. | J. A. Wirth, Cal. |
| David Hubbard, Mo. | Addison Jones, Cal. |
| R. Weston, N. Y. | J. D. Bonner, Ark. |
| R. D. Gray, Tenn. | J. B. Foster, Cal. |
| C. C. Riley, Mo. | A. R. Medbury, Cal. |
| L. D. C. Latourette, N. Y. | H. Bradford, Mich. |
| R. C. Kinney, Ill. | D. J. Pierce, Wyo. |
| M. H. Harlow, Ky. | J. T. Huff, Cal. |
| Josiah Failing, N. Y. | J. Wichser, Swiss. |
| W. P. Koger, Mo. | Dong (Gong) Ting, Chinese |
| J. D. South, Iowa. | F. M. Long, Mo. |
| J. B. Jones, Ind. | B. H. Lewis, Mo. |
| Rev. John Bond, Tenn. | H. Webber. |
| Rev. Geo W. Bond, Tenn. | W. E. M. James, Ont. |
| J. W. Short, Iowa. | B. Davenport, Cal. |
| M. N. Stearns, N. Y. | A. D. Marion, Ky. |
| John D. Post, N. Y. | C. W. Rees, Cal. |
| James Magers, Ohio. | Andrew Brown, Mo. |
| Silas Williams, Mo. | J. C. Baker, D. D., Cal. |
| J. J. Clark, Mo. | J. G. Burchett, Mo. |
| Rufus Thompson, Mo. | W. T. Fisher, N. Y. |
| A. J. Hunsaker, Mo. | A. S. Coats, N. Y. |

John Graf, Swiss.
 D. W. C. Britt, Cal.
 James Wells, Cal.
 Yeung Gwoon Jeu, Chinese
 J. C. Canterbury, Mo.
 F. M. Schaelike, German.
 I. F. Weaver, Mo.
 E. Curtiss, Mich.
 Albert King, Iowa.
 E. Russ, Iowa.
 E. Eubank, Tenn.
 E. P. Waltz, Mo.
 Thmoas Moore,
 J. L. Wilson, Ill.
 F. P. Davidson, Mo.
 F. P. Davidson, Mo.
 John Gray
 W. E. Howe.
 B. S. McLafferty, Cal.
 Isalah Brown, N. Y.
 Vincent Frankopf, N. Y.
 Fung Clak, Chinese
 F. Clay Neece, Mo.
 E. Nishet, N. Y.

A. M. Russell, Ark.
 Henry March, Mo.
 G. Liljeroth, Swede.
 G. H. Hillard, Cal.
 F. G. Brown, Ill.
 C. H. Hobart, Cal.
 S. B. Phillips, Mo.
 J. Q. A. Henry, D. D., Cal.
 E. C. Hamilton, Cal.
 J. M. Haskell.
 E. G. Wheeler, Minn.
 W. E. Adams, Cal.
 E. P. Davis, Ariz.
 N. Hayland, Swede.
 W. H. Black.
 Geo. W. Hill.
 Geo. Downey, Mont.
 W. T. Jordan, N. C.
 C. C. Bateman, Cal.
 C. A. McIlroy, Texas.
 F. C. VanTassel, N. Y.
 John Gordan, D. D., Mass.
 P. J. Spoon, Cal.

Oregon churches numbering from No. 1 to No. 122 inclusive, are all found in Table No. 1, pages 428-431, Volume I of Baptist Annals. The numbers of those that have continued since 1886, omitting extinct churches, are as follows: Nos. 2, 3, 4, 7, 8, 11, 12, 13, 14, 15, 16, 19, 22, 23, 26, 31, 32, 36, 37, 38, 39, 40, 41, 43, 44, 45, 46, 47, 49, 50, 52, 55, 56, 57, 59, 62, 63, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 87, 88, 89, 91, 92, 93, 95, 97, 99, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122.

A few of the extinct churches made an effort afterwards to live, but the effort was only transient, and they all soon gave their final gasp for want of attention. Why the neglect? Poor policy somewhere. In the table (both past and down to date), all fully extinct churches, (but not struggling ones), are erased. But more are struggling.

Churches Organized Since 1885, Commencing with 123

No.	Name.	County.	Date Org.	By Whom Organized.
123	Roseburg ...	Douglass	1-21-'87	W. G. Miller and J. C. R.
124	Bully Creek. Malheur		4-8-'87	S.W.Applegate, TH.Lydston
125	Silver Lake 1. Lake		4-17-'87	W. E. Adams
126	Upper Willow Malheur		4-23-'87	S. W. Applegate
127	Pry'dl-Blston. Polk		7-2-'87	G. W. Pewthrer
128	Port., Eman'l. Multnomah		9-4-'87	Council
129	Canyonville . Douglas		9-'87	J. Wichser

No.	Name.	County.	Date Org.	By Whom Organized.
130	High Point ..	Lake	1-28-'88	W.E.Adams, L.E.Henderson
131	Haysville	Marion	3-18-'88	J. B. Jones
	Cove (No. 47) Union		6-15-'89	Reorganized
132	Enterprise ..	wallowa	7-29-'88	W. H. Black
133	Calvary, 1....	Maineur	12-'88	T. H. Lydston
134	Emira, vale.	Lane	'89	J. H. Howard
135	Calvary, 2 ...	Wasco	3-25-'89	T.J.Harper, D. A. Lynch
	(The Dalles)			
136	Blackhorse ..	Morrow	3-'89	C. E.Prunk
137	Monmouth ...	Polk	5-11-'89	J. W. Osborn and others
138	Pleas.val, 3..	Baker	'89	E. P. Waltz
139	Pleasant Hom	Multnomah	'89	H. T. Cummings
141	Lebanon, 1...	Linn	5-1-'90	Council
142	Hoover Creek	Gilliam	'90	T. J. Simmons
142	Hoiley	Linn	'90	D. A. Lynch
144	Port., Calv'ry	Multnomah	7-22-'90	Council
145	Port., 3, Alb.	Multnomah	9-21-'90	G. W. Hill
146	Athens	Umatilla	11-19-'90	D. C. Ellis
147	Newberg	Yamhill	1-28-'91	L. C. Davis, C. M. Hill
148	Oaksdale	Polk	2-22-'91	M. F. S. Henton and others
149	Fairview	Polk	2-23-'91	M. F. S. Henton and others
150	Creswell	Lane	3-29-'91	J. C. Richardson and oth.
151	Sellwood	Multnomah	5-27-'91	Council
152	Shiloh, 2	Klamata	7-17-'91	Floyd Farrar
153	Ravenswood..	Clackamas	'91	Jas. Hargreaves and oth.
154	Liberty, 7....	Benton	7-26-'91	G. W. Jewthorner
155	Eagle valley.	Union	8-8-'91	J. E. Horn and E. P.Waltz
156	Op. Willamin.	Polk	10-4-'91	M. F. S. Henton
157	Beaver Creek.	Lincoln	11-4-'91	Pewtherer and others
158	Harrisburg ..	Linn	12-20-'91	E. G. Wheeler
159	Fox Valley ..	Grant	'88	W. L. McConagill
160	Cot. Grove...	Lane	1-16-'92	E. G. Wheeler, G. B. Day
161	Merlin	Josephine	2-3-'92	C. R. Corning and others
162	Gaston	Washington	5-14-'92	D. A. Lynch, J. Soper
163	Mt. Pleasant,3	Union	5-30-'92	L. J. Trumbull
164	Dexter	Lane	'93	J. C. Richardson
165	Nestucca	Tillamook	4-16-'93	Wm. Bailey, H. G. Weaver
166	Grace, Mont..	Multnomah	4-21-'93	Council
167	Mt. Hebo	Tillamook	4-29-'93	Wm. Bailey, H. G. Weaver
	8 Yoncalla	Douglas	5-21-'93	Council
168	Juniper Flat.	Wasco	6-4-'93	
169	Mainville	Columbia	8-12-'93	
	Yankton			
170	Lone Rock, 1	Gilliam	'94	Wm.Bramblett
171	Grass Valley.	Sherman	3-'94	M. F. S. Henton
172	Middleton ...	Washington	3-17-'94	G. W. Bewtherer
173	Spenc'r Butte	Lane	7-'94	Council
174	New Home ..	Umatilla	'94	J. H. Howard
175	Park Place	Multnomah	7-'94	J. E. Owenby
	Port., U. Prk.			
176	Burns	Harney	8-'94	C. A. Nutley
177	Liberty, 8 ...	Josephine	10-27-'94	C. P. Bailey
178	Sharon	Lane	'94	G. B. Bristow
179	Pleasantville.		1-'95	W. H. Morford

No.	Name.	County.	Date Org.	By Whom Organized.
180	Wamic	Wasco	3-11-'95	M. Bramblett
181	Noble	Marion	3-31-'95	J. H. Grant
182	Enger	Marion	7-8-'95	J. H. Hargreaves
183	Flora	Wallowa	'95	Gilman Parker
184	Bear Creek	Coos	'95	E. D. Silver
185	Bandon	Coos	12-'95	J. F. Day
186	Marmot	Clackamas	'95	H. F. Day
40	Wagner .....	.....	.....	M. Bramblet
187	Lone Rock	Douglas	9-'95	W. E. Thornton
188	Arlington	Gilliam	2-24-'96	C. P. Bailey
189	Lacomb	Linn	2-23-'96	J. W. Osborn
190	Shiloh, 3	Douglas	3-16-'96	T. S. Dulin
191	Shedd	Linn	5-28-'96	Gilman Parker
192	S. Deer Creek	Douglas	12-8-'96	F. W. Leonard
193	Star	Sherman	3-28-'97	J. R. Hargreaves
194	Nstck'y By, 1	Tillamook	4-10-'97	Wm. Bailey
195	Cloverdale .....	.....	.....	.....
	Dillard (See	.....	.....	.....
42	Looking Glass)	.....	.....	.....
196	Gales Creek..	Washington	4-14-'97	A. W. Snyder
197	Haystack	Crook	4-20-'97	C. P. Bailey
198	1st African	Multnomah	8-'96	R. W. Jennison
199	DeMoss Sprin	Sherman	2-8-'98	T. A. Fanchild
41	Canaan	Multnomah	4-'98	C. P. Bailey
42	Mount. View .....	.....	'98	.....
200	Fern Creek .....	.....	'98	Henry Barnhart
201	Condon	Gilliam	'98	C. P. Bailey
202	Riverside	Linn	'98	R. G. Blalock
42	Hardman	M. O. Asso.	'99	.....
203	Baker Eman'l Baker .....	.....	2-10-'00	E. P. Waltz
204	Owyhee	Malheur	2-18-'00	John Harris
205	Mt. Zion	Wasco	6-12-'00	M. M. Bledsoe
206	Sodaville	Linn	12-20-'00	W. P. Elmore
207	Milton	Umatilla	Wallowa	R. Hargreaves

NOTE—No. 19 merged with Highland. No. 47 is kept up by Rev J. M. Haskell, No. 26. Cause, removals. Nos. 158, 160, 161 organized in Chapel Car. No. 164 had 30 professors at organization. No. 167 cause, internal troubles. No. 8 reorganized. No. 173 Blt. M'tng. Hs., 40 baptisms. S. S. Org. 45 pupils. No. 179 dropped; cause unknown. No. 181 struggling. No. 189. See text for Lacomb. No. 190 struggling. No. 194 disbanded. Licensed James Dawson. No. 195 Blt. M'tng. Hs. Revival meeting, 25 baptisms.

Foreign Organizations

CHINESE

Chinese Missions were established under the supervision of several churches, as follows: First, Portland, in 1874; still in fair condition; Amity in 1875, and Salem in 1877, both extinct, from deaths and re-

movals; Albany, in 1879; extinct; Astoria, in 1891, struggling; La-Grande in 1891 and Roseburg in 1892, both extinct. Membership statistics are counted with those of their respective churches. Other statistics are scattering and incomplete.

GERMANS

No.	Name.	County.	Date Org.	By Whom Organized.
1	Bethany	Washington	6-22-'79 ...	F. W. Schelke
2	Salem	Marion	6-6-'90 ...	John Flechter
3	1, Portland...	Multnomah	2-5-'91 ...	F. Heichle and H. L. Dietz
4	Stafford	Clackamas	'92	F. Reichle
5	Turner	Marion	12-9-'95 ...	Council
6	Salt Creek ...	Polk	7-19-'96 ...	Gustave Schunk
7	Albany	Linn	3-'98	Cal Wehlte
8	Maywood	Washington .....	.....	.....

SCANDINAVIANS

No.	Name.	County	Date Org.	By Whom Organized.
1	Portland	Multnomah	1-1-'84	G. Liljerott
2	Astoria	Clatsop	12-12-97 ...	Council
3	Nehalem	Columbia	7-'85	Knute Nelson
4	Tillamook ...	Tillamook	10-'85	Oshoch and Okerson
5	Vesper	Columbia .....	.....	Knute Nelson
6	La Center ...	Clark, (Wn.) .....	.....	.....
7	Deep Creek ..	Clackamas .....	.....	.....
8	Fish Hawk ....	.....	.....	.....

ASSOCIATIONS

No.	Names.	Year of Org.	Churches in Org.	Members in Org.
1—	Willamette	1848	5	87
2—	Corvallis	1856	7	188
3—	Central	1857	10	429
4—	Umpqua	1863	3	41
5—	Mt. Pleasant	1868	3*	94
6—	N.E. Cal. and S.E. Oregon...	1873	1*	5
7—	Grand Ronde	1874	4	74
8—	Rogue River	1877	4	99
9—	Middle Oregon	1883	3	58
10—	Columbia River	1885	2*	56
11—	Western	1889	7	419
12—	Eastern Oregon.....	1893	8	479
13—	German	1892	5	...
14—	Swedish	1900	5	175

MEETINGHOUSES

Churches.					Aided by A. B. H. M.				Parsonages	
Asso.	No.	Cost.	Seats.	Value of all Prop.	No.	Gift	No.	Loan	No.	Value.
1	22	\$195,082	7,350	\$240,700	9	\$ 3,018	9	\$ 6,525	3	\$ 3,000
2	18	20,710	4,350	22,210	5	1,250	3	900	..	.....
3	23	45,336	5,390	53,836	8	2,550	2	1,400	3	4,200
6	2	1,200	325	1,200	1	400	1	300	..	.....
7	6	9,700	1,650	10,600	5	1,275	2	600	..	.....
8	5	9,300	1,400	12,100	5	1,650	3	1,100	2	1,500
9	12	14,200	2,850	15,700	4	400	2	475	2	2,877
10	1	200	100	200	..	.....	..	.....	..	.....
11	5	4,850	1,200	4,000	..	.....	..	.....	..	.....
12	5	7,000	1,150	7,000	4	1,300	..	.....	3	2,500
S	1	5,000	400	5,000	1	400	1	400	..	In Chur
G	5	9,000	1,300	10,000	3	1,400	..	.....	4	5,000
U	8	7,000	950	7,000	1	350	1	500	..	.....
Tls	112	\$328,678	28,410	\$389,546	46	\$13,993	24	\$12,200	18	\$19,077

S for Scandinavians or Swedes. G for Germans; U for Union in buildings.

ASSOCIATIONAL AGGREGATES

All of 5th Period, with Totals from the First

Associations			Gains		Loss		Total
	Churches	Members	Baptisms	Otherwise	Churches	Members	
Willamette	18	367	1912	3066	12	3899	2614
Since 1848	66	1007	3414	5003	48	6810	2614
Corvallis	44	640	73	819	29	1999	896
Since 1856	78	1036	1570	1794	42	3504	896
Central	15	351	1315	1723	9	3141	1556
Since 1857	38	1065	3254	3447	21	6215	1556
*Uupqua	12	115	50	126	4	227	67
Mt. Pleasant	3	36	66	107	3	199	160
From 1868	15	235	228	394	9	597	160
Eastern O. and Calif. ...	3	28	33	89	2	110	145
Since 1875	7	57	116	160	2	182	145
Grand Ronde	8	26	712	437	7	1155	291
Since 1874	21	204	794	594	7	1301	291
Rogue River	1	20	406	735	2	885	496
From 1876	1	20	406	735	2	885	496
From 1876	6	124	521	905	3	1054	496
Middle Oregon	16	236	679	505	8	947	682
Since 1883	25	344	731	604	9	997	682
**Columbia River	2	3	43	21	4	72	56
From 1885	4	59	49	23	4	75	56
*Western	30	613	531	502	9	1022	644
Eastern Ore. (now Uma)	14	591	320	374	3	574	701
Aggregates 5th Period ...	158	7114	6789	8396	91	14021	8298
Since 1843	1320	13375	11621	13944	194	22576	16564

*Extinct.

**Disbanded.

Two churches extinct, and property sold. Improvements included in total value; C. E. F. fund, \$650, returned. Nine churches built, two houses or additions; three built three houses or additions. Six chapels built; cost \$4,000, seating 1,000. One house burnt.

For a short time three churches in Malheur county affiliated with S. W. Idaho Association. Then came to G. R. Association. There are also a few unassociated churches.

THE SIXTH PERIOD

BY LEAPS AND BOUNDS

From 1900 to 1910

"And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great number of the priests were obedient to the faith."—Acts 6:7.

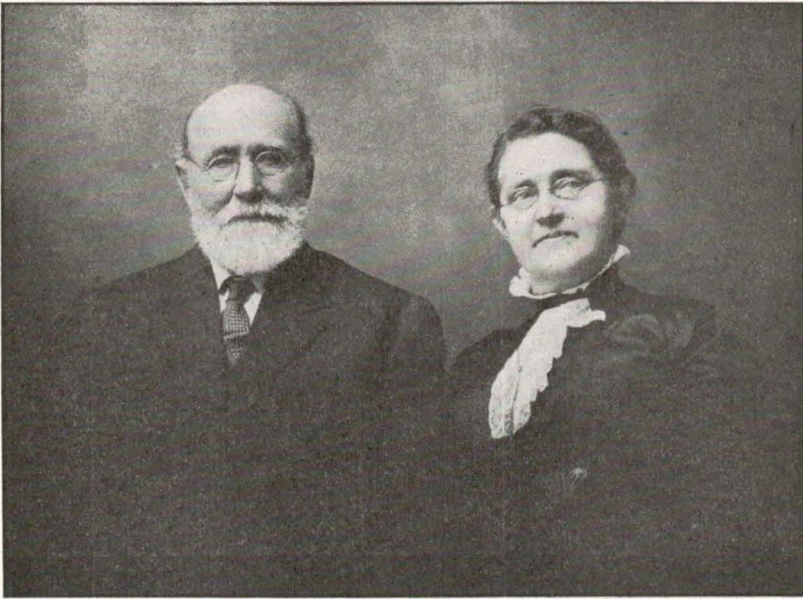
Introductory Note

The treatment of this period is mostly a compilation. The editor is responsible only for articles where his own initials are appended, or for articles not named or shown otherwise.—C. H. M.

The Sixth Period

From 1900 to 1910

If any Oregon Baptist deacons for half a lifetime joyfully bore almost the entire burden of the entire body, without intruding or crowding themselves upon it, they were deacons Joseph Craven and James Alexander. True, later members came in and helped, but for years after 1865, these two were almost the sole burden bearers, and no complaints from them. Now Mrs. Alexander is living and he has gone to his re-

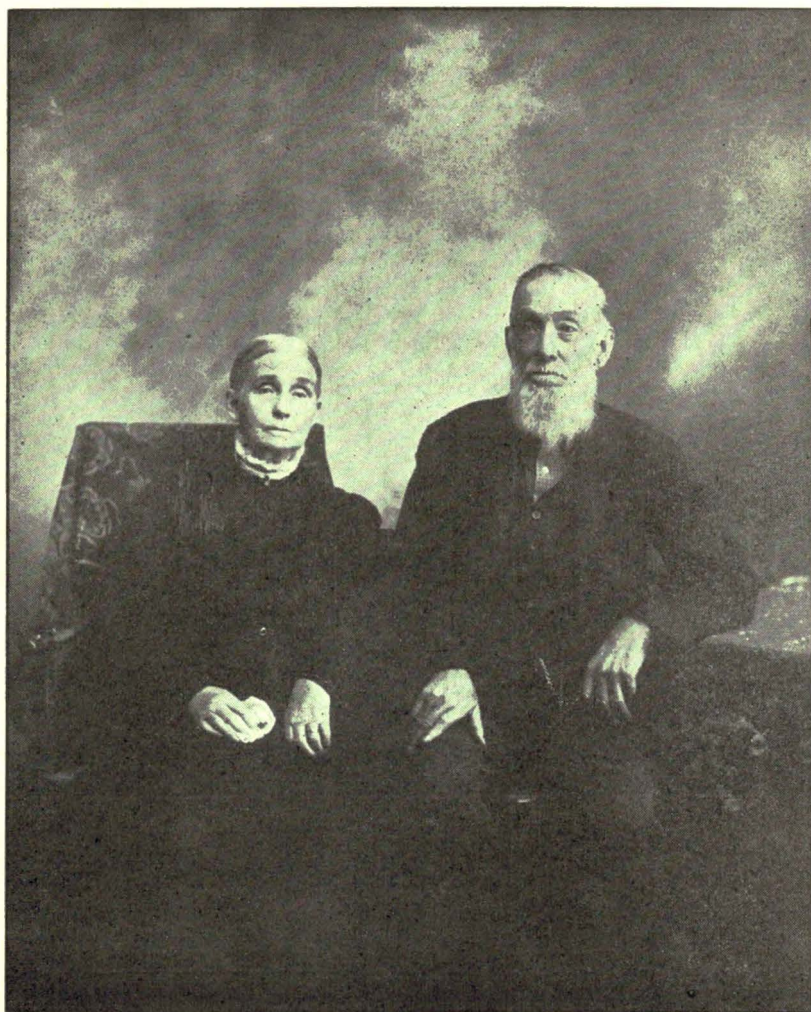


Deacon Joseph Craven and Wife

Pioneer Representatives of the Independence and Monmouth Baptist Churches.

ward, but Brother Craven and his wife are left, though they have left the Independence church to unite with the First Baptist Church at Monmouth; because "Alien Immersions" were about to be forced upon them by changing the rule of the Independence church. Joseph was born in Ray County, Mo., December 16, 1841; crossed the plains to Oregon in 1865. Shot at an Indian on the big Laramie that was trying to stampede

the cattle. Professed faith in Christ in 1866, uniting with the Lacreole church; and in three years was ordained a deacon. His wife was born in Oregon in 1850 and raised here; she became a member of the Lacreole



Deacon S. K. Growley and Wife
Representatives of the Lacreole and Monmouth Baptist Churches

church; afterwards married Brother Craven, and has ever since been truly a noble helpmeet for him, as any active, devoted, consecrated Christian woman could be expected to be.

Deacon S. K. Crowley, since 1847, and later at Monmouth, was a leader among Baptists. But lately he is in very feeble health, but joyfully waiting for the Master's coming.



Deacon John W. Gay and Family

Representatives of the Oak Creek and Lacreole Baptist Churches

Deacon John W. Gay, born at Paris, Mo., Dec. 25, 1833; born of the Spirit Jan. 11, 1875, a very joyous, bright conversion; and from that time was an evergreen Christian. He was ever liberal to the cause he loved; at one time giving \$250 for McMinnville College; besides much to other objects. He spent much time in Bible study, and within a year of his conversion was ordained a deacon by the Oak Creek Church, and adorned his office until called up higher. He was converted under the preaching of Rev. F. M. Long, and for six years was his chosen friend and counselor. He moved to Lacreole in 1889 and was there a deacon until he died, serving very acceptably. He lived to see his children and grandchildren converted, and many others will be stars in his crown, for he was a live exhorter both in and out of the church, shunning not to declare often the whole counsel of God. Best of all, he was such an every-day Christian so that all who knew him had full confidence

in his Christianity, and he always put Christ first. He went home to Jesus Feb. 1, 1912.

The Pioneers

The early pioneers, with their trials, difficulties, and labors, and the nature of their environments, and the results, are fully set forth in Volume I, and need not repeating. Taken as a body, our brethren were all devoted, consecrated, earnest, workers, ever ready to be sacrificed. With all due allowance for later discoveries and the advance of science, our pioneer ministers had as much brain, energy, common sense, and power as today. And they met the issues of their times with the skill, force, and success of giants, as valiantly as those of today.

The writer asks his readers not to forget the fact that he is writing almost exclusively of the pioneers; almost of the early workers. He has not the material for the history of today. And it appears to him as fitting that a slight glimpse of some very prominent facts is in place, to correct some very erroneous conceptions of some in relation to this work. And in many cases, those who know the least, are the most forward in crowding their mere imaginations to the front. Hence, facts should ever be kept prominent.

What were these pioneers? Volume I tells the details. But the majority knew mostly their Bible and hymn book. To bring souls to Christ was their mission; to lay foundations for God, their chosen work. Home Mission appointees worked together, battling together for victory. They tolerated no shirks; discarded drones. The aggregate mass were fairly well posted farmers; some, with chance exceptions, were rather indifferent mechanics, with different trades; here and there a mediocre lawyer or doctor, a few school teachers of varying grades. Comparatively few had not a common school education, at that day. Most families took at least one newspaper, and had some choice books. And every movement showed intelligence, good judgment, and common sense. Among the preachers, including licentiates, possibly five per cent were illiterate. And if the examining Board was merciful, perhaps five per cent could pass as graduates somewhere. The others improved their own talents mostly at home with such helps as they could secure, backed by their own determination. As a general thing, they came poor, but with all that poverty implies or covers they gave their mites to the Lord with faith and love and hope. Even in their poverty, armed with the Word of God, with the love of souls burning within them, and led by the Holy Spirit, these pioneer preachers were a power. The record tells the story. Often walking through summer's heat or winter's storms to their appointments, or riding a cayuse pony, or swimming torrents, or climbing mountains to carry the tidings of salvation, with scanty salaries, and often hungry stomachs, if a soul was saved, or God's cause honored,

they were filled with rejoicing. And all worked together. Shoulder to shoulder they battled for God.

All hail! to the full credit to the Home Mission Society and its noble missionaries. But certainly, the many others, who came at their own charges, and labored equally as hard, and endured fully as much, deserve a like commendation. They should not be ignored.

And How About the Pioneer Women?

They left comfort and home and risked all to share peril, and trial, and losses, and sickness, and possibly death, with husbands, and fathers, and children. When men broke down, women drove the teams, took charge of the labors and cared for the little ones. Supplies failed; teams were dying; half starved men with a bit of food in pocket, went ahead to find help; the women stayed behind with the broken team, the children, and the small food supply, and did not shrink. For quiet endurance, and patient labor, and great courage, all declare that the mothers and wives surpassed the men. Sickness and death marked the pathway. The road was lined with graves, wet with blood and tears. Husbands, fathers, and brothers died. Mothers kissed their children for the last time and they lie in unmarked graves. Many a stricken family was left in stranger's care; and woman rose to the work of man, and bore the entire responsibility. When assailed by the savages, she nerved the man for the defense. Her toil never ceased; her valor and faith never faltered. She gave man his incentive and strength. She fired his courage, nursed his patience, and cheered his hopes. Such were the women of the plains. And how was it in Oregon? When the warwhoop sounded on every side, and the cry of massacre responded from south, and east, and north, and men were rushed to the rescue, women barricaded the doors and preserved the homes. And when devoted men were called by God for his work, to preach Christ and him crucified, and save souls for him, the women raised the families, and often cultivated the supplies; and many did harder work. One faithful minister once said, "I preach for nothing, and my wife boards me." Nor was his case an isolated one. The difference was only in degree. One of our most devoted and able preachers said, "I have often left my home to preach for a month with tears in my eyes because I did not know how my family would live till I returned. But God kept them."

How one woman's lip quivered (and she was only one of many), when at her husband's ordination, the question was asked her, "Are you willing for your husband to give up all and consecrate himself wholly to this work as his life work?" She had lived long enough in Oregon to take in its full import. But with tears streaming down her cheeks, she replied, "With Jesus' help, I will!" Could these experiences, with all that they comprise, be compiled in befitting language, they would **make a**

volume larger, more interesting, more pathetic, more thrilling, and showing more true consecration and holy, loving, sincere devotion to the dear Savior, if possible, than the records of their consecrated husbands. Truly such a question, or its equivalent, asked in all seriousness, called for nerve and consecration to answer, "Yes, for Jesus' sake." And when in after life the husband and father would falter and faint, and almost give up by the way, she would still encourage, and strengthen and urge him on in this labor of love. Truly this record should also be written, but she ever shrinks from its being seen elsewhere than in The Lamb's Book of Life.

But times have changed in 50 years. The environments are different. Converts have multiplied, immigration has brought thousands. Possibilities gave increased activities. The A. B. H. M. Society sent some. More came from their own volition. A few statistics will show who did the work and who should have the credit.

Statistics Not in Volume I

Until 1873 the A. B. H. M. Society had commissioned 18 men (5 renewals), and reports show 48 years and 16 weeks of labor, including two missionaries crossing the plains, and one year's teaching. The associational minutes show 2,009 baptisms. Deduct 175 baptisms and 1,834 baptisms remain for other pioneer Baptists. Again I find 59 ordained Baptist ministers and licentiates; deducting 18 appointees leaves 41 ministers who helped plant our banners here. Yet in all the pamphlets or reports that I have met, I find no mention of these 41 ministers, or 1,834 baptisms, whilst the 18 appointees and their 175 baptisms are held up as the founders and upbuilders of everything worthy of the Baptist name on the North Pacific Coast.

Again: Up to 1873 there had been raised here for various benevolent purposes about \$66,400, and \$25,027.21 was appropriated by the Home Mission Society. To itemize further, the field raised \$851.43 for Foreign Missions; \$11,456.94 for Home Missions; \$590.25 for A. B. P. Society; \$4,844.03 for Education; \$30,851.35 for Salary of pastors; \$2,360.52 for sundries. In addition, they had built, without any aid whatever except as they aided each other, 25 meeting houses, seating about 7,000 persons and costing nearly \$50,000. Over 100 churches had been organized with about 2,000 members. I am willing to concede to the employees of the Home Mission Society and their churches their reasonable share of this work, but it not being reported, they are not mentioned in the Society's publications, and I have taken them from the Associational Minutes and the records of the churches. And I place them here to show the incorrectness of the utterances of those who disparage our early pioneers (except the employees of the H. M. Society) as anti-missionary, and as at least indifferent if not opposed to Christian educa-

tion and other benevolent work. More, these reflections upon our early missionaries nearly if not quite all have been made at quite a recent period, thus placing our regular Baptists in an unfavorable light before the denomination. See *Home Mission Monthly* for November, 1883. It says, "In nine Western Territories.....with only about 70 Baptist ministers laboring therein, and nearly all of these missionaries of the society." Again: (*H. M. Monthly* Vol. 8, page 286) "A large element is from the Eastern States, and, as usual, it somehow comes to the front as the directing force in things social, commercial, civil, and religious." (*Dr. Morehouse.*)

(From an address before the Western Baptist Association, and the Baptist Convention of the N. P. Coast in 1896 by Rev. C. H. Mattoon; and published by those bodies.)

Williamette Association. 1848

As previously stated, regarded as they appear today, aside from the First Baptist Church of Portland, the Baptist churches of Oregon had no regular pastor till about 1875, when Rev. J. C. Baker came. But we had shepherds who looked after and cared for scattered little bands of sheep, visiting them once a month in a circuit. Occasionally, Oregon City, or Salem, or possibly Albany would get a pastor, so-called, twice a month. This was about the limit, unless for a short interval; because (1) there were not preachers enough fully to occupy the field, and (2) the members were too poor fully to support them. But as the brethren improved their homes, and immigrant Baptists helped fill the churches, and quite frequent revival meetings gave encouragement with numerous converts, and their own licentiates were usually faithful, zealous, and many of them being ordained, and crowding into and filling well prominent positions, the churches rapidly prospered.

Then Rev. J. C. Baker came. He was a live, energetic man, who believed in making things move. He aroused increased interest and activity among the brethren, and also awakened further effort in the A. B. H. M. Society, which brought large additions, both of laborers and financial aid. The churches prospered and grew. The cause, as a whole, made wonderful progress. The trials and difficulties developed energies and brought out latent strength from the churches. Brethren began to realize that Oregon was really more "white unto the harvest" than before; a rapid development of the state commenced; and ever increasing opportunities were springing up; missionary calls were pressing; and it was not "might nor power" that was pressing the claim, but "My Spirit" that was crowding the work and hence the awakening of the churches was of God.

Portland

Foremost in the awakening movements stands the First Baptist Church with accessions brought in by mission schools and Sunday schools being organized into thriving churches, and these multiplying, and new comers from abroad until in the city and its suburbs are a score or more of live, wide-awake Baptist churches, making the work fairly hum with its advancement. Its growth has been phenomenal, and the Baptists have gathered their share. Perhaps the Willamette Association can be best considered in one group of 27 churches, of which two-thirds are in Portland or its suburbs, not counting mission stations,—Chinese, Swedes and Germans,—which belong to other organizations, but are considered with the city missions. But the story, with the labor and its results, somewhat condensed, are presented by Rev. John Bentzien, the superintendent of city missions. The Baptists of Portland are now having their problems, but have grappled with these successfully and have seen the growth and expansion. There are some favorable conditions, which, in a measure accounts for the present prosperity, and a hopeful outlook for the future.

1. *The Kind of People*

The original Portlanders were home seekers. Hence, the substantial character of our citizens. It also accounted for the fact that there has been less boast and boom than in other cities on the coast. In fact, Portland never has had a boom, nor has it ever had a panic. The original stock is conservative and substantial, but it is outnumbered by the recent new comer. In this respect it is getting the best of the earth. But the original settler has given a certain trend and character to the city. Though his influence is still largely felt, it is only one of the elements which make Portland of today. There is the enterprising business man of the east who is rapidly coming to the front in city affairs; there are the 20,000 who come annually from across the Rockies to build homes in this city. There are young men and young women from ranches and smaller towns who come for an education or for employment. In brief the city is constantly receiving additions of the most desirable kind from this state and all the states.

2. *Foreigners*

The Commercial Club says that Portland has a population 95 per cent American. It is substantially correct. Comparatively, a small number of the millions from foreign shores make their home here, and those who come are of the most desirable sort. Coming as they do, from England, Germany, Scotland, Norway, and Sweden, they are largely American in spirit. One familiar with conditions in many Eastern cities, and many on the Pacific coast will see that Portland, comparatively speak-

ing, has a population favorable for church extension work and offering fruitful soil for the gospel.

We have one missionary among the Swedes, but there is room for another among the 25,000 Swedes in Oregon. There are in and about Portland and Astoria some 10,000 Finns, and there is great need to have a worker among them. A Finnish pastor from Seattle makes occasional visits, but they are so infrequent that permanent results are hard to secure. A new colony of Hungarians has started near Hillsboro, and some are Baptists; the prospects are that we need to do something for them. A small beginning has been made by the Portland City Mission Union among the 2,500 Italians, but this work must be greatly increased before it can accomplish the desired results. The German Conference cares for the missionary work among 50,000 Germans in our state. The Convention has never done any work for our Indians, and there is opportunity for work among them by Baptists. Seldom is an Indian seen about Portland. Total in the state about 3,500 or 4,000. The reservations make the total somewhat larger. We have a few thousand Italians, and Japanese, and 4,000 Chinese.

3. *A Good City for Baptists*

It is a Protestant city. As contrasted with many Eastern cities, or San Francisco, Portland has only about 30,000 Catholics. Subtracting these, and several thousand Hebrews, and several thousand avowed unbelievers, fully three-fourths of the population remain as Protestants. Hence, a good city for Baptists. About one-third of the Baptists of the state are in Portland. We have risen from the third place to a place beside the leading denominations of the city. The Presbyterians and Methodists about equal our own.

All things combine to assure a great future for Portland, with its excellent climate, its strategic position as a railroad center, and fresh water port. The growth of its population shows its trend. In 1880, 20,931; 1900, 90,426; 1910, 255,000. As already shown, this rapid development of Portland offers opportunity for most gratifying missionary progress. The average climate for ten years has been precipitation, 38.52; cloudy days, 146; rain or snow, 159; maximum temperature, 97; minimum temperature, 8. Death rate, 7.14 per 1,000. Who so healthy? One reason is the climate, plenty of sunshine in summer and rain in winter in abundance to insure the growth of all the good things that man desires. What more is desired for health and beauty? Taken in every way, Portland has reason to be proud of its position as a healthy city.

Baptists of Portland today are building on good foundations laid in earlier days. Especially is this true in the First Church, which has a record of more than 50 years of devotion and self-sacrifice that is bearing fruit today. This church also has been fortunate in magnificent

leadership during the years of its growth from the original eleven to its present membership. When we read the names of the men who have served as its pastors we see one reason for its remarkable growth and expansion, and also a reason for our high standing as Baptists among the denominations.

4. *Harmony and Co-operation*

Another secret of rapid growth is the delightful unity and hearty co-operation among all the churches. This has made it possible to concentrate our efforts first upon one point and then upon another, as when we agree to build one church a year, and all contribute at least a small sum. Thus we accomplish much. This method meets conditions and brings results. To have leaders who can devise methods is a real foundation for wonderful progress. Pastors have not usually been men of wide reputations as preachers, but they were men who do things. They were men of faith in God and his word; men of evangelistic fervor and the true missionary spirit, who could adapt themselves to the conditions, they had the three Ps, and could Push and Plod and Pray until success followed. To know the leaders therefore, is to understand why Portland is becoming the Baptist stronghold of the West.

5. *Its Aggressive Missionary Spirit*

The missionary spirit of The First Church has had much to do with the establishment of all the Portland Baptist churches. From the first, it has believed in city missions; and has been willing to help organize these into independent churches; and in a substantial way helped the young churches to become established, and secure houses of worship. In this respect, the First Church differed in its policy from some churches in other cities, where the policy was to make the large First Church the center of denominational activity, and discouraged the growth of independent churches in the suburbs. Such a policy is unwise, and has retarded our work wherever it has prevailed. In Portland, Baptists have grown more rapidly than the city, doubling in two-thirds of the time. The churches from 4 to 11; the membership from 2,000 to 4,000. In the same time, five new meetinghouses had been dedicated free from debt, excepting loans from the A. B. H. M. Society. Four more buildings were in the process of completion. Baptisms for the year (1910) 385.

Compared with cities of the coast, or with the East, the gospel minister finds Portland a responsive city. Not that the masses are easily reached, or religiously inclined. A house-to-house canvass made it evident that less than one-half of the 200,000, nominally Protestant, attend any place of worship. Various fads or isms have side-tracked some; others are kept from church by Sunday work, distance, undue devotion to

Portland Baptist Churches and Pastors, 1908

Name of Church	Location of Building	Pastor	Membership			Bap- tism
			1907	1908	INCREASE	
First	Twelfth and Taylor Sts.	Rev. J. W. Brougher, D. D.	1235	1385	150	96
*Second	Seventh and East Ankeny Sts.	Rev. S. C. Lapham	278	293	15	15
*Central	Twentieth and East Ankeny Sts.	Rev. W. T. Jordan	166	200	34	35
Calvary	Grant and East Eighth Sts.	Rev. I. N. Monroe	172	198	26	5
Immanuel	Second and Meade Sts.	Rev. A. B. Minaker	126	136	10	8
Third	Vancouver Ave. and Knott St. .	Rev. R. Schwedler	193	193	...	16
Grace	Montavilla	Rev. A. E. Patch	166	182	16	10
Arleta	Arelta (Portland)	Rev. E. A. Smith	80	212	132	60
University Park	Fiske and Drew Sts.	Rev. A. B. Waltz	88	118	30	22
Bethany (Sellwood) .	Eleventh and Tacoma Sts.	Rev. D. W. Thurston	69	81	12	8
Highland	Sixth and Alberta Sts.	Rev. E. A. Leonard	34	74	40	17
St. Johns	St. Johns (Portland)	Rev. John Bentzien	55	86	31	14
Lents	Lents (Portland)	Rev. J. F. Heacock	20	52	32	14
East Forty-Fifth	East Forty-fifth and Main Sts. .	Rev. B. C. Cook	28	72	44	25
First Swedish	Fifteenth and Hoyt Sts.	Rev. Eric Scherstrom	235	265	30	15
First German	Fourth and Mill Sts.	Rev. Jacob Kratt	288	300	12	24
Second German	Rodney Ave. and Morris St.	Rev. Fred Bueermann	98	102	4	..
Mt. Olivet (Colored)	N. Seventh and Everett Sts.	Rev. B. B. B. Johnson	42	60	18	1
Eighteen Churches	*Central and Second united in 1910.		3373	4009	636	385

clubs or fraternal orders, and general indifference, or worldliness. Here is a fruitful field for the reaper who has the skill to gather the harvest. And this is one secret of the rapid growth of our Baptist churches throughout the city. At heart Portland is a city of religious convictions. A steady stream from the East, the middle West, and from the South is flowing into the city. The Sunday school teacher and the preacher in these regions have sown the seed and the western city is reaping the harvest. Great difficulties and obstacles there are, but beneath all these is the real city, a responsive city, responsive to the winner of souls who can arrest the attention and find the way to the heart.

The Portland pastors are earnest, faithful workers, with varying abilities, a few ranking high. Dr. Brougner of the First Church is in the lead, wielding a powerful influence, especially among Baptists. As an eloquent man, Rev. W. T. Jordan, D. D., stands high. Rev. E. A. Smith, fresh from school, came to Arleta, and in a year brought a new church to self-support, increased the membership from 80 to 200, 58 by baptism, and built a meetinghouse. But others built meeting houses also and did grand good work, keeping matters alive and wide awake. The Swedish Church, and the Chinese Mission are most prosperous. The Germans have 400 members in two churches, and a German city missionary. Rev. Jacob Kratt has been pastor of the First German Baptist Church for 13 years and is the Nestor of the German Baptist churches in the city.

Portland is also the headquarters for the general workers for the state. Rev. C. A. Woody, D. D., is the general superintendent of the of the W. B. H. M. Society of Chicago for the Pacific Coast. Rev. F. C. W. Parker is general missionary of the Oregon Baptist State Convention. (Resigned in 1912. Rev. O. C. Wright is now the General Missionary.) Miss Carrie Millspaugh is the general field Secretary of the W. B. H. M. Society of Chicago for the Pacific Coast. Rev. F. E. Dark is Superintendent of City Missions, taking the place of Rev. John Bentzien. (He resigned in 1911, and the city mission work is now in the hands of the General Missionary).

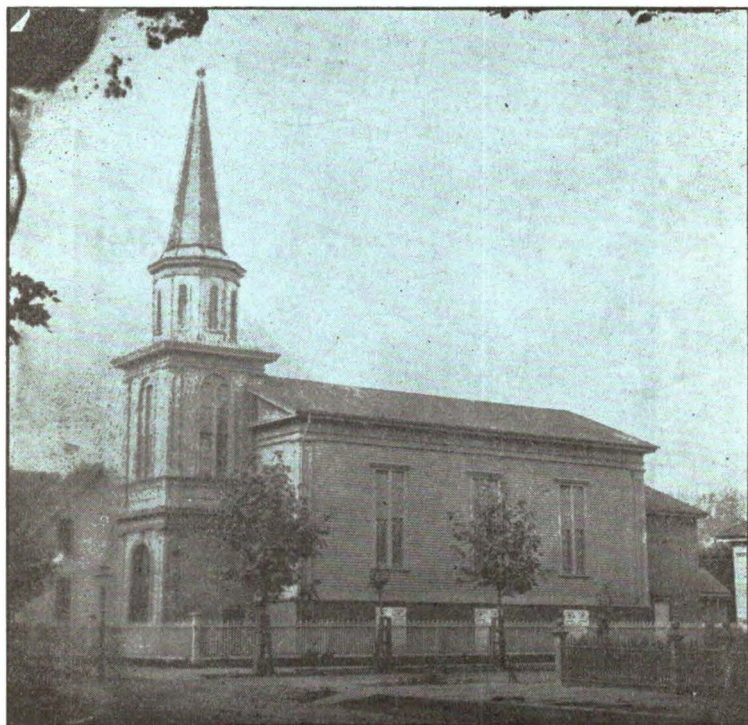
In 1892, the A. B. H. M. Society of New York offered to aid the Portland field \$500 on condition that our State Convention added another \$500, and the First Baptist Church raised the most of it. The Superintendent of City Missions was then confining the most of his labors to the First Church and its missions, but would help other churches, if requested.

First Baptist Church, Portland

The pastors have been as follows:

Rev. W. F. Boyakin, 1855-1856 (After Boyakin left there was no regular preaching until Cornelius came); Rev. Samuel Cornelius, Jr.,

1860-1864; Rev. E. C. Anderson, D. D., 1866-1870; Rev. Harry Taylor, 1871-1871; Rev. A. R. Medbury, 1872-1874; Rev. D. J. Pierce, D. D., 1874-1877; Rev. A. S. Coats, D. D., 1877-1880; Rev. John A. Gray, 1880-1883; Rev. L. W. Hayhurst (acting), 1883-1884; Rev. J. Q. A. Henry, D. D., 1884-1888; Rev. H. C. Leland (acting during Mr. Henry's absence), 1887-1888; Rev. John Gordon, D. D., 1888-



Original Building of the First Baptist Church of Portland, Oregon. Erected on S. W. corner Fourth and Alder streets, 1861. First services, January, 1862. Last services, December, 1893. The purchaser of the property, Mr. Henry Failing, donated the material of the old building, to be used in the erection of two other church buildings, namely, First German Baptist Church, on Fourth and Mill streets, and a Presbyterian church in South Portland. The First Baptist Church of Portland moved into their present building, Twelfth and Taylor streets, on first Sunday in January, 1894.

1891; Rev. Roland D. Grant, D. D., 1892-1896; Rev. Claude Raboteau, 1897-1898; Rev. Alexander Blackburn, D. D., 1898-1903; Rev. J. Whitcomb Brougher, D. D., 1904-1910; Rev. W. B. Hinson, D. D., 1910.



W. B. HINSON, D. D.
Pastor White Temple, Portland

Upon the retirement of Dr. Brougher a unanimous call was extended to Rev. Walter Benwell Hinson, then of San Diego, Calif. Accepting,

Dr. Hinson arrived in Portland May 10, 1910, and was most cordially received. By reason of a strong personality, and his justly acquired reputation as a forceful public speaker, he at once assumed, and still maintains a leading place among the ministers of the city. His sermons and public addresses are invariably attractive, persuasive, and eloquent; never reverting to sensational subjects, nor stage effects, he holds his large congregations by the power of the gospel which he preaches. His love for humanity, and his unselfish devotion to the service of the Master give promise that under his strong and wise leadership, the future of the church will eclipse all its past achievements. This is guaranteed by the fact that during his ministry of just over two years about seven hundred and fifty members have been received into the fellowship of the church.

The church lost a valuable member in 1902—Mrs. Margaret E. Blackburn died February 20. She was born in 1848, converted at ten, and joined the church at thirteen years of age. At 18 was graduated at Phipps Union Seminary, Albion, N. Y., and in 1886 was married to Alexander Blackburn, a young school teacher. When he entered the ministry and wished to come to Oregon, she heartily entered into the new life and shared his labor and self-denial. With him, she was a leader in all activities, and especially a friend of the poor, and a winner of souls. She was one of the founders of the W. B. H. M. Society, and always one of its advisers. She was a ready writer and two of her books have an honored place in literature. She had two daughters and four sons. She came to Oregon in 1898, and began her work with enthusiasm and success, until disease cut her down in the midst of it. Her death was glorious and triumphant, and with the fadeless glory on her face she passed within the veil. The heart of her husband trusted in her, and her children rise up and call her blessed.

The church lost another valuable member in 1903; Brother W. W. Brooks on May 13, 1903, while in the prime of life and at a time when it seemed to his friends that they could least afford to do without him, passed from the church below to the Kingdom above. No pen can truly portray his worth. In the family he was a dutiful son, an affectionate brother, a devoted husband, a loving father. In the church he was an active Christian worker, an efficient deacon, true to his covenant relations, and faithful in the discharge of his duties and ready to do whatever his brethren asked him to do. He filled with credit to himself and the Oregon Baptist State Convention, every position with which he was honored, including Vice-President, Member of the Board of Managers and Executive Committee. As managing editor of *The Pacific Baptist*, he did much toward building up the cause of Christ, during the years that he had charge of that work. The editor says this of him: "As managing editor of this paper, deacon in the First Baptist Church, Portland, teacher in the Sunday school, Young Men's Christian Association worker,

year was due, in a large measure, to their planning. And they both did excellent service in collections for the Convention.

The Baptist City Mission Union of Portland is awake, prosperous and alert. No denomination is making greater progress in our city than our own. Six men are now engaged in city mission work under the wise



MRS. PHOEBE J. ADAMS

leadership of Rev. John Bentzien, who has served in this capacity for the past three years. We have seven more churches in the city of Portland than we had three years ago, with an aggregate membership of over 400; more than 100 of whom have come by baptism. Three churches have been organized during the year, to wit: Highland, Lents, and East Forty-fifth Street. Three churches have been dedicated practically free from debt, to wit: Sellwood, value of property \$5,000; St. Johns, value of property \$5,500; and Arleta, value of property \$3,500. In addition two other small buildings, intended to serve the temporary purpose of a meeting house; and later became the Sunday school rooms of larger structures during the year. These buildings cost about \$700 each. The Highland church on the north side of the city, since last spring has had 25 baptisms. The city of Portland has eighteen Baptist churches and five missions. Beginnings have been made also in the way of providing for

a district missionary in the rapidly developing districts about Portland. Brother Heacock, who has done excellent service in Portland at Highland and more recently at Lents, has been relieved at Lents for half his time to do the work of associational missionary. He is shepherding the church at Clatskanie regularly and will give some time to other fields in the rapidly developing region along the Columbia river.



REV. E. A. LEONARD

1909: The State Convention's cooperation with the City Mission Union of Portland continues to care most satisfactorily for the expanding work of Portland. Rev. John Bentzien has continued his work as superintendent of city missions with large fidelity and efficiency. We can but regret his call from this work in which he has been so successful. Rev. E. A. Leonard by his faithful and persistent labors wrought a great work in the building enterprise of the Highland Church. Rev. A. B. Minaker has nobly and hopefully led on his people through the trying experiences of the fire and rebuilding. The results of the recent work of Rev. F. E. Dark at Woodstock are a typical example of the rapid development possible in Portland. About six weeks ago a tent meeting was planned in that

our most valuable workers, Miss Alice Voss, who has united with the Unitarians.

In 1907 Superintendent John Bentzien wrote: "Our work is different in character from that of the great cities of the East. There they have a large foreign population, and many poor and wretched. Here our work is largely among Americans. This is a great place for quick results. Three years ago Portland had no city missionary. Since I came to take charge of the work, two and one-half years ago, it has grown so that five men are associated with me, and we expect another this fall, if we can find the right man. All the churches and missions mentioned in the re-



MRS. WOODY

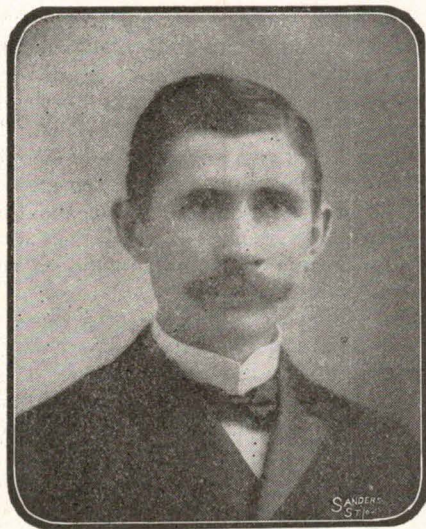


MRS. KOPF

port enclosed except Xavier St., Chinese, and the Olivet church, have started with these years of city mission activity. We have built three churches, made a beginning at three others, and we are now well under way to raise \$7,000 for still another church building at Xavier street. Our city work is virtually a subdivision of our State Convention work. The superintendent of missions is largely engaged in organizing churches, helping to build meeting houses and securing pastors, and raising money to prosecute this work.

Following are the statistics of the work in Portland: Churches assisted 7; all English; 1 colored. Missions sustained 3; 2 English; 1 Chinese. Annual expenditures for the work \$14,000, of which \$200 went to the Chinese Mission in 1906-7, \$10,000 of the total was put into meeting houses and lots. The German and Swedish churches are independent of the City Union."

Under the efficient leadership of the superintendent, Rev. J. Bentzien, gratifying success has marked in 1908 the work of the Portland City Mission Union. It has not seemed wise to organize any new churches, but those already formed have been led on to greater efficiency. In the aided churches of Portland there were 122 baptisms. The work in all



REV. J. BENTZIEN

these fields deserves special mention, but we can refer to only a few. After six months under the leadership of Rev. E. A. Smith the Arleta Church became self-supporting on January 1. This church has increased its membership from 76 to 200. The East Forty-fifth Street Church in its first year has enlarged its building and dedicated it free of debt. Rev. J. F. Heacock has assisted the superintendent and ministered to Lents and Highland churches with excellent results. Rev. E. A. Leonard has just closed a three-year pastorate at St. Johns and as a result of his faithful work he leaves it in a fine condition, with a \$6,000 property free of debt.

In 1908 Rev. W. B. Pope, the general missionary of the State Convention, met with an accident which laid him up for the summer. During this time Rev. John Bentzien and M. M. Bledsoe looked after their own city business in Portland, and also assisted Brother Pope in his illness, and in his work as secretary of the Convention. With fidelity and efficiency they bore this added burden, and the continued progress of the

Brother Brooks filled a large place among Christian workers. The world is better because he lived, and poorer in good men at his home going." He was born September 5, 1860, in Harrison County, Missouri, and "born again" in 1875, uniting with the First Baptist Church in Salem.

City Missions

Until about 1903-1904, the city mission work was mostly looked after by the First Church; first as Sunday schools, and then, if thought advisable, they were organized into churches. Until 1896 those organized were: The Chinese Mission, in 1874; East Portland Church (now Second Church), in 1879; Gresham in 1882; Mount Tabor in 1883; Portland Scandinavian in 1884; and work was commenced in South Portland in 1886. See Volume 1 for notice of these beginnings. Also see the Fifth Period of this Volume for notice of these, and for notice of late work along this line down to 1892 or 1893, when the City Mission Union came into existence. An outline of this organization is here given. The churches or missions will follow:

The City Mission Union elects a board of perhaps ten members as seems best; usually representing the various churches, self-supporting. This board in all the city mission interests is expected to advise and help settle problems which come within its scope. In Portland we have an agreement between the city board and the state board which has not been reduced to writing, but is well understood, and there has never been any friction between the boards. We have proceeded upon what seemed a logical and practical basis. Before the state convention year begins our city board meets and asks the Convention Secretary to be present. The City Superintendent of Missions outlines the work for the year to come, presents the budget of expense upon a blackboard, showing the amount needed on each field and the total amount. The board discusses the matter, perhaps modifies the general scheme, and then votes to ask the state board for a certain definite amount of the state convention funds for the city work. With this they plan the amount that is to be raised in the city churches for this purpose. If the convention board agrees to the request of the city board, then the appointments of city missionaries are recommended accordingly. By this plan all the city missionaries are also state convention missionaries, except in cases where the full salary is paid locally without state convention cooperation.

In getting a meeting house we have tried various plans. At Sellwood we rented a hall until our building was ready for us. At St. Johns we secured a Seventh-Day Adventist church until they refused to rent it longer. Then we put up a temporary building till a permanent structure was completed. At Highland we erected a building which we remodeled for a house when our church is ready for use. At Arleta we occupied a hall; then entered the rough frame-work of our church building,

and completed the building gradually during the next year or two, as we could. At East 45th Street we used a private house until the rough framework of a Sunday school room was ready. Our plan is to pay as we go, except that we sometimes borrow a few hundred dollars to be paid back within a year.

The financial problem is usually the most difficult one in all our city mission enterprises. This problem can best be solved by going at it in a careful, business-like way, laying our plans and working the plan. The money for church building purposes is raised from three sources: 1, The people directly interested in the local work. 2, The Baptists of the city are personally solicited for each important building enterprise. By this method we usually obtain from \$1,000 to \$2,000, or perhaps more, if the undertaking is one that necessitates large contributions to carry it through. 3, A house-to-house canvass, by one of our missionaries, of the community in which the church is to be built.

1902: Miss Fannie I. Allen was employed by the City Mission Union in 1902, at \$600 a year, the First Church to pay at the rate of \$450 of that amount. In 1903 she was paid \$350 for seven months, the First Church paying \$262.50 of it. The Negro Baptist Church of Portland was aided \$140 for their pastor, Rev. J. L. Allen, for eight months. In 1903, Rev. C. X. Laws was aided six months as pastor, \$50. Rev. M. M. Bledsoe received \$187.50 for six months' aid for Immanuel Church. Gresham, Pleasant Home, and Montavilla all became self-supporting in 1892. Rev. George A. Learn, pastor at Montavilla and Mount Tabor, received \$400. And the Swedish work received \$700, on condition that the Swedish Conference pay into our treasury the sum of \$262.50 in quarterly amounts. Rev. E. M. Bliss, pastor of the Third Baptist Church, received \$200; Pleasant Home commenced building in 1902, and hoped to finish it soon, and C. A. Nutley systematized the finances and beneficences of his two churches. And Calvary and Third Church were united in their pastor. Some advance has been made. In place of a student supply, Calvary Church was aided in 1902 in the support of a settled pastor; the appropriation at the Third Church has been increased, as has also that at Mt. Tabor and Montavilla; and a city missionary has been secured.

1906: Two new churches have been organized—Pleasant Valley, and Woodstock, or Tabernacle. We might tell of the work of Rev. F. E. A. Smith, assistant pastor of the First Church; A. L. Johnson, a traveling salesman preacher; Charles H. Hart, who gives sermons in song; George Strayer and the victories of faith at his mission. There is also an Italian Mission, which Mrs. C. M. Badgley at the Baptist Head Quarters can tell about. No wonder the demands are so great, the opportunities opening up so many and so urgent; there is pressing need to augment our missionary forces. We grieve much to have lately lost one of

district. The response was immediate and as a result a Sunday school was organized, and a church can be organized at any time desired. A lot has been leased and by another Sunday a temporary tabernacle will have been completed, in which meetings will continue until the church is organized, and further matures its plans for lot and permanent building. In connection with Dr. Woody of the Home Mission Society, and Brother Bentzien of the City Mission Union, the General Missionary has maintained an office in the Marquam building, Portland. The increasing scope of the work makes this advisable if not necessary. The combined offices make a Baptist Headquarters. (Moved later to Y.M.C.A. Building).

Grace Church, Montavilla

Rev. C. A. Woody tells how one Portland church got its first boost in 1902: "When I came from a country pastorate to Portland more than twelve years ago I became a member of a small church in the suburbs of the city. Soon afterwards we organized a mission Sunday school in a new addition to the city which was settled mostly by people who were day laborers. For a time the school house was used, and then a hall was secured. Our church was able to buy for the school a lot which was donated to the school and was to be transferred whenever a church was organized. This came in a year or two, and then came the question of building a house of worship. The members of the new church were few and poor. They undertook the matter with great devotion and pledged with heroic sacrifice. Friends gave them some help, and yet not enough to warrant the beginning. What could be done? An application was made to the Edifice Fund of the Society. \$300 from the gift fund and \$200 from the loan fund was voted them, and this secured the house. The work took on larger scope at once, and the Sunday school soon became one of the largest of the denomination in or about the city. The church was organized in 1893 and the house was completed about 1895. Twice since that date it has been enlarged to accommodate the growing school and the work of the church. The interest has been paid annually and the loan in part repaid, and the church grown steadily in membership and standing in the community. This is in brief the history of the Grace Church, Montavilla, Oregon. Not one of these delightful features could have been achieved without the aid of the Edifice Fund of the Home Mission Society." Grace Church expended in 1902 several hundred dollars in improving its meetinghouse and now has one of the most tasty and attractive houses in the state. The church is also moving ahead in all spiritual things under the leadership of Pastor George A. Learn.

Grace Church had its annual roll call January 6, 1910. The evening was rather stormy, but there was a goodly number present to answer to their names. The clerk called the names of the members, and there were 94 to respond. There are now 209 names on the church roll. Of

that number 120 are resident members, 73 non-resident members, and 26 names lost. 74 are under 21 years of age. The church was organized April 21, 1893, with 17 charter members. It has passed through some hard struggles, but has always tried to stand fast for the right. The present pastor, Rev. A. E. Patch, gives fine, scriptural sermons.

Calvary Church

February 24, 1911, Calvary Church held its annual roll call and fellowship gathering. Invitations had been sent out several days previously to all members whom it was possible to reach. The clerk reported seventeen received into the church during the year and letters granted to nine. Present membership, 218. Eighty-three responded to the roll call. The treasurer reported that \$113.03 was on hand at the beginning of the year, and that \$2,272.45 had been received up to January 1, 1911, making a total credit of \$2,385.48; \$2,286.71 has been disbursed and there are still some bills, leaving a small deficit. But the report was not at all discouraging, since \$500 had been paid on the mortgage, and there was an item of \$260 for repairs on the parsonage, while the church assumed self-support last October. In Calvary Church the ladies are no side issue. The truth of this statement was established by reports from the Mission Circle, K. K. Bible Class, and Ladies' Aid Society. The latter had receipts of \$260.96 during the year, and a balance on hand January 1 of \$328.21. This is pledged to the mortgage fund. The incumbent officers were re-elected, having become too valuable to lose: Mrs. George Stanard, church clerk; Mrs. J. W. Howell, treasurer, and Miss Gladys Morgan, organist. Mr. J. W. Howell will continue to act as Sunday school superintendent, which position he has faithfully filled for over twenty years. Calvary Church is well on its way towards raising the heavy debt which has troubled it for some years. Under the leadership of their beloved pastor, I. N. Monroe, they are expecting to undertake great things for God. The prospect is that a mission Sunday school will soon be started at Thirty-sixth Street, on the Richmond line, under the care of the Calvary Church. For some time services have been held in the homes of the people of the neighborhood.

Third Church

The Third Church of Portland has as pastor Rev. W. J. Beaven. Mr. Beaven was born in London, England. He received his early education at the Salinas public schools, after which he graduated at Shurtleff College in Illinois. He completed his theological course at Crozer Seminary, Chester, Pa. He was ordained at Camden, N. J., and has since held pastorates at Grace Baptist Church, Camden; First Baptist Church of Ontario and Sunnyvale, Calif. His grandfather and father were Baptist pastors, and his two brothers and nephew are in the Baptist ministry.

80 votes of a dry county. The energy and industry and consecration of Pastor J. M. Linden and wife is felt throughout the city and county and state wherever they have been and a great loss confronts the church in the departure of Mr. Linden and his lovely wife and family. At the first hint that the church might lose the pastor, every influence from every source was at once brought to bear to persuade him to remain with us, but apparently the Lord used greater persuasion, calling him to another field.

In 1911 the report is: "Our membership now numbers four hundred and sixty-nine, fifty having been baptized during the past year. Our pastor, S. A. Hayworth, is taking hold with great earnestness and has done excellent work in getting the Brotherhood movement started and in good running order. They have given two successful banquets this year with an attendance each time of nearly a hundred."

Oregon City is the Lowell and Manchester of the North Pacific Coast. Portland, 12 miles distant, almost regards it as a suburb. With its steamboats on the Willamette, and electric service and Southern Pacific R. R. on land, all passing several times a day, with a mere nominal fare, its advantages and privileges are almost equal to those of the metropolis. The falls of the Willamette river at this place are 42 feet high, at low water mark, semi-circular in form, and are so arranged that they can be fully utilized, and great mills are located on each side, with the great plant of the Portland General Electric Company almost in the middle, embedded in basalt rock. Other industries are fast springing up. Locks take river boats around the falls. The business section is in a canon, and has but one street. At the lower end of the town a graded road is cut out to the top of a perpendicular rocky bluff. Otherwise than this, the exit on the east is by steps from bottom to top, 150, with a landing or two in crossing the S. P. R. R. On the bluff and back the country is comparatively level, being dotted beyond the town by well-tilled farms cleared from the heavy timber by the sturdy pioneers. On the south, a mile above the falls, is Canemah, with a fair space for room, but none to spare. On the west also is only a narrow strip of land between the river and a heavy bluff; but a large farming country beyond the bluff. The claim was first taken by Dr. John McLaughlin in 1829. Here the Methodists built the first Protestant meetinghouse on the coast; here the first newspaper on the coast was printed; and for many years this was the principal city of Oregon. The Baptist Church here is possibly equal to any in the state outside of Portland for influence. It is a center of refinement and culture. Gladstone Park, a suburb two miles north, is a beautiful place, and the headquarters of the Willamette Chautauqua Association, where gather every year the literati and talent of our land to be entertained and morally elevated. Its immense circular auditorium, 120 feet in diameter, and seating 3,000 people, is filled day after day with eager

listeners, and the grounds afford ample camping room for such as desire other accommodations within any reasonable distance. With its situation, and its numerous attractions, Oregon City presents a most desirable place for a Baptist so inclined to locate.

Hillsboro

Hillsboro Church engaged in special meetings in January, 1910. At the end of the first week Missionary Colporter Whirry came to us and spent about two weeks doing effective work in house-to-house canvass; he was very helpful in public meetings as well. Pastor E. A. Smith of Arleta Church and his good wife came to our help January 21, and remained till February 6. Brother Smith conducted the services and did all the preaching while here. The meetings were a great success, and the helpfulness of all these earnest servants of God, and Brother Sherrill, here for a time, included, was highly appreciated. There have been fourteen received for baptism and sixteen by letters, and without proper letters, making thirty in all. Quite an inroad was made on unidentified Baptists in Hillsboro. We shall be considerably taxed for sufficient room for our Bible school classes. Our school is managed by Superintendent W. P. Dyke, who is wise and faithful in all his work, a quiet but constant worker and on whom dependence is safe.

Astoria

Astoria, with 10,000 population or more, is about 10 miles from the mouth of the Columbia, and about 100 miles from Portland. It has one of the best harbors in the world. Its people are from all nations, and represent all trades. The business part of the town is built on piles driven into the tide flats which cover the narrow strip between the low tide and the foot of the bluffs. The river and tide cleanse every thing twice a day. It also brings in considerable driftwood, which is soon taken care of. Pastor L. J. Trumbull usually fishes up enough fuel from his back yard for his family use. The city has about 12,000 population; the residences are on the hills; the business strip below is perhaps half a mile wide at the widest place; and meanders along the river possibly 10 or 12 miles. A railroad from Portland runs through the city to the sea. Its greatest industry is salmon fishing, and hundreds of thousands of cans of this fish are shipped all over the world every year. Brother Trumbull seems to be well adapted to work here. He is well spoken of by all the people, and appears to be deeply entrenched in the hearts of the brethren. But the work is slow and difficult. Good pastors of all denominations, and successful evangelists pronounce it hard; perhaps the hardest in the state, if not on the coast. But he has a noble band of willing workers to help him; yet there are many causes for discouragement. Some very valuable

ance at the Bible school; the work assumed such proportions that it was necessary to build an addition to the former building, so a basement was made for a club room for the young people and a kitchen for the ladies; then two nice class rooms were built over the basement and a baptistery was installed, the entire cost being about \$400. The church paid \$250, leaving \$150 to be provided for. June 15, 1908, was set for dedication and a number of the pastors of the city went out. The house was well filled with citizens of Lents and after a musical program and prayer Rev. W. T. Jordan of the Central Church took the floor and in his own irresistible way raised the \$150 in a few minutes.

Pleasant Valley, Oregon

About 1899 two young ladies felt the need of a Sunday school in Pleasant Valley, a most beautiful valley about fifteen miles east of Portland; so they interested some of the leading mothers in the community and a Sunday school was started in the public school building. A Christian Endeavor Society was started. It continued for about two years, when the school directors decided they could not meet in the school building. Then they said they would build a church house. J. F. Heacock, District Missionary, then held a two weeks' meeting; fourteen persons were baptized and a new church organized and recognized with 25 members.

Tabernacle, Portland

The Tabernacle Church of Portland celebrated the first anniversary of the opening of its temporary building, Sunday, October 30, 1909. In addition to the usual services there was held a service in the afternoon at which Rev. W. B. Hinson preached to a congregation that taxed the capacity of the building. The entire day was the biggest and best of the whole year, and the outlook for the future is most promising. Although the church is only a little over a year old, there are 51 names on the roll and a number awaiting baptism. In the Sunday school there are enrolled about 125 scholars with an average attendance of over 90. The Sunday school is well organized and in part is using the graded lessons. The church has adopted the duplex envelope system for finances with most gratifying results. At present their temporary building is on a leased lot, but they have purchased what is said to be the best church site in the city, and have partly paid for it, and their thought is now turned toward a permanent building.

Mrs. Phoebe Adams, City Missionary, Portland

As city missionary her labors and their fruits were abounding. Fittingly known as the mother of our church at Sellwood, it was equally fitting that in the presence of the church family she should be honored by

summons to still higher service. At the prayermeeting, September 27, 1905, as she was about to announce a hymn she suddenly ceased to speak and instantly her spirit had returned to God. Long will Mrs. Adams be remembered and loved by all who had the privilege of her acquaintance. Especially is this true of the mission churches at St. Johns, University Park and Sellwood, where she poured out her soul in service. At Sellwood alone, in a few months the Sunday school grew from 15 to 80 and the church membership 100 per cent and more. Mrs. Adams was born at Locke, N. Y., July 19, 1845. At seventeen she was converted, and four years later she became the wife of Mr. L. H. Adams, a Christian of highest type. Both are now in the home-land. Pastor Adams, of McMinnville, is the only surviving member of that family, whose altar fires were fresh every morning and new every evening. Mrs. Adams was a graduate from the Gordon Training School, of Boston, was five years New York state evangelist of the W. C. T. U., and spent nearly a year in the blessed employ from which she has now been called. Gifted with a cultured mind, endowed with a spirit renewed from above, crowned with graces of tact, wisdom, perseverance and cheerfulness she has left us an abiding heritage of inspiration to faithful and fullest service even unto the end.

Hood River. 1894

The church at Hood River was organized in 1894 with twelve members. Rev. J. B. Spight was their first pastor, death closing his service in 1896. After moving from hall to hall, worshipping in a tent or sometimes in the open air, the little church, with a membership of 45, built a meeting house costing \$3,500. Rev. C. A. Nutley was the next pastor. Dr. C. A. Woody and Dr. J. W. Brougher helped to dedicate the church house; at that dedication service the pledges and gifts were \$1,050, enough to cover all demands and more. Rev. J. R. Hargreaves succeeded Brother Nutley. He installed a library and reading room; the church edifice was beautified within and without. A new parsonage was built and partly furnished by the church.

Oregon City. 1847

There are several additional churches in the Willamette Association, but except a few, the records are mostly routine work, and statistics. But the important data that is available will be noted. Oregon City is most prominent. Pastors mostly staying a year or two, then passing on for a new place, until the grand rally for a special effort, on Sunday, July 4, 1909, the record being fairly full.

Shannon's revival stirred the city and church for five weeks with 400 converts and 200 additions to the church. Clackamas county's vote on the liquor question was reduced from 700 and 800 majority to within

His father held pastorates at Salinas, Victoria, and Tacoma, and was one of the first Baptist ministers on the Pacific Coast.

Immanuel Church

The Immanuel Baptist Church, Portland, assumed self-support April 1, 1904, and under the energetic leadership of Pastor M. M. Bledsoe rapidly advanced along all lines, presenting a splendid example of the benefit derived from the impetus given in shouldering the entire responsibility of supporting the local preaching of the gospel. After six months of self-support, their hearty recommendation to other mission churches and pastors was, "Go thou and do likewise." On December 19, 1908, in the pastorate of Rev. A. B. Minaker, the church building was burned almost to the ground. "The field in which we are is large and there is no church to occupy it. God is good and the people generous and we confidently expect that we shall soon see the walls of a new church rising and in spite of the disaster a better work accomplished by Immanuel than ever before."

East Side Church

In 1910 people not only of the two churches concerned, but Baptists in general are rejoicing over the union of the Second and Central Baptist Churches, forming the East Side Baptist Church of Portland. This unanimous organic coming together is the fruition of many hearty prayers. The earnest efforts of Rev. W. T. Jordan (a former pastor) toward this end, some months ago, though then ineffectual, contributed much to this glorious consummation. Rev. H. S. Black, recent pastor of the Second Church, conducted for his people a most magnanimous part, which was in the same hearty spirit of love fully met by the people and pastor of the Central Church. Both pastors esteemed the union of the churches of first import and readily stepped aside, subjecting all personal interests to the supreme good of unity. Intelligently, with dignity, every moral and legal requirement has been effectually adjusted with perfect unanimity. This is a most remarkable evidence of the power of prayer and the practical workings of the living Lord. The properties of the former churches are to be sold, and in due time a new edifice is to be erected in the midst of the East Side of Portland. This field presents one of the most promising opportunities for Christian work along broad lines, in the Northwest. There are 339 church members, a well organized Sunday school, of which Mr. W. K. Hall is the efficient superintendent, an aggressive women's society, a wide awake company of young people, and a body of men who mean business for the Lord. Mr. W. B. Hall and Mr. Henry Shogren have been elected honorary life deacons. Providentially the Immanuel Church, Portland, called Rev. H. S. Black to its pastorate, where for a month he has already, with his estimable wife, been making things go

forward. The East Side Church have unanimously and heartily called Rev. Albert Ehr Gott to be their minister and he is already fully in the swing of the work. (Succeeded in 1912 by Rev. W.O. Shank, of Kansas).

East Forty-Fifth Street

Brother B. Clarence Cook came to Portland and took up the work in the community in which our church is located the first of April, 1907. At that time we had paid \$50 on a \$600 lot at the corner of E. 45th and E. Main streets. He began work without even a promise of salary and for a time received nothing for his work except what he secured for supply work done in other churches. By June, 1907, we had built and paid for the hull of a building, 28x36 feet, and on the first Sunday a Bible school was organized with about forty attendance. At an opening service in the afternoon of the same day enough money was secured to finish the building. After this work was finished our pastor took up the work at Lents and, in connection with the pastoral work in our community, helped them complete the canvass for funds for their building. When the Lents building was finished, our own building was found to be too small for the increased size of our work, hence we were forced to build an addition to our main building, 20x28 feet in size. Not only did Brother Cook do the soliciting for the funds for these two church buildings, and the pastoral work of the E. 45th Street church, but worked side by side with the carpenters, putting in 40 or 50 days' work on the buildings under construction. During the two and one-half years he has been with us we have grown to a church with a property of about \$2,500 valuation, free from debt, and have a membership of 75. We organized as a church September 15, 1907, with 28 members. Since that time we have received 34 by baptism, 25 by letter, and 7 otherwise, making a total of 66 members received. We have dismissed 19 by letter. At the close of his pastorate of two years and a half he was succeeded by Rev. A. B. Waltz. He has gotten a strong hold upon the situation. Finances, congregation, Sunday school and all other interests are on the upward trend. He has found his way into the hearts of the people by finding his way into their homes, and thus gaining their confidence he has enlisted their sympathy and cooperation. The prospects are very bright for a great work in that growing section of our city.

Lents, Oregon

In April, 1907, a church was organized at Lents with 18 members; on July 4 following they celebrated by blowing up the stumps and clearing the ground on which to build a house of worship, which was erected and all paid for. After the building was up a Bible school was organized. When Pastor J. F. Heacock went there in 1907 he found 27 in attend-

members were taken away to organize the Swedish church in December, 1897. With this, we have two small Baptist churches there, and there should be a flourishing Chinese mission also. There are some 500 to 1,000 Chinese in Astoria, and a Chinese preacher would find a very inviting field here. Mrs. Trumbull made some effort, and was an excellent worker with these people, but poor health, many duties, and no helpers, prevented her carrying on the work to any great extent. Two or three Chinese are already Baptists. Again, the larger part of the population are foreigners, rooted and grounded in the old state religions of their fatherland. They are engaged largely in the fisheries of the city, and have become very neglectful of the claims of any religion upon them; hence it is almost impossible to reach them with vital Christianity. All these circumstances make the field exceedingly difficult to cultivate. In 1900 Brother Trumbull reported the outlook at Astoria as better than ever before in that city.

In the latter part of this period under consideration Rev. J. R. G. Russell accomplished a most excellent work at Astoria in leading our church to sell their old property and purchase the Congregationalist property. With the surplus of the money secured for their old property they completely repaired the Congregationalist building. They have now a better lot on a corner and on the land, a far better church and one that is repaired and in most excellent condition. The new building was dedicated August 14, 1910.

Warren and West Union

Warren. Counseled by Rev. J. L. Whirry, they completed an organization as a regular Baptist church on September 18, 1904; they are sustaining preaching and other church services; they sent a church letter and delegates to the Association with a request to be received into its membership; but they were not recognized by a council. Rule No. 14 of the Rules of Order was suspended, and the Baptist church at Warren was received as a member of the Willamette Baptist Association of Oregon.

West Union. The Associational Committee in 1905 reported: "We find this church was the first Baptist church organized west of the Rocky mountains, and has never lost its existence as a church; but through the neglect to report itself to the Association has forfeited its standing therein; that recently new members have given it new life; that regular services have been maintained for over a year; that services were held in the evenings. Also, that a request came up to us as an Association last year, that they be received into full membership. Your committee recommend that the action of one year ago be rescinded and the church of West Union be restored to full membership in the Willamette Baptist Association of Oregon." All of these separate recommendations were adopted.

Willamette Association Sundries

Because nearly all of this Association belongs to Portland or its vicinity, its work has been told as that of the Portland City Mission Union, and there is little more to say. Clackamas county is almost devoid of Baptist churches; it once had several, and there are yet some four or five old Baptist meeting houses left with scattered remnants of Baptists about them. The Oregon City Church practically represents the present Baptist work in the county now. In 1906 Rev. T. L. Lewis served as a county missionary reaching many destitute and needy fields. The same year, of the Portland churches, Montavilla, Pleasant Home, and Gresham assumed self-support. In 1909 The Dalles church, which had belonged to the Middle Oregon Association, came back to the Willamette. Rev. J. F. Heacock was district missionary for half his time until October, and then for the rest of the year for all his time, and the prospects were that another missionary would be needed soon. It was reported that the Josiah Failing Fund was \$145, which was to be appropriated to associational evangelism, and a committee was appointed to consider the wisest manner of disbursing it. The Association met at Hillsboro this year. This was on historic ground; only six miles from where the first church was organized on the Pacific Coast. What a contrast from today! But the growth was slow. After dividing twice, 17 years later the Association had only 176 members; now it has two-thirds of the Baptists of Oregon, some 7,000 or 8,000 members, such having been the rapid growth of Portland. And Baptists rapidly increasing.

So far as reported in the minutes and annuals, the A. B. H. M. Society has aided the pastors in the Willamette Association since 1900; the aggregate amounts to \$13,194.17. Building, not counting the city of Portland, \$350. In Portland, or within reach of its street cars, are 20 organized churches. In the other cities or towns or country are 34 churches, but some four or five are either extinct, or about taking their last gasp. Of ordained ministers there have been about 60, but some have died, and more are uncertain.

Several years ago one of our associations employed a missionary from another state, with a wife and five children, pledged his support for a year, and turned him loose to root for himself. He did so for the year by taking the entire Willamette Valley for his field, but then another field called him. Another year a committee was appointed to consider the needs of an association. On that committee was a brother who thoroughly understood that field, and he rejoiced because he thought he saw prospects of glorious work before him. Three months later he resigned, disgusted, because his committee decided that the needs of some foreign field were more pressing than those under their own eyes.

The Northern Baptist Convention met at Portland from June 25 to

July 2, 1909. It had 1,342 registered delegates, and 400 registered visitors.

The Columbia River District

By Rev. C. A. Nutley

The Columbia District, including Clatsop, Columbia, and Multnomah counties, is but a small part of the state in square miles; however, its commanding location has made it the most populous. In our search for mission work, we are seeking souls, not square miles, and hence if we would win souls we must go where they are. It is presumed by some that there is a relatively larger force of workers in these populous portions than in the more sparsely settled sections of our state, and hence, more or less prejudice may exist against helping where the population is so great. The following comparative statements may throw some light upon the situation. The population of Oregon is approximately 375,000. In Clatsop, Columbia and Multnomah counties we have about 25,000, or one-third of the whole. The Baptist population of Oregon is a little over 7,500; in these three counties about 1,800, or less than one-fourth. The number of Baptist churches in our Oregon Convention is upwards of 100, while in this district there are but 17, or less than one-fifth of the whole. Pastors in active service in the State Convention field number 60; in this district there are only 10, or one-sixth, so that a brief summary would give us: In one-third of the population of the state we have one-fourth of the Baptist population, less than one-fifth of the churches and one-sixth of the pastors. And another comparison gives us in Oregon, one Baptist church for every 3,750 of population; in the Columbia river district only one Baptist church to 8,333 in population. In Oregon there is one Baptist pastor for every 6,250 of population; in Columbia river district one Baptist pastor for every 12,500. Our relative strength is clearly less in this portion of the state and evidences thereby its greater need.

West Willamette Association

At the location of any church any intelligent person can always obtain data for the details of its life by (1) Studying its records; (2) Considering the reminiscences of its older members; (3) By carefully noticing its environments; and possibly noticing other facts that may appear. In no other way can absolute, positive facts be actually sure in every detail. True, clippings from newspapers, religious or secular, might furnish news all right for gossip, but of little use otherwise, and records and reports of importance might be found in some of the monthly magazines of our Societies and be substantially correct; but even some of these sometimes are not injured if carefully revised; and our associational minutes, as now published, aside from the statistical tables and obituaries are a waste of

money; and even our "Annals" are looked upon by many brethren in much the same light, only on a larger scale; routine work with a change of actors. Hence, because of the difficulty and expense of gathering details, especially from the churches, unless from a few of the larger cities, this has not been attempted, and the grouping of the churches has been made as far as possible by the Associations, commencing with the largest and most influential organizations, and filling up as the data at hand admits. So having commenced with the Portland and the Willamette Association, the West Willamette Association comes next adjoining. The territory comprises Benton, Polk, Yamhill, and a part of Washington and Tillamook counties. These contain a population of about 95,000, and ten regular Baptist pastors. Vast sections, thickly settled, are absolutely destitute of religious work. Truly, "The harvest is great and the laborers few."

Because of the existing need of a new Association the question was submitted to the churches on the West Side of the Willamette River in 1904, by a committee appointed by the Central Association. The proposition being generally approved, a meeting was called to convene at Carlton, December 12, 13, 1901. Ten churches, namely, McMinnville, Dayton, Dallas, Independence, Yamhill, Corvallis, Carlton, Newberg, Oakdale, Mt. Olive, sent messengers to this meeting and letters agreeing to unite to form a new association. Amity and Spring Valley received. Besides the carrying out of an interesting program, the organization of the West Willamette Baptist Association was perfected. Constitution and By-Laws adopted, and officers elected: J. D. Baker, Moderator; C. G. Scott, Assistant Moderator; F. C. Stannard, Clerk; L. W. Riley, Treasurer. The first annual session was held at Newberg May 6, 1902. Rev. L. W. Riley led a helpful devotional service which was followed by a sermon from the text found in Zephaniah 3:16-18. The low tide of spiritual life an occasion for mourning, coldness and slackness in the church; sin, sorrow, error, and death prevalent in the world; preaching shorn of its old time powers. Still there's hope. God unchangeable, omnipotent, omnipresent today. Infinite in love; rejoices over souls. His power will be manifest in salvation as of old, when his children humble themselves and obey. The Association raised \$50 for a gospel wagon for the Willamette valley. A very interesting question was discussed: Was the smaller college practically superior to the larger institution? Miss Millsbaugh spoke very feelingly of the destitute fields. The executive committee was authorized to correspond with the authorities of the children's home on Vashon Island concerning a provisional home for dependent ministers. Rev. J. A. Pettit was the associational missionary in 1907, and did most excellent work. The association lost several of its most valuable members in 1909: Rev. W. E. McCutcheon, of Carlton; Deacon T. B. Henderson, of Amity; Deacon Monroe Miller of Dallas;

Deacon A. L. Alderman, of Dayton; C. F. Mackie, of Newberg. Newberg held the Association twice in three years. It pledged itself to prohibition, and also to the budget plan of contributions, and its committee was empowered to assist churches that needed assistance to raise their budget. And resolved: That, for the present, pastors and churches were to look after the destitutions in the fields adjacent to them.

Statistics: Churches, 8; ordained ministers, 22; baptisms, 119; net gain, 88; beneficence total, \$1,294.72; ordained ministers, 44; aid from A. B. H. M. Society from 1900 to 1910, \$5,153.67.

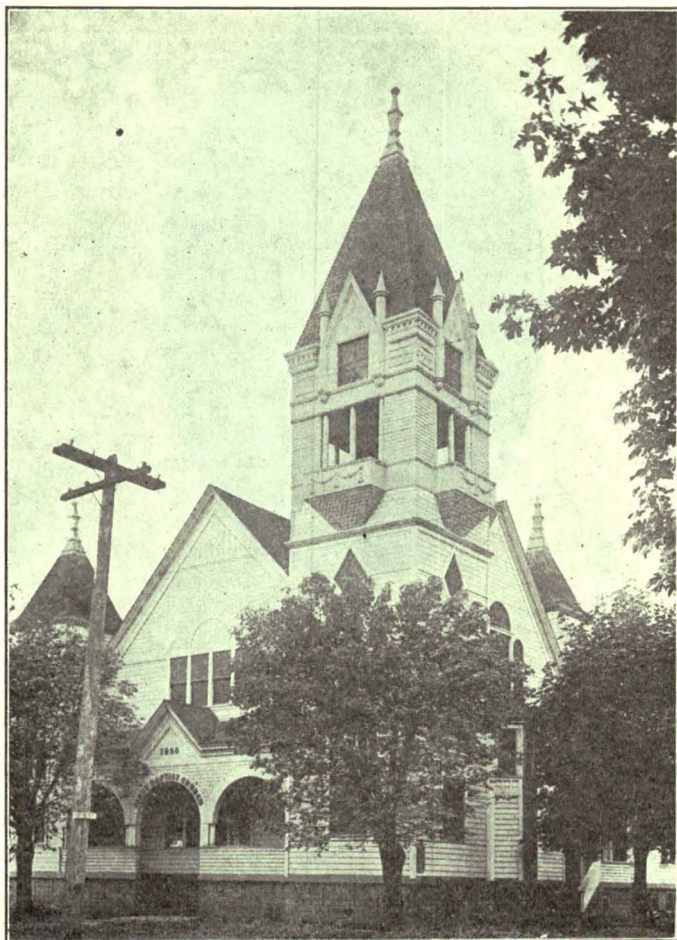
McMinnville

This church was organized with members dismissed from the Yamhill Church (the third Baptist church organized on the Coast by a Baptist), and its earlier history has already been given down to 1900. Its meetinghouse cost \$6,000; the A. B. H. M. Society donated \$500. The building was dedicated in January, 1899. In its letter to the Association the church speaks of "a higher standard of brotherly love and Christian usefulness than in the past. There was a marked increase of membership, and also of spiritual development and Christian labor. All departments of work were prosperous and active, and all outstanding indebtedness was provided for." In its letter for 1900, the church said that all was prosperous, and in August it decided to establish a mission in Gopher valley, about seven or eight miles from McMinnville, and in the fall Brother R. W. King held a series of meetings there, at which several conversions were reported.

McMinnville church lost two valuable members in 1901: Rev. O. Okerson, and Rev. E. Russ. The first was a very devoted laborer among the Scandinavian brethren. Brother Russ was equally as devoted among Americans. A sketch of both is found in Volume 1 of Baptist Annals. (The following errors occur in Volume 1). Brother Russ' name was Elijah (not Ezekiel); born in 1833 (not in 1835). He preached at Amity, Oregon, for about 15 1-2 years, the most of the time three Sundays, and never less than two Sundays of the month. Then later, he preached for the same church about 16 months, making about 17 years in all. He graduated from Burlington College, Iowa, from the same class as John E. Clough, of Ongole, India. He had the courage of his convictions, was interested in all reforms, and never weary of well doing.

1902 was prosperous. The church had a change of pastor; Rev. L. W. Riley, from Lebanon, Ohio. Congregations were improving and of excellent spirit, with frequent accessions. In January engaged in several weeks of night meetings of prayer and of evangelistic effort; increasingly close and helpful relations between the church and the student body of the college, which presented important and helpful features of the church work. And the women's societies were doing splendid work.

In 1903 the church prospered financially and spiritually. A large debt was paid and the outlook good. Had some special meetings with able leaders, and full attendance; these were productive of great good. But



FIRST BAPTIST CHURCH OF M'MINNVILLE

Brother Riley resigned to take up a greater work, and Rev. F. H. Adams of Palmyra, New York, took his place. The same year, Sister Ida Skinner sailed as a missionary to India, from McMinnville. In 1904 \$700

was paid by the Home Mission Society to Rev. O. L. Hoiem, the pastor of the Dano-Norwegian church at McMinnville. And Sister Mattie Walton that year gave herself to the cause of foreign missions and went to Japan.



REV. F. H. ADAMS

On April 30, 1909, Rev. F. H. Adams, for years the beloved pastor of the First Baptist Church at McMinnville, with deep emotion bid his church farewell to remove to a distant state; taking with him the hearty and overflowing love of his entire church and congregation. A few encomiums are presented.

The following editorial is clipped from a political paper of McMinnville. It is not necessary to say that the editor is a Christian man: "The hearty reception given and honors shown Pastor Floyd H. Adams (now ex-pastor) of the local Baptist church during the last week or two naturally brings out this query, 'Wherein lay the man's power while here, and what caused the love and respect with which he was held?' Why is it that after six years' residence more than nine-tenths of his church as well as the town in general so greatly regret to see him leave this field? What is the secret of success in these lines? What is to be learned that would help another to be held in similar esteem by his fellowmen. It is proper that each make a study of these things and such men, with the purpose in

mind of gaining a stronger place in the affections and hearts of those about him.

"To begin with, let it be said that there are a number of reasons that made 'Pastor Adams' strong in the community; but first and foremost was the fact that 'He went about doing good.' It is true he was a fairly good speaker, but there are plenty of other able preachers in the world, and that was not the reason for his being loved. He was absolutely honest, but there are many other men in the community who pay their debts; and while he would not have been respected had he not met his obligations, the fact that he did meet them was not the cause of the attachment formed. He was a man of truth and nobility of character. Yet there are others (though it might be wished there were more) who are noted for their veracity. It was not that that specially made him friends. He was pleasant to meet but that alone would not have been sufficient.

"The fact is that he was helpful. He was a man among men. There was not a man in the community so exalted that 'Pastor Adams' could not meet him as an equal and look into his eyes on a level; and there was not one so lowly and degraded that the subject of this article could not and would not extend to him the helping hand of a brother. Others might limit their helpfulness with their lodge connections or possibly even church affiliations. With 'Pastor Adams' no such boundaries had a restraining influence. Last week on one of his most busy days, packing preparatory to moving, he was stopped on the street corner by one of the college students with the salutation, 'Pastor Adams, did you know that Ford Hand is sick?' 'Yes,' said he, 'and I am going to call on him now.' And he did. Ford was not a member of his church; but he was one of the boys and as such had a warm place in the pastor's heart. Indeed, among the students as a whole, there was not another person, either inside or outside of the college, so helpful or so beloved as was Pastor Adams, and that too, without any selfish motive on his part. For sympathy, help and encouragement, he was the man of all men to whom they felt they could go as a friend. One person who has lived in this vicinity for forty years, states that this community has never had another such able college pastor; and the endorsement of that statement by those in a position to know is almost as wide as the field itself.

"Had he no faults? Most assuredly he had them. He was human like the rest of us. Yet few men could and would stand the amount of persecution he would without feeling or showing resentment; and even in a controversy, with the other fellow five-sixths and himself one-sixth to blame, he would be the one first to ask pardon.

"Pastor Adams was a Man. (He is still one for that matter though passed from our midst). He tried to live up to his profession. If there were more Adamses inside of its borders, there would not be so many

slurs flung at the church, and there would be fewer difficulties and troubles to be corrected in this old world of ours."

The Pacific Baptist had this to say: "Since Mr. Adams came here June 13, 1903, the church has increased its membership from 255 to 510, about three-fourths in each case being resident. The News-Reporter is authority for the following paragraph: 'In the way of general beneficence the church has greatly advanced under the present pastor and methods. This is especially true of the year last past. According to the annual, the contributions for beneficence (not counting any donations to McMinnville College, which without doubt are the greatest in its history) were \$1,262.07, the greatest amount (\$3.57 1-2) per resident member, probably, with one exception (1891), in the history of the church. The marked difference between this statistical year and that of 1903, the one ending just after the present pastor arrived, is noted when it is shown that the amount for that one was \$308. (This also exclusive of what was given to educational work). For the year 1902 the amount for the same purposes is given as \$267.92. For the year 1901 it was \$244.23, or \$1.57 1-2 per resident member, that is, \$2 less per member than for the last year.' We give this statement in detail primarily because it may seem contradictory to some figures in The Pacific Baptist of January 28. We infer the discrepancies arise largely from the fact that the offerings for education were not uniformly included in the totals for beneficence as given in the annuals. For the years in question the list of beneficences upon which we depended was as follows:

1891	\$ 935.06	188	\$4.97
1901	1,024.13	208	4.92
1902	850.00	226	3.76
1903	308.00	266	1.15
1904	579.00	269	2.14
1905	761.00	341	2.23
1906	723.00	368	1.96
1907	1,306.00	400	3.26
1908	1,477.00	480	3.07

We trust it will be taken as no reflection on the praise-worthy achievements of Mr. Adams' pastorate if we reaffirm our commonplace but wholesome remark that this church ought to do better in its beneficence." (May 18, 1909).

Pastor Adams was followed in the fall of 1909 by Rev. G. A. Martell, born in Nova Scotia, graduated at Acadia College, and also at Harvard, Cambridge, Mass., and took a theological course at Newton Center, graduating in 1896. He was an able man, highly recommended. Rev. F. C. Stannard, of Newberg, assisted Pastor Martell in special meetings in the spring of 1910, which resulted in a deepening of the spiritual life of the church and a number of accessions by baptism. Among the con-

verts were three Filipinos, young men from the college. What may this mean for future work among their own people? Easter Sunday morning the pastor baptized 12 young people from the Bible class and one more in the evening. Good attendance at the regular services. Bible school flourishing. Ten college students volunteered for foreign mission work.

But Brother Martell in one year thought it best to resign. He had too hard a man to follow, so it was said. Rev. H. Wyse Jones, D. D., began his pastorate at McMinnville on October 23, 1910. Large audiences greeted him at both morning and evening services. "I consider it the greatest honor of my life," said he, "that my home church, after I have lived here six years, has called me to become its pastor." And again: "I believe by all my previous ministry God has been preparing me for this pastorate." Bright days and large fruitage for the kingdom are behind the church at McMinnville, but brighter days and larger usefulness seem to await it. McMinnville church has more than 500 members, and has a number of evening meetings and society gatherings, and all these matters are carefully looked after; and it usually has two or three mission stations within two or three miles of town. About once in two or three years it may possibly hold a protracted meeting in some locality as far as ten or twelve miles distant, and have converts as at Gopher Valley, for instance; but it is seldom they are visited again, and the church has never organized a Baptist church at any of these distant places. Also, the church sent out Rev. Charles Rutherford, B. D., and his wife as foreign missionaries to India, and has supported them ever since. But aside from current expenses, and supporting the pastor, their contributions for religious work have been put into the budget.

Tribute to Mrs. A. J. Hunsaker

By Mrs. Eva Fleming

Sleep, beautiful spirit, sweet be thy rest,
Gently we folded thy hands o'er thy breast.
Long have they toiled, with no wish to cease,
Now quiet they lie, o'er thy heart full of peace.

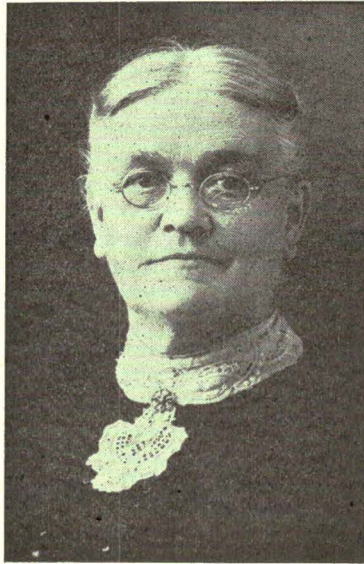
These dear hands, so ready to help on life's road
A friend or a neighbor, and lighten their load.
No burden too great, but they'd take up a share,
And give to the needy their tenderest care.

Such warm, cheerful spirits are rare on this earth,
And we feel that our lives will forever be dearth.
We need such as thee, so tender and true,
To bring heaven closer, sometimes to our view.

We miss thee, dear wife, sweet mother and friend,
To cheer us along as we toil toward life's end.
But though thou art gone, and roses so sweet
Are piled o'er thy grave in a large fragrant heap,

The last tribute of friends who loved thee while here
And scattered the flowers, with many a tear,
Yet memory brings back all thy sweet deeds of love,
And the seed thou hast sown here shall blossom above.

Shaniko, Oregon.



MRS. A. J. HUNSAKER

Taken from a local editorial: "Mrs. Hunsaker was among the early pioneers of the state and knew all the hardships of such a life and also experienced all the pleasure of seeing the country grow and develop from its wild state to the present land of beautiful homes and cultivated fields.

"Very early in life she took upon herself the cares and responsibilities of a wife and mother and to know how well she fulfilled them you need only to ask any whose blessed privilege it was to come under her motherly influence. A friend said, 'She was the most motherly woman I ever knew. It seemed that each child God took from her only opened her heart the more to mother all who needed a mother's care.' In the early days of the McMinnville College a good many students came under

her influence and all unite to pay tribute to the dear mother love that she gave so freely, and how far reaching that influence may be only time and God can tell. Space is not sufficient to begin to tell what the living of thirty years of such a beautiful Christian life in one community may mean. Although personally known but a few years we have never known any whom we felt could be more trusted as firm friends than Mr. and Mrs. Hunsaker, and who were truly what the name Christian stands for. As a special tribute to Mrs. Hunsaker, while her husband is a man of remarkable judgment in deciding momentous questions he usually deferred to her as the better.

"Mary Elizabeth Adams was born in Nodaway county, Mo., Oct. 4, 1844; crossed the plains to Oregon with her parents in 1847, and settled on a donation claim in Marion county, near where the town Marion is now located; where she grew to womanhood. She was married there to A. J. Hunsaker, whom she had known as long as she had known any person, he with his parents having crossed the plains the same year, 1847. The parents of the children were near neighbors. So this couple grew from childhood to old age as companions in every relation of life. To this happy union were born eight children, six of whom precede their mother to the better land. Two survive her, Mrs. Lulu Rogers of this city, and F. W. Hunsaker of Dolph, Tillamook county; also one step-daughter, whom she had raised, Mrs. E. O. Kittredge, of Seattle. In addition to her husband and children, three grandchildren remain; also a sister, Mrs. J. W. Osborn, of Independence. Mrs. Hunsaker has resided in this city since 1877, with the exception of four years when her husband was a pastor of the First Baptist church, Independence. She made a profession of religion in 1868; united with the church at Marion where she had been brought up. Her godly life was a living comment on her profession. She was always ready for work when she was needed, proving herself a good neighbor, a patient mother, a devoted wife, an ardent and sacrificing disciple of her Lord. After long, patient suffering she passed away at her late residence, May 14, 1910, age sixty-five years, ten months and ten days."

Mrs. Chas. Rutherford

On the evening of October 13, 1911, at Hanumakonda, South India, Gertrude Preston Rutherford, wife of Rev. Charles Rutherford, passed from this life to the glorious reward beyond.

On the morning of September 30 a daughter, Dorothy Janet, was born. The baby was strong and well and for eleven days Mrs. Rutherford seemed to be gaining. On the following day malarial fever set in, the temperature rose alarmingly, and in three days the poor body was exhausted. A noble and devoted life had been taken from the service here to greater service beyond.

Gertrude Preston Rutherford was born January 7, 1881, near Athena, Oregon. After attending the Weston State Normal school she was graduated in 1906 from McMinnville College, Oregon. During her college days she was actively interested in all forms of Christian work, being for two years the president of the Young Women's Christian Association. While in college she met Charles Rutherford, who was preparing himself for the ministry and foreign mission service. After Mr. Rutherford's graduation from Rochester Seminary, they were married May 29, 1907, at the home of her parents, Huntington Beach, Calif. The following autumn they sailed for South India. They were sent to Ramapatnam for the study of the language. In 1910 they were sent to take charge of the field work at Hanumakonda. Here for eleven months Mrs. Rutherford labored with her husband, giving herself unsparingly to the duties of the home and the calls of the work. There was no detail of the work that she did not fully understand and consider. She acquainted herself with all the workers and took every opportunity possible to speak with them about their work. She assumed charge of many of the minor details so that her husband could be more free to devote himself to language and preaching. In all things she was a true, unselfish, devoted wife and helpmate. Her brave, cheerful spirit will be keenly missed in the mission."

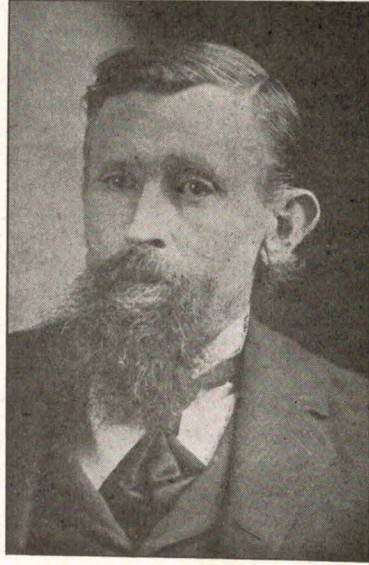
Yamhill

Yamhill Church, about five miles distant from McMinnville, the third Baptist church on the Coast, was for 50 years amongst the most reliable and sure standbys in contending for the Baptist faith. It has always been understood to be substantially Landmark, though occasionally an anti-Landmarker has come in by some oversight or mistake, yet the trouble for that question has never been more than a temporary flurry that soon blew over, and peace was returned. Its detailed history is given in Volume 1, and in the Fifth Period. It has lost many members by deaths and removals, but in 1900 was in a fairly healthy condition and still Landmark. Its members, farmers in moderate circumstances, but not fully able to support a pastor for all his time. Much of the time they employed some ministerial student of the college for once or twice a month to preach for them. In 1902 Brother Paul Orr was their supply twice a month but the church kept up some kind of service every Sunday. In 1903 the church was discouraged. Brother Orr was yet the pastor, two Sundays a month. The church said a revival was needed in order to bring into the field many of the unsaved of the Sunday school. The school was prosperous, and the young people's meetings well attended. It has had several trying times and faced serious difficulties. First, dismissing members to organize the McMinnville church took nearly or fully half her strength, and many of them her best workers. Secondly,

it is five miles from a railroad, and no preacher except some old pioneer, or a student needing a little help, can reach them. Thirdly, their membership is small (about 50), some non-resident, and the most of them poor; hence, hard to pay the pastor, and they get little or no help from abroad. Yet they do what they can, and have some service every Sunday.



LEVI T. DAVIS



ALBURTUS C. DAVIS

Representatives of Yamhill Baptist Church, the third Baptist Church on the Pacific Coast (the second now living) from the first till now.

Also, among the first and ever since, staunch and active supporters of McMinnville College

and promptly meet their share of the budget. By working hard the church can about hold its own. Yet, among her members, five miles distant, she has two ordained Baptist ministers; one is more than fourscore years old and has no conveyance, and too feeble for a pastor; the other, a little younger, works hard at his trade to support his family, but he helps all he can to meet the expenses. Such is the condition. The church has a good meetinghouse, and no debt, and will not create one. And a live, wide-awake Sunday school, and an earnest working body of young people.

Alburtus C. Davis

Alburtus C. Davis was born in Wood County, Ohio, March 4, 1836.

When he was quite young his parents moved to Missouri, where they lived until 1846. In this year they moved with their family to Oregon, crossing the plains with ox teams. Arriving in Oregon, they established a home in Yamhill County, where Albertis grew to manhood. He was married November 28, 1874, to Miss Paulina Beaman. In 1861 he made a profession of religion and united with the Yamhill Baptist Church, of which he remained a member until the date of his death, June 16, 1897. He was elected a deacon in this church in 1871, which office he held during the remaining part of his life, being the senior deacon for many years. He served long as an efficient member of the board of trustees of McMinnville College during the administrations of Presidents Burchett, Anderson, and Brownson. During the greater portion of these years he was on the Executive Committee of the board, sacrificing both time and means for the interests of the college. His name is among those sealed within the cornerstone of the main college building. His life was a living comment upon his profession, ever exemplifying the character of a true follower of his Lord. Two children God has taken; three are living: Mrs. Lizzie E. Reed, Mrs. Lelah B. Breeding, and Miss Esther Davis. His wife died in 1911.

Carlton

About fifteen miles north of Yamhill is the Carlton Baptist Church. For twenty years or thereabouts, Rev. W. H. McCutcheon was, as Rev. C. M. Hill, D. D., calls him, the "Model Pastor" of the "Model Church of Oregon." Then his poor health compelled him to resign steady work, and he died June 20, 1908, aged 58—a serious loss to his family, to his church, and to the denomination. The Carlton membership was mostly country farmers, and foreign, or of foreign descent, but in comfortable circumstances, and able and willing to obtain a pastor as needed, and did so. They had a fine meetinghouse and built a parsonage, and it was one of our strong churches, located in a bustling village on the S. P. R. R., West Side, and had a heavy influence in the community. Many of its members have died or removed, but it is still a strong church and abundantly able to meet all requirements. It keeps a flourishing Sunday school, several societies have extra missionary monthly meetings, and also has its seasons of depressions and rejoicings; their meetings are usually well attended and they hold fast to the faith of the saints. Their last pastor has resigned and left but they are not discouraged. Unless they have changed quite recently, they are strongly Landmark, but work heartily with the Oregon Baptist State Convention.

Carlton is the center of a large and rich agricultural section of country, about 40 miles south of Portland, and eight miles north of McMinnville. The Baptists and "Disciples" both have churches here. A writer in *The Pacific Baptist* of December 21, 1898, says: "These two churches

are considered so near alike by many, that they see no difference in them save in name." Now one of three things is evident; either (1) They have very different "Disciples" in Carlton from those in other parts of the state; or (2) This Baptist writer is much in need of a pair of spectacles to distinguish the difference between the Baptists and the "Disciples;" or (3) Brother McCutcheon and his church were badly slandered in the above statement. The trilemma is left for the parties to settle.

In 1900 a Baptist church was at Gaston, and also one called Mount Olivet, on the top of Chehalem mountain. By removals, deaths, and other causes the Gaston church was broken up and came to nothing. Mount Olivet (Laurel) was for several years a prosperous, thriving church with Brother McCutcheon for its pastor. It had a good meetinghouse, and was one of the active churches of the West Willamette Association. But Brother McCutcheon died, the church was not able to support a pastor for all his time, its membership farmers, and located some ten miles or so from a railroad, and no preacher can find it. 1902 is the last report received. Rumor says it has dwindled and died, and its actual condition is unknown.

West Chehalem

The Chehalem Valley Church is located seven or eight miles from Newberg. It was organized several years ago by Revs. W. H. McCutcheon and A. J. Hunsaker, and for several years belonged to the Central Association, and was a live, active, working church. It owns a good meetinghouse. But it dwindled and became apparently extinct, until 1908. Prof. F. G. Boughton began preaching for them in 1909. He wrote to The Pacific Baptist in 1911: "For many years Chehalem Valley, running west from Newberg, has been more on the real estate map than in the religious journals. But in the fall of 1908, three little girls, after hearing their mothers talking one day in a hop-yard of the need of some sort of religious service in the valley, began to talk up the organization of a Sunday school in their school house. Parents took up the project and it succeeded so well that soon the entire community combined in the erection of a beautiful building, which was dedicated in June, 1909, as the property of the West Chehalem Baptist Church, the remnant of which was the only organization that existed in the neighborhood. Pastor F. C. Stannard of Newberg preached for them often and arranged for ministers of various denominations to supply once or twice a month until October, 1909, when the congregation asked the present pastor to preach every Sunday morning. Twelve denominations worship together here most harmoniously—Baptists, Congregationalists, Adventists, Dunkards, Disciples, Friends, Episcopalians, Methodists, Presbyterians, Roman Catholics, Lutherans and United Brethren. The only organization is Baptist with about twelve members; the Bible school is

union; the ladies' aid is making the church a social center for the large neighborhood of prosperous farmers and their families, as well as helping financially in providing the meetinghouse with comfortable furniture; the weekly offerings for missions are distributed according to the desire of the contributor, the Baptist budget for last year being nearly doubled; and the pastor offers new converts the service of connecting them with the pastor of their denomination in Newberg or elsewhere. The whole enterprise would fail if made sectarian, whereas now the happiest feeling exists among all concerned. Even some who are not church members are glad to speak of 'our church,' because they have a share in the enterprise. Very much of the success of these two years is due to Brethren Geo. C. Christenson and S. M. Calkins, who have efficiently superintended the Bible school and otherwise displayed strength in humble leadership. Many others deserve mention for their unselfish and faithful service. During the recent college vacation the pastor conducted a series of gospel meetings. Pastor Stannard assisted in the preaching and Mr. Paul Blackstone's singing was a valuable addition. A very earnest spirit was manifested, sixteen confessions for Christ were made, and several families became interested who had never attended before. We are trying to develop the Kingdom of God in a mixed but sensible community."

Newberg

In 1892 a few Baptists gathered together in the Quaker town of Newberg, Oregon, and after carefully considering the matter a church was organized. Services were held for a time in an unused store building, but it was felt that since this was a college town, the Friends having established their State school here, we must have a good house of worship if we were to undertake anything here worth while. A good lot was secured, and the situation carefully canvassed for building a house. It was decided that if the Society could cooperate in the effort a house could be undertaken. An offer of a loan of \$250 and a gift of the same sum was secured from the Society, and the house completed and dedicated without debt. Our church at once assumed a position of prominence and good standing in the community, and secured a good hearing both from the students and the community. Its membership has steadily, though slowly grown, and the sum contributed for self-support increased from year to year. During the last year a good parsonage was built, the loan of the Society paid in full, and the church will soon assume self-support. This is a short story, but I wish there were many more like it which might be as truthfully told of our country towns. Its truth speaks its own message of the value of help at the opportune time to a new church. The Society also helped Brother F. C. Stannard, and then his people helped him build the parsonage, and he will preach to a self-

supporting people next year, and the church is not very strong yet, but gritty.

The church thus reports the year's progress in 1902: "The church has made good progress during the year. The Lord was good in sending Rev. F. C. Stannard to be our pastor whose untiring effort has been to save souls and build up the church; 16 by baptism, and five by letter have been received. The Sunday school has made a good gain. The B. Y. P. U. shows a good spiritual life. A debt of \$205 on the church house has been paid, which makes it free from any debt. A parsonage has been built which is worth about \$1,000. Pastor and members are working together and have hopes of still greater advancement in the future." In 1903 the report was: "Special meetings resulted in some souls saved and church strengthened. There is a growing interest in our regular services. Prospects good for future advancement. Pastor refusing aid from A. B. H. M. Society, church has become self-supporting. The offerings are increasing, and we have a larger contributing membership, porportionately, than we have had for years. Expect to take up Home Department work in the Sunday school next quarter." In 1904 the Convention speaks of the Newberg work as follows: "At great sacrifice this little church (Newberg) took up their own burden of support. The Lord has richly blessed them, and they are now helping support others. Since last year they raised for our Convention work \$50; and this year, \$75. Investments in self-support pay large dividends."

Dayton

In November, 1882, the McMinnville Baptist Church extended an "arm" to Dayton, a steamboat landing on the Yamhill river, seven miles distant, making it a mission station. Revs. G. C. Burchett, W. J. Crawford, and A. J. Hunsaker looked after the matter until June 16, 1885, when they organized a Baptist church of eleven members dismissed from McMinnville for that purpose. And on November 28, 1886, Rev. G. J. Burchett dedicated for them the first brick Baptist meetinghouse in Oregon. Burchett was the first pastor, but McMinnville College furnished the pastors for it for several years. The church has had its vicissitudes and its trials, but no serious difficulties to meet. It is at present in a peaceful condition, and hopeful for the future. The reports speak of some conversions, and others expected. Peace and prosperity generally abounded. Brother Hunsaker was compelled to resign because of the poor health of his family. Dayton is about a mile from the railroad. Its present pastor is Rev. J. B. Murphy. He and his wife preach alternately. Outlook bright.

Amity Baptist Church is about six miles south of McMinnville, on the S. P. R. R., West Side, with a fine meetinghouse; has been much aided by the Home Mission Society. The church has mostly well-to-do

farmers. Rev. E. Russ preached for it about 17 years, twice a month, and missed but seven Sundays (by sickness). Then he went to Medford, dying there July 3, 1901. He was a man who was never weary in well doing. Another valuable member was lost by the church in 1903, its pastor, Rev. J. R. Baldwin.

Rev. J. R. Baldwin was born in Cape Girardeau County, Missouri, in 1839; converted in 1855; entered the ministry in 1867. He proved himself to be a workman that needed not to be ashamed, one approved of God, who blessed his labors. He arrived at Independence, Oregon, in April, 1893, where he resided the remainder of his life. For six months he supplied that church. He was two years pastor at Amity. He was identified with all our church work; a member of the Board of Trustees of McMinnville College at the time of his death, and showed interest in the same by willing his library to the college when his work closed. Since his death his widow has given to the college, on the annuity plan, \$5,000. He was for three years a member of the board of managers of the Oregon Baptist State Convention, in which he manifested a deep interest, both by his offerings and by his presence in the board and Convention meetings. After a protracted illness of three months, which was borne with Christian resignation, he passed away May 14, 1903, aged 64 years.

Spring Valley

The Spring Valley Baptist Church was organized in 1871 by Rev. W. B. Meadows, and for a while was visited once a month by McMinnville students, Paul Orr, Boardman, Rutherford, Diebel, Rhodes, W. H. Latourette. The church was weak, and their help was at irregular intervals. It first belonged to the Willamette Association, but in 1902 came into West Willamette Association. Finally, Rev. W. J. Crawford, D. D. bought a farm and settled near Zena, and has looked after the church since, but it is so feeble that he has been compelled for his salary to fall back on the rule of the old pioneer, "preach for nothing and let his wife board him." Yet the church tries to keep alive. At one time it had no regular preaching for five years. It pays its part of the budget. But as they are all poor (except Brother Crawford, who is comfortably fixed) and can get no help from abroad, and their location is four miles over a mountain, and no preacher ever visits them, not even a colporter, they feel somewhat abandoned. Brother Crawford has been for several years the Moderator of the West Willamette Association. He is a fine scholar, a graduate of Shurtleff College, has filled the positions of professor at McMinnville and pastor at Medford, Salem and other places acceptably, and could easily have a high position as an educator, but prefers to run his farm and give his strength and talents to these poor sheep; but they are hampered by having no house. They obtain the Presbyterian house once a month, when not being used by themselves.

Lacreole

About five miles over the mountain is found the Lacreole Baptist Church, organized in 1846 by Rev. Vincent Snelling, about two weeks before the Yamhill church. This also was for many years one of our most prominent Baptist churches, though it passed through several serious crises, but held its own. It dismissed members for some three or four Baptist churches, but they have either all disbanded or become extinct, except Spring Valley. The one at Perrydale had no house and roamed about until it died from neglect. Lacreole is now, and always has been intensely Landmark, and took the lead in organizing the Western Association, and since that was broken up, has been unassociated. Rev. J. W. Osborn is its pastor. It has a fairly good house, but old. It has never appealed to any foreign society for financial help, but contributes for foreign missions readily. Its meetings have usually been once or twice a month, but usually has a protracted effort yearly. For several years, either Rev. C. C. Riley or Rev. J. W. Osborn has been their pastor. The church will give liberally for missionary work by a "sound man," but are "shy of one who preaches what they do not believe." Aren't you? Yet if a brother minister visits them they treat him courteously, and let him preach in their house; but the courtesy is very seldom returned. Some two or three years ago some family quarrels nearly tore the church to pieces, but a few months since a revival awakened the brethren and report says that the old breach was healed, and the church is now wide-awake and as active as ever, and all parties are rejoicing. But they are still tenacious of their old faith.

Union and Cloverdale

Some 15 miles or so northwest of Lacreole is the Union Church, another old Landmark standby. Both it and the Lacreole church helped organize the Central Association, and afterwards the Western Association, and since that Association was broken up, both remain unassociated. Rev. G. W. Pewtherer has for some time been its pastor. It is in a fairly good, healthy condition; has a good meetinghouse, and usually a good Sunday school, and some societies, but it is not much inclined to affiliate with some of our later churches. In its general movements it patterns pretty closely by the Lacreole Church.

Two or three efforts were made to establish a Baptist church at Sheridan but without success. The brethren were few, they had no house, ministers would attend a few times and then abandon them. But a little church was organized at Rock Creek on the upper Willamina, and sustained itself several years.

Rev. D. A. Lynch was its main supply much of the time. Brother Lynch was an early pioneer farmer. Although of limited attainments,

yet the calls for religious help forced him into the ministry, and he gave himself wholly to the work. And his message was to the poor.

His salaries were meager. He fell behind in his expenses, and some misfortunes visited him, and he had to sell his place. But he kept up his preaching till he had sacrificed his all. At his last meeting, when 70 years old, he walked 28 miles to his appointment, but was taken sick on his way home and never recovered. His obituary says: "Rev. David A. Lynch was born in Missouri March 4, 1832; he professed religion at 15, uniting with the Baptist church. In 1851 he crossed the plains to Oregon, and located near Sheridan, Yamhill County, uniting with the Yamhill church, lived a consistent Christian, active in local church work. He was an evangelist, and devoted the most of his time to that special work. He was in demand as an evangelist rather than as a pastor, yet served as pastor for several country churches. His lack of education was at times embarrassing, especially when in the presence of those who had enjoyed better opportunities. Yet he always had the courage of his convictions, and when he preached those who heard him were impressed that he fully believed the message he delivered. His faith in God, together with his zeal and earnestness helped largely to make up for his lack of education. When he preached, people listened, and he expected conversions. On the evening of the fifth Sunday in May, 1903, on attending the services of that day he was taken suddenly ill and never recovered, and July 7 he passed away, leaving a widow and three small children, together with a daughter, Mrs. A. C. Chandler, of McMinnville, to mourn their loss."

One church, Cloverdale, in Tillamook County, was organized in 1897, and has been kept up by Rev. R. Y. Blalock and a licentiate; but there is nothing to tempt any one else; the church is too poor. Two or three other small churches were organized in that section, but from neglect or internal trouble came to nought. No details available.

Dallas

Returning, there is no Baptist church except a German church, noticed further on, until Dallas, the county seat of Polk county, is reached. This is a pioneer, half-century church, and it has had a hard row to hoe. It had a fairly good meeting-house, but a scattered membership, many non-resident, pastors for a while with frequently wide vacancies, and it was hard to live. Finally, Rev. David Hubbard settled in the vicinity and took charge, and was a good pastor; not long after one of the members (Preston Holman) was ordained, and he also assisted. But both these died and again the church was in need. They were too poor to support a pastor all the time. The H. M. Society helped it some. In 1902 Rev. J. R. G. Russell settled in Dallas and concluded to do something. The first year he added 22 members; 16 by baptism; repaired

the church building; built a parsonage; and greatly strengthened his church in every way. In 1903 they moved along almost all lines of work. He got them out of debt. Papered and otherwise improved the inside of the church; put in electric lights, and paid for the parsonage. Had a mission station that promised large things. The Sunday school was good; the Y. P. Society was interesting, and all hopeful. He got help and held a revival meeting with several converts, and showed what a live man can do if he has a chance. But the church changed pastors; Brother Russell moved away; yet for awhile it kept moving forward. But the missions were dropped, and three or four weak, feeble churches, not able to support a pastor, nor obtain any help, with one meeting-house burned, and some deaths, and some removals, gave up the struggle, dwindled and died.

Then Rev. H. B. Foskett, District Missionary, came and held revival meetings at Dallas, with some additions, and matters brightened up again, and the church has been steadily at work during the year under the leadership of Professor Curtis P. Coe. A number have been received by baptism and by letter. Homer D. Pease was called to the pastorate. The parsonage is in course of renovation and the church property is to be generally improved.

Monmouth and Independence

Monmouth prospered, built a meeting-house and is still trying to hold its own. This place is the seat of a state normal school and of considerable importance, and being only two miles from Independence, both churches should be in one charge, but later circumstances have occurred which render such union very improbable while the ruling powers predominate. Rev. W. W. Davis is pastor. The town is about 75 miles from Portland; has several stores, churches, is on a spur of the S. P. R. R., with a motor line to Dallas, Airlie, and Independence; city schools, a bank, water works, electric lights, and no saloons. It is a very pleasant social town, surrounded by a fine agricultural community. The Baptist church is well situated, cost, with lots, \$1,500 and seats about 200. But it is feeble in numbers, and has a hard struggle to hold its own with the surrounding influences.

1904. Independence had raised the last year \$137.50 for half-time service for six months. April 1 they called Pastor Allen for full time, agreeing to raise \$300 for six months, at the same time asking \$50 from the Home Mission fund. With this month they began trying self-support for full-time service, and they expected to be receiving large blessings from on high. But the church was obliged to ask more or less help from the H. M. Society during the decade, a part of the time with Monmouth, all working harmoniously together; or matters appeared that way until October, 1909, when Brother Allen left, and Rev. Maynard B.

Thompson, from Davenport, Washington, a new pastor began his work October 10. His beginning was fair, but soon some rather questioned some of his teachings, and a few months later he left the Baptists and joined the Campbellites, and some of the old Baptists "guessed that he did not have far to go." Since the resignation of Brother Thompson, Brother W. S. Stewart has been acting as pastor at Independence. He was a student at McMinnville College, but served the church at the same time. During the summer, however, he has lived on the field and been able to do a larger work. This brother has met with very good success in his work. A company of traveling evangelists commenced "union meetings" on the sensational style. They claimed to be Baptists, but they preached very little of strict Baptist doctrines. But they were able men and women. The city press said: "Never in the history of Independence has there been such a change in the morals of the city as has taken place during these meetings. After about one week of union work, large crowds are attending the meetings. There have been about 100 professions, including many children, and some restorations. The Baptist church has so far received about forty, most of them for baptism, the larger part having already been baptised. At considerable effort and cost, an auditorium with seating capacity of over 600 has been made comfortable for these meetings."

Corvallis

Rev. Mark Noble was pastor from 1892 to 1905, being aided by the A. B. H. M. Society, about \$150 a year, when he left for Washington. Until 1908, the preaching was irregular, when Rev. W. W. Davis was chosen; but he resigned in May, 1909, to go to Monmouth. The general missionary of the Convention found a successor in Rev. Albert F. Bassford, at Austin, Illinois; whom he called an able, eloquent man, just from Chicago; a Brown man; and just the man to be successful with the college men and women of Corvallis; and to lead the church of Corvallis to the highest pitch of their ambition. And the church employed him at once. Since Nov. 10, 1909, there has been an increase of more than 60 per cent in membership, the benevolences have been doubled, and increased current expenses cared for. The different departments of work have been re-organized, a new constitution has been adopted and a new financial system, which encourages weekly giving, has been introduced. All departments of the work are in a healthy condition. Pastor Bassford is giving the local church a scholarly and an energetic service and from the results obtained, it would seem that he is giving a consecrated service. Certain it is that he is giving the church a prestige that is rightly deserved.

About 16 miles from Corvallis, in the Alseya Valley, is a Baptist church that lives only by spells. It has no preacher except occasionally

for a short time; it is over the mountains, ten miles from a railroad, and no late man can find the place. Yet it keeps alive and has kept alive for over 40 years. It has sent out two or three pretty fair preachers, but they strayed so far away that they could not find the way back; so the church sent their next preacher to the lunatic asylum, and he died there. They are anxious for some new man to visit them. They want to see him.

Central Baptist Association

This Association is all east of the Willamette River and included (except North Palestine in Benton County) Marion and Linn Counties only. Salem, First Church, is also taken from the Willamette Baptist Association. The Western Association has become extinct. Its churches, living, have mostly united with other Associations convenient. We have in the Willamette Valley, on the east side, 20 Baptist churches, with 2,000 members; 1 to each 40 inhabitants, or, according to the usual habit of reckoning, almost 1 to every 14. Six of these churches are self-sustaining: one receiving aid from the H. M. Society. Seven are pastorless; some have preaching occasionally; others are without any regular preaching services. Note the field by counties. Linn county has the smallest population in this section, but has the largest area and the largest Baptist membership, 850; almost one half the whole. Rev. W. P. Elmore, writing of this county, says: "One half of our churches are pastorless, and only a part of the other half has preaching more than once a month." Jordan valley, east of Scio, has great need of gospel preaching; so also the Sweet Home valley, and the Santiam country. Oak Creek and Crabtree, once occupied, are now deserted; Shedd is a promising field if sustained. A church has recently been organized at Sodaville. Marion county has 700 Baptists with nine churches. Gervais is without any church service. Haysville and Turner have good Sunday schools, and occasionally preaching services. Woodburn is a progressive town. Sylverton is a thrifty center with at least 15 Baptists within reach; but without a church organization. I heartily recommend that these two towns be united as a field for state mission work. With Clackamas County, we now have a field of 80,000 inhabitants." In 1905 the Central Association recommended The Pacific Baptist, McMinnville College, and the Theological School at Berkeley, California, believing that our young men called to the ministry of the gospel of Jesus Christ, ought to be trained in the West, for the West, by Baptist professors in a Baptist seminary.

North Palestine

Six miles across the river from Salem, is the North Palestine church. For more than 50 years it has had its trials and battles for the truth. Its

old stand bys have nearly all been called home. Perhaps a half dozen are left. The old timer's religion appears not to be laid on the shelf, but a new management prevails. The following report describes the condition today: "Our meeting just closed with the North Palestine church. The church members are greatly revived and drawn closer together than they have been for years. Old sores were healed, and hatchets of long standing were buried. There were 20 or more conversions, 11 additions by baptism and six by letter and statement. Churchanity stood in the way of others uniting with the church. \$114 were given by the church for her portion of the budget during the meeting; \$108 was raised in cash for the budget with a handsome sum for the evangelistic effort. The meeting runs three weeks."

Salem

In building the fine new house a large debt was incurred, a considerable part of it by the unwisdom of a reckless pastor. The hard times had crippled the financial ability of the membership considerably, and the situation was discouraging and perplexing. Many felt that their house could not be saved. The situation was laid before the Home Mission Society and a gift of \$1,000 was recommended. Through some offers which one of the members submitted to the Society, it was decided that this sum would be given if the whole debt were wiped out. A heroic pastor and some equally heroic helpers believed it could be done and the debt was raised, and the mortgage burned. This saved to us a property well worth \$10,000 and has saved our cause in the state capital. It only needs that there be read into this story all the anxiety, the haunting fear of those who had made large sacrifices at the first lest what they had given be utterly lost to the denomination and themselves, and the honest perplexity of pastor and people as to how they might honestly find and discharge their duties in this trying situation, to set forth fully one of the many living tragedies that the years 1893 to 1898 held for many churches in the West.

In the pastorate of Rev. J. R. Comer, Evangelist George W. Taylor, of Los Angeles, Calif., conducted a five weeks' union revival campaign in this city. All the evangelical churches in Salem co-operated in union services in which the unity of denominations was undisturbed and in fact grew more vital and tender to the end. It was initiated in the ministers' association, the pastors of the different churches getting together for the purpose of doing the Lord's work in winning souls. The different churches following their pastors gave a great and undivided power to the movement; and this meant victory from the beginning. He is assisted by his wife, Mrs. Carrie B. Taylor, cornet soloist and personal worker, and Mr. L. A. Wegner, musical director and soloist. There were more than twelve hundred confessions, about 350 of these be-

ing in the state institutions. Hundreds went into the different churches. In 1908 Salem lost a beloved pioneer minister, Rev. A. R. Medbury, one of the first pastors of Portland. In mentioning the resignation of Rev. J. R. Comer, M. D., as pastor of the First Baptist Church of Salem The Daily Oregon Statesman mentions the many changes that have been effected in the Salem church during his three years' pastorate: one of the best parsonages on the coast has been built, 192 members have been received, many improvements have been made in the house of worship and the attendance upon the church and the Sunday school has been wonderfully increased. Rev. W. T. Tapscott succeeded Dr. Comer as pastor, and Rev. H. E. Marshall in 1913 succeeded Brother Tapscott. During the various prolonged periods when the Salem church has been without a pastor, the pulpit has been supplied by Prof. F. G. Boughton of McMinnville College, much to the pleasure and profit of the members.

Haysville

Distant north about three miles from the First Baptist Church of Salem, is the Haysville church, a fine country meetinghouse with a first-class membership. The church was organized by Rev. J. B. Jones, March 3, 1888. It has had a fairly prosperous growth, partly because the Salem brethren have always been willing to help them, and they are ready and able to care for themselves and willing to bear their share of expenses or missionary work or both at home or abroad. Near Gervais, Enger, Silverton, Noble, Waldo Hills, Turner (Shiloh) ten or fifteen years ago were Baptist churches, several of them with good meeting-houses, and well satisfied members. But now, they all, with some half a dozen more, have become extinct; some on railroads, but too poor to sustain a pastor, or compelled to conform to objectionable conditions. Except at Salem, Haysville, and Stayton, there is not a Baptist church in Marion county, containing about 1,200 square miles and about 40,000 population. Stayton lives only by fits and starts, because they cannot afford to pay the price. (Since this was written in 1902, we are glad to report that the Stayton church unanimously voted to have our general missionary preach for them during revival meetings last fall, and after the meetings most heartily made an offering for our state work.)

Why all this falling away in the last ten years? Why the loss of this dozen or more of Baptist churches? They chose to perish rather than yield to teachings which they could not honestly endorse. And later comers insist on practices which they dare not publicly defend, because lacking solid proof. This may be an unwise utterance, but it is no less true. And standing firm as Gibraltar was Rev. F. M. Long, who never faltered. And al-

though he fell in a neighboring state, yet his obituary, for the good he did here, deserves a place in these Annals. But suppose an inspection is made in Linn county. In the "Forks of the Santiam" is "Old Providence"—a country church, not even a trading post within ten miles of the church house, nor college student to gather them, yet it picked up 400 members from a beginning of 18, and by two or three men with only common school advantages, and one or two of them at their start could hardly read their text without a blunder. But that church is gone, or nearly so; though to be fair, it should be said eight or ten years ago, a colony of Hungarians came in and bought out nearly all the old members and others were so scattered that it is difficult to keep up the organization. But they do. A part of them organized at Scio, about 10 miles distant. The Scio church has always made good progress. Like Providence, it has been strong Landmark; both have built or bought a good meetinghouse; Providence, two of them, and their membership were well-to-do farmers and liberal for benevolent work, but their missionaries must preach the true gospel.

One or two efforts to organize churches in other sections of "the Forks" have been shortlived for different reasons. But away over on the South Fork of the Santiam river a village started a few years ago, called Lacombe, and quite a prosperous church was organized by Rev. J. W. Osborn, who carried it right along for several years. It is said to be yet in a healthy condition, and belongs to the Central Association. In February, 1911, The Pacific Baptist says that Rev. D. Loree has just closed a very successful meeting in Lacombe, wherein many souls sought and found the Savior. There were nearly 80 who came forward. It was a banner meeting. Great interest and sincerity was manifested all during the meeting. Rev. Mr. Loree is a very able man, one whom God has given a personality and ability that wins souls wherever he goes. Crossing the Santiam river a short distance we reach a little Baptist church at Sodaville, but they are few in numbers and some moved away and not enough remained to keep up the organization and the effort failed. But going down the river about five or six miles we reach Lebanon, where is a wide-awake Baptist church.

Lebanon

The church was organized in May, 1890. Rev. C. R. Lamar was its first pastor and did a great work in the six and one-half years' pastorate. The church was organized with 20 members. Bro. Lamar baptized 118 into the fellowship of the church during his pastorate. A small house of worship was built during the first year of its existence. Since Bro. Lamar left the church it has seen many ups and downs; some times discouraged, almost ready to give up, but a few faithful ones held it together. Pastor D. E. Baker was invited to the church to hold a re-

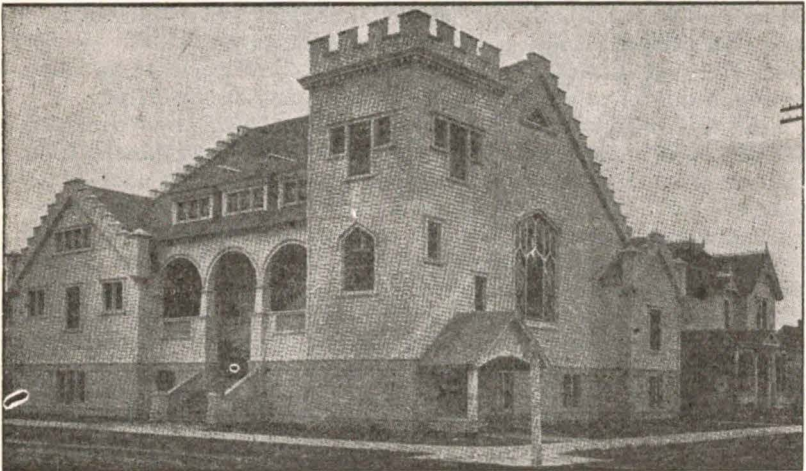
vival meeting. A number of the church members had been praying for a special meeting; the Lord answered their prayer in this meeting, resulting in 25 conversions and 29 additions, 22 by baptism. The church immediately extended a unanimous call. He came to the field May 1, 1909. The church under his leadership has accomplished improvements costing \$1,000, which make of the old church quite a new house of worship. The enlarged building was rededicated January 9, 1910. In October, 1910, the Taylor company of evangelists held a five weeks' union meeting in this town, resulting in 229 people lining up for Christ.

About five miles on the railroad towards Albany from Lebanon, at Tallman, is a very promising Baptist church, lately organized. Only about three miles distant is the old Oak Creek church, and one of our oldest and most flourishing ones, with a very comfortable meetinghouse. But it is now said that nearly all the members have sold out and moved away and the church has become extinct. Shedd, Halsey, and Harrisburg are three bustling villages south, the two first with a snug meetinghouse with an active working membership. Harrisburg has neither a house nor pastor and is rather on the declining order. The church was the first organized by the chapel car "Evangel," by Rev. E. G. Wheeler. Rev. C. C. Sperry was for several years its pastor and did good work. He was a stirring fellow, and tried his best to keep everything on the move.

Albany

The opening of the twentieth century found the First Baptist Church of Albany under the pastoral care of Rev. A. J. Sturtevant, whose ministry terminated in June, 1901. In October, 1901, Rev. W. W. Davis came to the church and continued as the pastor until May, 1904. In June of 1904 Rev. S. A. Douglas, who had just closed a successful pastorate at Roseburg, Oregon, came to us and began the longest and most memorable pastorate in the history of the church. In June, 1912, at the close of a full eight years of work on the field, Brother Douglas left us. During his pastorate the membership of the church more than doubled, after deducting the names of those dismissed by letter or who had fallen in the harness. The coming of Brother Douglas found us occupying a small, inconvenient out-of-date building; in 1907 a modern and commodious edifice was erected at an approximate cost of \$10,000 and we now carry on the work in all of its various branches, Brother Douglas easily carrying the leadership. He is very popular. During the ministry of Brother Douglas an advance was made in the methods of caring for the finances of the church, as also the benevolences. As a result all bills are promptly taken care of and the benevolences of the church have been materially advanced. Death was busy also during this time, as during the pastorate of Brother Douglas

Deacons Jason Wheeler, John Foshay, and A. M. Sanders passed away; also our aged Brother and Sister Pennington. The parsonage so long as it shall stand will always remind us of Deacon Wheeler, without whose aid and assistance financial and otherwise the parsonage could not



ALBANY BAPTIST CHURCH

have been built when it was. Deacon Foshay will long be remembered for aid and counsel rendered from time to time. Deacon Sanders, while only with us a comparatively short time, was with us long enough to make his influence felt and when he departed left a void that was not easily filled. The Baptist church was organized with 10 members in 1867, and from its organization until 1904 there had been welcomed into the church 698,—554 of whom have removed to other fields or dropped out from one cause or another. In July, 1912, Rev. Elbert H. Hicks, formerly pastor at Roseburg and Ashland, Oregon, came to us to take up and carry on the work laid down by Brother Douglas.

Crossing the foothills on the Calapooia, one finds Holly Baptist Church at Crawfordsville, with a comfortable meetinghouse, and the church is reported in an active, healthy condition but no details of its work are available. It built its meetinghouse without a subscription.

Brownsville

Six miles below Crawfordsville is Brownsville. Here is one of the pioneer Baptist churches of Oregon. First starting as the Santiam church, organized not far from Lebanon by Rev. Hezekiah Johnson,

with eleven members in 1850, it had a glorious revival in 1853 with 50 conversions, and dismissed 34 to organize the Pleasant Butte church, ten or twelve miles distant. This left 34 members in the old church, which became extinct because of removals, deaths, the slavery question, and the Civil War issues in the early 60's. The Pleasant Butte Baptist church was organized about three miles north of Brownsville by Rev. George C. Chandler and others, November 16, 1853. Rev. William Sperry was pastor until his death in 1857. It built a comfortable meetinghouse in 1855 or 1856, but the church moved to Brownsville about 1870, and built a larger, finer house, selling the other. The church has had some very serious vicissitudes in its career, which can be found narrated in Volume I. Until about 1875 it was intensely Lardmark, but after it moved to Brownsville it changed its policy. It has also had several very prominent members. Rev. C. A. Wooddy, D. D., Rev. C. M. Hill, D. D. and Rev. G. W. Hill, missionary to China and Japan, are all grandchildren of Deacon Claiborne Hill, who stood high with the denomination in Oregon. In fact Pleasant Butte, or Brownsville, was for a long time regarded as Baptist headquarters for the up-country region between Portland and Eugene, and still very nearly holds its own. June 6, 1909, the church lost one of its oldest and most valued members and early pastors, Rev. C. C. Sperry, by death. His obituary is given. The 56th anniversary of the organization of the church also is told.

The Brownsville Baptist Church celebrated its 56th anniversary Nov. 18, 1909, with a delightful program. Among the speakers were Hon. O. P. Coshow of Roseburg and Rev. J. R. Comer, M. D., of Salem. In the address of welcome by Mrs. R. F. Jameson, the pastor's wife, everyone was made glad, and felt that the church dwelt together in unity. The response was given by O. P. Coshow, as only he could give it. The treasurer's report showed that the church was all paid for, the pastor's salary paid in full and all other expenses met. The sermon at 11 o'clock by Rev. Mr. Koehler of the Presbyterian church was highly spoken of by all. At the roll call many faces were absent, some answering to the roll call in heaven before the day rolled around this year, and many have moved away. The old people's hour was especially good. At the young people's hour a song by the juniors was enjoyed, and O. P. Coshow gave a most interesting address. Dr. Comer preached a most excellent sermon in the evening to an appreciative audience.

Rev. C. C. Sperry

Carpus Clark Sperry was born in Lawrence County, Ohio, Oct. 8, 1830, and from Brownsville, Ore., passed to his eternal home June 6, 1909, aged 78 years. He was the son of Rev. William Sperry, and with his father's family moved to Iowa in 1840, and was there converted and

baptized. He came to Oregon in 1851 and settled near Brownsville, where he resided most of his life. He was married to Miss Rachel A. Fulton in 1851, Feb. 12. To this union were born six children. Two daughters and his wife, who died June 16, 1900, preceded him to their long home. There remain to mourn five sisters, four brothers, four children, eighteen grandchildren and fourteen great grandchildren, with a host of friends, many of whom were especially near to him, because they had been converted under his labors. The sisters are Mrs. O. H. Collins of Red Bluff, Cal., Mrs. M. E. Hale of Ione, Ore., Mrs. M. C. Cochran of Riverside, Wash., Mrs. W. W. Weatherford of Olex, Ore., and Mrs. J. H. Wood of Arlington, Ore. The brothers are J. B. Sperry of Cody, Wyo., E. G. Sperry of Brownsville, Ore., G. W. Sperry of Heppner, Ore., and Ira Sperry of Goldendale, Wash. The children are W. O. Sperry and Mrs. Mary Hale of Brownsville, Mrs. W. F. Skiff of Salem and Mrs. E. S. Warren of Portland. Father Sperry was wonderfully aroused in a revival meeting in 1853, and from that time on to his death, was an earnest worker in the church. He was licensed to preach in 1857, and soon after moved to Shasta County, Cal., where he remained about four years, assisting in organizing two or three churches. He then returned to Brownsville and was ordained by the First Baptist Church of Brownsville, then called the Pleasant Butte Church, and was its pastor until 1866, when he moved to eastern Oregon and spent a year or two traveling for his health, going as far as Boise City, Idaho. In 1883 the Brownsville church again called him and he came back to his old home and preached for the church and its outstations until 1888. After that he preached at Halsey, Scio, Providence and Harrisburg. Father Sperry was a great exhorter; not many could excel him in this. His earnest appeals, his sympathetic utterances, and his vigorous, soul-stirring songs won many to Christ. Every one liked him because of his kindness and his sociability; he was always the same. He was fearless and outspoken, with no catering whatever for popularity. He was honest and conscientious, and those who differed from him gave him the fullest confidence and respect. Father Sperry was about his Father's business, until the very last, only a few weeks before his death filling his appointment at Plainview, and only two weeks before at Center. On Wednesday before his illness, he joined in prayer with his brethren at the mid-week prayer service in his church home at Brownsville. No man in Oregon had a wider circle of friends, and it is safe to say that no other minister of the gospel in the state married more people, or preached more funeral sermons. The world has been brighter for many of God's children because Father Sperry lived, and his memory will long abide in their hearts. Funeral services were held at the Baptist church of Brownsville at 10 o'clock, June 8. An immense congregation assembled, listening to sweet songs by the choir,

the obituary and prayer by the pastor of the church, R. F. Jameson, and to the earnest sermon by Rev. W. P. Elmore, who was a long, close friend of Father Sperry.

Alfred A. Averill

Deacon Alfred Alexander Averill of the Brownsville church passed to his eternal home Sept. 30, 1909. Brother Averill dropped dead on the street as he was going to the postoffice. He was born in Kerker Co., Ill., Sept. 1, 1845. Crossed the plains with his father by ox team in 1852 and settled near Brownsville. He was married to Miss Sarah Ellis Beliew July 11, 1876. He leaves a loving wife, two children—Charles Virgil of Brownsville and Mrs. Jas. Swank of Payette, Idaho—also two brothers and two sisters, Mrs. C. E. Stannard of Brownsville being the youngest sister. Brother Averill was converted in early manhood and joined the Baptist church. He served the church as deacon and trustee for a number of years, and was always faithful in the discharge of duty.

Francis M. Long

Elder Francis Marion Long was born in Anderson County, Tenn., where his youth was mainly spent. He professed religion at an early age and joined the Missionary Baptist Church at Beaver Dam. Removed to Illinois about the year 1862; and was ordained to the full work of the Baptist ministry Jan. 22, 1865. Later Elder Long emigrated to Oregon and about the year 1884 removed to the State of Washington. His health failing, Elder Long sought to regain it in travel; spending some months in each of the following places: Illinois, Tennessee, Virginia, Florida and Cuba; preaching more or less as opportunity offered. Returning to the Pacific Coast last of all, he was stricken with paralysis and died at Preston, Washington, December 21, 1909, aged 70 years, 2 months and 21 days. Bro. Long was a man of sterling character and a Christian of irreproachable reputation; and as a minister, above the average in pulpit ability. Clear, concise, logical and fearless, he shunned not to declare the whole counsel of God. The writer knew few his equals and none his superior in the pulpit. His work was mainly in the pastorate. Elder Long was twice married. First to Miss Mary Elliott, of Illinois, Oct. 18, 1863. To this union were born two children, both of whom and their mother preceded him to the spirit land. His second marriage was to Miss S. J. Houston, of Virginia, who still survives to mourn his departure. G. W. Pewtherer.

The Corvallis Baptist Association took its name from its place of birth in 1856; but the name soon became a misnomer, and the Association floated south, and for a long time but little was left of the old

association north of Eugene and its parallel. But a new Association, called The Umpqua Association, broke off, living and struggling along a few years and became extinct; those in the Rogue River valley; where the churches organized an association of their own. But the old Corvallis Association kept the name until 1901, when it changed its name to The Umpqua Association; so many more churches had been organized in Umpqua (Douglas) County, and also several churches in Lane County had become extinct. The north line of the new association took in Eugene, Springfield, Elmira, and possibly one or two more, and the south line took in the Cow Creek valley, about 100 miles south, and about 60 or 70 miles from the Cascade mountains to the Pacific ocean, and containing in 1901 23 churches, 805 members, property worth \$19,000; debts \$875. In 1909 it had 17 churches; 1394 members; property worth \$48,850; debts, \$993.

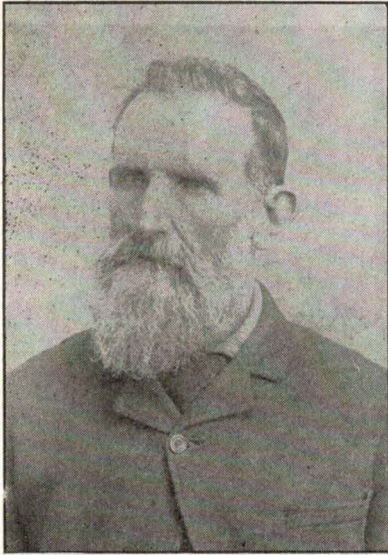
Springfield

On March 19, 1910, Rev. Franklin Day tendered his resignation at Springfield Baptist church and closed his work on Easter. He left here March 29 for Washington to resume his former work for the American Baptist Publication Society on that field. During Brother Day's pastorate of six months with this church he has given earnest, faithful work, and God blessed his labors abundantly. There have been added to the church 47 members; 27 by baptism, and another approved for the ordinance. The Sunday school is growing. One of the possibilities is a new church building in the near future. The Springfield church is an old church, but some of the charter members are still living. The church has about 100 members and 30 Pacific Baptists are making weekly visits here.

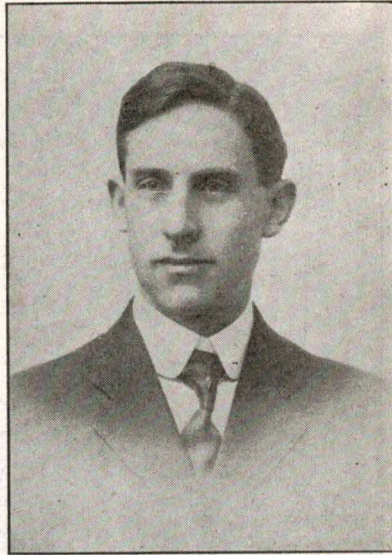
Geo. B. Day and Sons

Geo. B. Day was born near Nashville, Tenn., June 5, 1828, where he grew to manhood. He came to the Pacific Coast in 1852, driving an ox-team across the plains to the Oregon country. He located at what is now Eugene, Lane Co., in which county he made his home for more than fifty years. On Dec. 14, 1859, he was married to Adelia S. Harlow, eldest daughter of Mahlon H. and Francis B. Harlow. He was converted in the early sixties and united with the Springfield Baptist Church, being ordained the first deacon of that church. Here he remained an active worker until 1891, when he was one of the leaders in the organization of the First Baptist Church of Creswell. He was a prominent worker in Corvallis (now Umpqua) Association, being many times elected its moderator. He remained a member and an active deacon of the Creswell church until the time of his death. He died May 3, 1903, and was laid to rest in the Creswell cemetery.

J. Franklin Day was born near Eugene, Ore., July 13, 1862. Was converted when a young man in a meeting conducted by Rev. J. C. Richardson in the Springfield church, and was baptized a short time after. Was ordained in the First Baptist Church of Creswell May 1, 1892. His entire work has been in the west.



DEA. GEO. B. DAY



REV. MAHLON H. DAY

Mahlon H. Day was born near Creswell August 10, 1873. He was converted when a lad of ten years. Was educated at the University of Oregon and Rochester Theological Seminary. He has held important pastorates in New York state and in Illinois.

Owen Trueman Day, son of J. F. Day, was born in Portland July 17, 1891. He was converted at Carlton, Oreg., when but a boy of ten years, and was baptized by his father. In the fall of 1910, while a student in Puget Sound University, he became regular supply of the Calvary Church, Tacoma, where a beautiful chapel was built. He is still pursuing his studies.

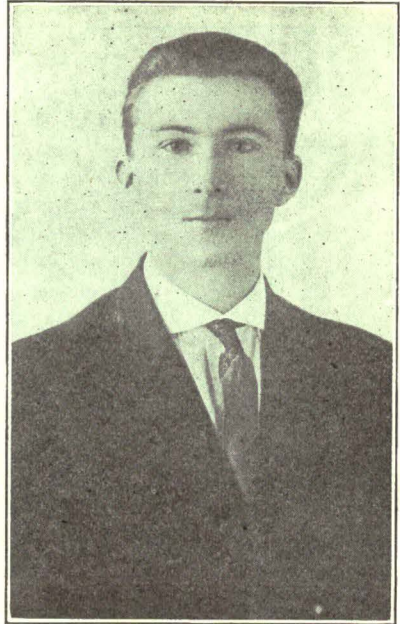
Eugene

Eugene is a very pleasant city, beautifully located, the foothills around it having a charming effect. It is the county seat of Lane county, 125 miles south of Portland, on the Southern Pacific R. R., with every indication of prosperity. The State University is here. Al-

though the records are incomplete, and sometimes scattering, the church has always been a regular contributor for all our Baptist interests. During its existence, it has licensed or ordained about a dozen men for the ministry, some of whom have risen to high distinction in the denom-



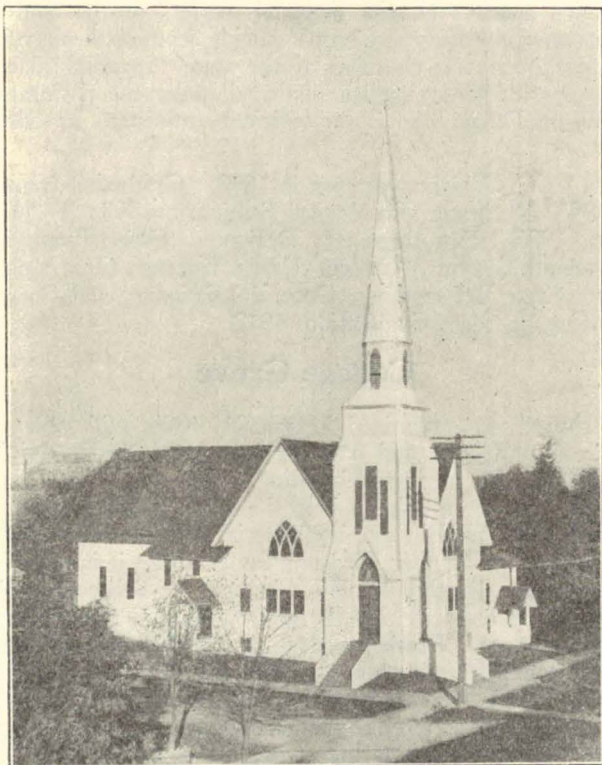
REV. J. FRANKLIN DAY



REV. OWEN T. DAY

ination. The progress of the church, if slow, has ever been upward. A large number of the graduates of the University were, and many of the students now are, among its membership. In sending out consecrated talent and trained ability, the mission and glory of the church has been peculiar, and surely its work has not been a failure. There is scarcely a family in the church in which some of the children are not converted; several entire families are in the fold. Its progress, like that of the most of the Pacific Coast churches, has been much hindered by the shifting of its membership. Of several hundred members on its list, it probably never had more than 100 at any one time. Much of it (perhaps fully one-third) has been non-resident. But for all this, the church has made exceptional growth. Some have died; some have removed; but it was God's work; and he has watched over his own.

This decade records the three pastorates of Rev. C. C. Smoot, H. A. Green, and Ora C. Wright. Mr. Smoot's pastorate continued to 1902, leaving a membership of 144, with property value of \$4,500, and a grand total of benevolence of \$970.72. Mr. Green's pastorate continued on to 1903, at which time the statistics showed a membership of



FIRST BAPTIST CHURCH OF EUGENE

174, property value of \$5,500, and a grand total of benevolence of \$1,361. After an interim of several months, Mr. Wright assumed the pastorate in May, 1904. The membership recorded was 164. His pastorate continued until August, 1910, at which time the church had a membership of 583, property valuation of \$28,000 and a total benevolence of \$6,141. During this pastorate the building was remodeled and enlarged to a seating capacity of 900. Numerous rooms, available for

Sunday school, club and social purposes, were built. A parsonage donated by Mr. and Mrs. E. M. S. Frank was remodeled into a pleasant home for the pastor. An enlargement of the church activities of the complete organization of church forces also was made, including the Men's Brotherhood, the unit budget plan for all expenses, the unification of the Women's Societies, plan of District Mission Classes, and a Finance Board, which assumes all the financial matters of the church. This decade witnessed the Eugene Church moving from sixth place in numerical membership among churches of the state to second place. The marked prosperity has continued unabated under the pastorate of Rev. Henry Wilson Davis, who is the efficient minister at this writing (1912).

Rev. Ora C. Wright was born in 1872. Graduated from Franklin college, 1895; Rochester Theological Seminary, 1898; A. M., Oregon University, 1905. Pastorates at Defiance, Ohio; Evansville, Ind.; Madison, South Dakota; Ogden, Utah; Eugene, Oreg.; chaplain of Washington State Reformatory, General Missionary and Corresponding Secretary Oregon State Convention, 1912.

Cottage Grove

The church was organized March 21, 1909, with seven members but they soon purchased and paid for lots worth \$400, and had some \$400 in pledges for a church building. The town is having a fine growth. In June we sought to help the work by having the pastor-at-large, Brother M. M. Bledsoe, hold special meetings in the Convention tent, but sickness in Brother Bledsoe's family made it impossible to continue his services. Brother D. W. Thurston, of Sellwood, volunteered to go. He did good service, but the interruptions in the leadership made against large success. Brother Grieve, a McMinnville student for the ministry, did some effective work as singer and preacher. A gift of \$300 and a loan of \$200 were secured from the church edifice funds made available to the State Convention by the Home Mission Society. The church was weak in numbers but strong in its determination to build. A neat and commodious building has been secured. The total value of the building and lots is probably about \$2,500. Pastor E. G. O. Groat's services were largely a labor of love. As Cottage Grove was to be his home, he longed to see a Baptist church there. In completing the building, the Convention offered the church the services of Rev. H. B. Foscett, pastor-at-large, who has done an excellent work in co-operation with Brother Groat. Brother Groat recently offered his resignation to take effect after the dedication and Brother Foscett is continuing the work and preparing the way for the coming of a regular settled pastor to carry on the work so well begun by Brother Groat.

Marshfield

At the close of 1910 the First Baptist Church of Marshfield, Rev. G. L. Hall pastor, had a membership of 201. In the spring of 1911 Pastor Hall wrote: "The old time religion surely came to Marshfield in the past six weeks. The Baptist church of this place has had a part in the work of evangelizing the city and country. Three other churches were associated in the campaign. Rev. Dan Shannon was selected to lead the work. Brother E. R. Clevenger was forced to lay down the work here last July on account of ill health. He was much beloved by all. He has truly left his mark on the Marshfield church. But after the long interim without a pastor and from other reasons the work was not up to what the people desired. Hence it was do or die. The men of the Baptist church proved their loyalty to Christ all through the meeting. They shouldered the biggest end of the burdens always and were the last to murmur. A great tabernacle was erected at a cost of \$1,400 and altogether the campaign was a marvelous success. Old sinners were converted, old Christians were renewed and all received a great blessing. Rev. C. H. McKee was on the ground all the time with his books and Bibles and his influence. He covered the entire county while here. He led meetings for boys and girls, prayermeetings and did personal work in a most efficient manner. This big colporter has a big heart and is a big help to anyone who plans revival meetings. Shannon cannot be classified. Sin is denounced in the most scathing manner and the 'golden wedge' is unearthened, the sinner burned and God's people go forward to victory."

Oakland

In 1905 the Umpqua Association had a board to employ a missionary, collect funds and pay him, direct his labors and consult with the state board. In 1906 Rev. D. E. Baker took the position and made a good record, baptizing quite a number. In 1907 and 1908 he held the same position and did most excellent service, baptizing 49 persons in 1908. He made Oakland the center of his labors—giving this report for one year's work: Churches supplied, 2; out-stations, 5; revivals conducted, 4; baptized, 17; awaiting baptism, 2; received by letter, 31; personal visits, 1,422; Bibles distributed, 41; pages of tracts given away, 2,140; support received on field, \$289.60; for state missions, \$15.15; for Publication Society, \$7.50; for ministerial help, \$35.15. During Brother Baker's ministry at Oakland Evangelist J. S. Ledford conducted special meetings there; three were baptized one Sunday afternoon and six received the hand of fellowship at the evening service.

At Bandon Rev. Alfred Brayton was pastor for a part of this period, leading the church in building an edifice worth about \$1,000.

Corvallis (Umpqua) Association

Lane county, the southern county of the Willamette valley, reaches from the Cascade mountains to the Pacific ocean. It has nearly 4,000 miles of territory, not counting the strip on the coast, and about 20,000 population. It has eight or ten churches, all feeble except one or two, and all but one in the middle or southern part of the county. They have very little help and the laborers few, and with the vast field covered by this county, it is not necessary to say that it is a needy field. South of the Calapooia mountains, by common consent is called "Southern Oregon;" the first county is Douglas, containing, besides the coast strip, over 4,000 square miles, and 15,000 population. The Umpqua valley is heavily settled and there are eight or ten Baptist churches doing fairly well; but half the county is not occupied, whilst "the fields are white unto the harvest." Lane, Douglas, and Coos counties comprise the Umpqua (Corvallis) Association, covering over 10,000 square miles and 40,000 population, and 12 or 15 ministers for the entire field. Josephine and Jackson counties finish southern and western Oregon, containing over 20,000 square miles and 50,000 inhabitants. Very extensive mining operations prevail in much of this section. There are some ten or twelve Baptist churches on the field which is covered by the Rogue River Association; and about a half a dozen ministers to supply this extensive field. For a long time the churches barely lived, but prospects are brightening at the present time. The A. B. H. M. Society has helped this field considerably, and new ministers are coming in and the outlook is more hopeful, but the field is terribly destitute.

Roseburg

Douglas county comprises about 12,000 square miles and nearly 20,000 people; and Roseburg, the county seat and metropolis of southern Oregon, has between 4,000 and 5,000 inhabitants. It is a railroad division of the S. P. system; also has the railroad repair shops, so that about 150 railroad men are paid off here, aggregating fully \$8,000 a month. Here, too, the government land office does business for a large district. A Soldiers' Home, a state institution, receiving \$12,000 annually, also is located here. The town has fine buildings, substantial improvements, and modern conveniences, excellent water and sewer systems, a fire department, electric light, and telephone exchange, both local and long distance. School and church privileges are good. The saloon and its accompanying evils are the only curse upon the town. For agricultural products, in fruit, Douglas county is in the lead of the counties of the state; the shipments each year averaging between 2,500,000 and 3,000,000 pounds of dried prunes; and hundreds of thousands of pounds of green fruit and berries. Besides, there are thousands of pounds of eggs

and poultry, and thousands of tons of grain, hay, and stock shipped every year, making it a most desirable locality for a profitable home. "It does not have the heavy rains of the Willamette valley, nor the droughts of central California, but rather the golden mean of climate, and with its balmy breezes and balmy breath is just the place for sick and well to live and thrive." But the Baptist churches in this county are small; the entire aggregate membership not exceeding 700 or 800; divided up into weak groups, unable to fully support pastors without help. This is therefore decidedly missionary ground; still, our cause is gaining.

Real progress was made by Rev. E. H. Hicks at Roseburg in 1905. That year the church assumed his entire support, and also built a comfortable parsonage, valued at \$1,000. Pastor Hicks proved himself the man for that important field. He remained until the spring of 1909, being succeeded by Rev. W. H. Eaton in the summer of that year.

Rogue River Association

In 1906 Rev. J. C. Austin and C. H. Ferrell were the associational missionaries. Brother Austin delivered 200 sermons and addresses, traveled 1,996 miles, conducted meetings in which 80 manifested an interest, 77 made confession, and 44 united with the churches by baptism. He organized one new church at Eagle Point, raised each quarter half of his salary, and prepared the way for another missionary in the association. In 1907 the Association said, "The importance of our state mission work cannot be too strongly emphasized. The needy fields are before us, and it is evident these needs cannot be supplied without the hearty cooperation of our churches and pastors with our state board. We therefore recommend that our churches make an extra effort to hold the strategic points within our bounds. This can be accomplished through prayer, personal work, and more generous offerings." In 1908 the committee on associational missions said there were no general missionaries on the field, and but two missionary pastors, A. N. Jaquemin, giving half-time each to Merlin and Central Point, and C. N. Clevenger at Talent and Eagle Point. All the pastors did what they could in places having no regular services; J. L. Whirry and C. H. McKee rendered valuable help. The report also urged that members of churches having pastors, go to help destitute places, or that at least each pastor be loaned for one series of meetings during the year.

The colporter, Rev. C. H. McKee, did good work, especially at Central Point where he assisted the pastor, Rev. A. N. Jaquemin in a protracted meeting with eight additions, two by letter and six for baptism. The spirit of prayer in the church was an inspiration. This church is standing by their pastor nobly. At the beginning of the meetings, when the field pastor, Rev. M. M. Bledsoe, visited them, they made their state convention offering; the closing Sunday they made up \$100 to buy a lot

adjoining the church; they made an offering of \$20 for the team of the colportage wagon. Pastor Jacquemin is doing a splendid work here and at Merlin. His wife is a helpmeet in the truest sense. They spend two weeks alternately on each field.

Grants Pass

In 1905 the Grants Pass Church, Rev. J. B. Travis pastor, became self-supporting. Under the energetic work of Brother Travis the church was doing heroic work. New members added, 48; by baptism, 24; total, 141. They raised for all expenses and improvements \$1,356.74; and for benevolences \$130.89. Though they received \$300 the preceding year towards the support of their pastor, in 1906, by reason of the sacrifices of both pastor and people, they got along without the aid. Soon the church felt and profited by the new impetus given its work by this decision. But in 1906 Pastor Travis was called to California, being succeeded by Rev. F. C. Lovett from the East. The church had made heroic efforts to rebuild their house of worship which had burned in 1902, and in 1909 finally completed a reconstruction of their church building, which will give them a larger and better auditorium, and also furnish them fine Sunday school equipment and rooms for social purposes. The rededication occurred in November. An account of the service said: "Our hearts were made glad by the arrival of Rev. J. B. Travis, our former pastor, Friday night. Sunday morning Secretary F. C. W. Parker preached a most uplifting sermon, followed by J. B. Travis in most happy vein in his efforts to raise the rest of the money, \$1,500, that the house might be dedicated free of debt. His efforts were most abundantly rewarded and the morning service closed in the afternoon with clapping of hands and singing the doxology. Mr. Travis preached in the evening "to a packed house, showing the place he still holds in the hearts of the membership here as well as the public generally. The happy consummation of the week's services was due to the Mr. Roy K. Hackett, who was chairman of the committee on arrangements, ably abetted by the Ladies' Aid Society." The church in this decade made most substantial and gratifying progress in nearly every way. Rev. F. C. Lovett was pastor until 1913, when he accepted a call to Tulare, Calif.

Medford

Medford is a railroad city located on the open plain and surrounded by as fine a grain and fruit country as there is north of California. Almonds, grapes, figs, melons, and all kinds of vegetables are also raised to perfection. It is near the middle of the valley, which measures about 50 by 25 miles. Its outlook is bright; its greatest evil being a liquor distillery, as well as a winery at Jacksonville, six miles away. The

Baptists here have the largest church, and the best house in Southern Oregon. The building is of brick, well located. It was begun in 1885. A parsonage was built in 1893. The only addition to the church its first year was a boy, Charlie Fredenburg, who has since entered the ministry. In 1907 Rev. G. L. Hall came as pastor from Pendleton, remaining for over two years. He was especially interested in out-station work and his was a vigorous and efficient ministry. He was succeeded by Rev. A. A. Holmes. In April, 1910, a correspondent of The Pacific Baptist said: "The present pastor, A. A. Holmes, recently from Corning, Calif., has been on the field three months. The Lord's power is being manifested in many ways. Conversions occur at the regular services. Eight accepted Christ at a recent Sunday evening service and nine at an out-station where the pastor preached occasionally. The church recently purchased a new location and contemplates building a new church in the future, as the present one is too small for all the departments of the church work. Evangelist Oliver will begin a union evangelistic campaign in Medford, April 24, five churches uniting." And the next year Pastor Holmes himself wrote: "Evangelist J. Bruce Evans of South Pasadena, Calif., has just closed a three and one-half weeks' meeting with the Baptist church in Medford. Large crowds attended all the services and on Sundays many were turned away, not being able to get standing room in the church. The pastor has baptized a number and others will follow. Evangelist Evans has a way of his own when presenting his earnest gospel messages and we believe a vast amount of good has been done. Aside from the many who were led to Christ, the Christian people were strengthened in their faith and zeal to work for Christ."

Ashland

Ashland is the last town on the Southern Pacific Railroad in Oregon, being but twelve miles from the California line, 2,800 feet above sea level, in a pocket of the Rogue River Valley, with hills on three sides of it, from five to ten miles distant. Mining, grain and stock raising, fruit-growing, and manufacturing, all flourish here and in the immediate vicinity. There are soda and sulphur springs near, and that wonder of wonders, Crater Lake, is only 100 miles distant. A division of the S. P. R. R. is here, a state normal school, and a \$35,000 hotel. Cyclones, tornadoes, and severe storms are unknown. There are no mosquitoes or other pestiferous insects. Fevers and malarious complaints are seldom seen, and other diseases yield readily to correct treatment. It is said that the doctors depend for their income upon the unhealthy incomers seeking relief. The city school, the state normal school, and the Southern Oregon Chautauqua are unexcelled. The soil is of the richest; grain, fruit, vegetables, everything a farmer desires can be raised with

ordinary labor, with the most abundant profusion. It is a perfect paradise, for fruits; melons, berries, and nuts grow to perfection. Stock-raising, dairying, poultry-raising are all profitable, and mines of different kinds are not far off. Plenty of timber is in easy reach. Hunters and fishers think they have "struck it large" for "big game" in the mountains, and feathered game in the valley.

Rev. F. N. Baker served the Ashland church four years, from 1905-1909, and then resigned to go to Tekoa, Wash. The church grew steadily under his leadership, and it called him for another year, but he thought Tekoa called him to a larger field. The church called Rev. Elbert H. Hicks in 1909, and it also concluded to build a new meeting-house, and on the morning of the appeal was delightfully surprised by the subscribing of \$5,000. The account says: "The Lord was in the matter. Many gave double what they had decided to pledge before they came. We have decided on and bought a good lot in the center of the city. The pastor, Elbert H. Hicks, has certainly been sent of God to lead us. His preaching is eloquent and inspiring and is attracting large crowds to our services. The present outlook for the Ashland church is very promising."

Hugo

With the help of Brother McKee, our colporter, a very creditable church building has been erected at Hugo. It was voted to deed the property to the trustees of our Merlin Baptist church to hold until such time as we have a Baptist church organized at Hugo. We hope this will not be a long time in the future. Nevertheless no effort is made to force an organization. This deeding of the property was due in part to the wishes of the people and also in part to the fact that quite an amount of cash for the building has been given by Baptist people. (Such a church was organized in 1913 by Pastor C. R. Lamar and Convention Pastor W. R. Howell.)

Klamath Falls

After leaving the Rogue River country the next place is Klamath Falls. The Baptist church at Klamath Falls was organized in 1900 and has a very creditable church building for its size. Rev. J. B. Griffith, who has been in this region for some twenty-six years, has for some time given his services to this church, but he has been elected county judge and has therefore recently resigned. The other churches have strong pastors who are leading in very aggressive work and it is to be hoped that the Baptist church may be able to choose a strong man as a leader at this critical time. There is a faithful membership and many Baptists are taking up residence there and for the right man there is a great opportunity. Brother Hall of Medford held some special meeting

in the church, and his labors brought forth good results. M. M. Bledsoe was pastor in 1909-10, and a member writes: "At the last regular business meeting of the Baptist church the missionary budget of \$72 was adopted and \$60 subscribed before the close of the meeting. Our pastor, M. M. Bledsoe, is doing good work. There is more activity than ever before so far as spiritual progress is concerned. We need very much some good singer to lead in this branch, also more Sunday school teachers. The children are here—the sage brush is full of them—but for teachers!"

Besides the Klamath Falls church there are five churches in this region—Bonanza, Lakeview, First and Second Goose Lake, Silver Lake, and there is another church just across the state line, at Surprise Valley, Cal. These churches, which are united by their geographical location, form the Eastern Baptist Association of California and Oregon and their former isolation has done much to prevent them from any close affiliation with the larger state work. But as the railroad progresses and transportation is easier we shall count on greater cooperation from these sister churches.

Eastern Association of Oregon and California

Crossing over the Cascade mountains at Ashland, Southeastern Oregon is reached, comprising Klamath and Lake counties with nearly 14,000 square miles and about 8,000 population. In Klamath County are three or four weak churches and two or three ministers. In Lake county are about half a dozen churches and four or five ministers. This comprises all the Baptist strength of this vast region, which is being rapidly filled up with enterprising settlers, for the allurements are very enticing and promising. And all this great country needs evangelizing. But the general missionary has seldom reached it nor any of our ministers except the few pioneer settlers, unless it was merely pass through, or on a pleasure trip to Crater Lake, or some other point, and their visit very short. And once or twice those who were passing have stopped and held a meeting or two. But the few feeble churches have mostly had to get along as they could without help except as they helped one another.

Lake View and Silver Lake

In 1908 Colporter C. H. McKee visited this section and wrote: "Lake View Baptist Church is calling a pastor and lining up for successful work. This church manifests splendid faith, for they have many adversaries. Lake View is a wealthy, aggressive town of some 1,200 population, with characteristic western enterprise and all given up to making money; large stock raising and mining interests. The town is building up rapidly."

"Silver Lake is an enterprising little town in Lake county. A wealthy community, engaged principally in ranching, stock raising and mining. We have a small church composed of loyal Baptists. Rev. C. E. Short is the successful pastor. Dr. Keene, late of Brooking, South Dakota, is the much loved Sunday school superintendent. The church is building a church house. The bill of lumber is sawed at the mill. Bro. Short and his faithful little church deserve much credit for the splendid work they are doing. I have received a most cordial welcome in my colportage here; held three services Aug. 23. A liberal offering was given the Publication Society."

Grand Ronde Association

The field of this association comprises Wallowa, Union, Grant, Malheur and Harney counties. This entire Eastern Oregon is a magnificent and growing empire. The Vale irrigation project is widening the cultivatable area. Railroad extension is being pushed in Malheur and Harney counties, opening up 50,000 square miles of the State of Oregon which has been hitherto without railroads. The association at present (1910) has 14 churches, located at Alder, Baker City, Burns, Cove, Elgin, Enterprise, Grouse, Haines, La Grande, Mt. Pleasant, North Powder, Ontario, Prairie City. The present membership is 1,104; the number baptized last year was 236; the value of church property is \$42,450.

In 1901 Burns had a Baptist meetinghouse and parsonage, but the Grand Ronde Association claimed its territory from the Wallowa through Harney to the California line. And Rev. G. W. Black, for two years traveled horseback 75 miles over rough mountain roads to meet his feeble starving little flocks; but he laid good solid foundations for future work, and Rev. C. H. H. Moore from LeMars, La., had been secured and took charge of it in the John Day's valley, and thus released Brother Black of a part of his load. Again, Rev. Thomas Spight, in 1902, came from Jackson, Tennessee, to take charge of the work in Malheur county, where they had previously had but very little help, it being beyond Brother Black's reach, except at long intervals. Brother Spight worked at first at Ontario and at outstations for about a year. In 1903 the Eastern and California Associations voted to cooperate with Oregon, and sent a pastor to the Convention and paid his expenses. This was thought to be a cause for gratitude and encouragement, and for renewed effort, and for greater faith, though it made a greater field of labor by being so much enlarged. In 1904 the Grand Ronde Association carefully considered the question of reorganizing all the churches east of the Blue Mountains into one associational body. It not only voted for such a union, but also voted to pay \$125 from its treas-

ury into the treasury of the Convention, and a meeting was to be called the following January for the further consideration of the union of the Grand Ronde and the Eastern Associations for the better prosecution of missionary work in that part of the state. 1908. La Grande this year dedicated a fine new meetinghouse, worth \$10,000. The great needs of our Oregon fields imperatively demand the sympathy and prayers, and the hearty and intelligent cooperation, nor only of every church, but of every Baptist in the state. This year the minutes also contain a digest of the church letters, which has lately almost generally been neglected. The Association enthusiastically supported all our benevolences, and The Pacific Baptist, and of state missions said: "We have no associational missionary this year, not finding a suitable man. The State Convention Board set aside \$400 at the last annual meeting to aid us in maintaining a missionary this year, and this amount is available, and we shall make strenuous efforts to secure a man who shall devote his time to the pastorless churches, and the creation of interests in destitute fields. The association then elected a board of six, two for one year, two for two years, and two for three years; four a quorum. "They shall supervise the mission work of our association." Aug. 6, 1909, this missionary board of the Association met at the Second Church, Baker City, Dr. Alexander Blackburn chairman and Rev. C. H. Eyman clerk. It was decided to cooperate with the state convention in employing a missionary for the coming year and Rev. W. H. Gibson was invited to accept the work.

Baker City

Baker ("City" being dropped from the name by vote of the citizens in 1910) is 3380 feet above sea level, surrounded by hills and snow-capped mountains, with small, rich valleys between, and is the center of probably one of the richest and most extensive gold mining districts of Oregon. Its population is from 6,000 to 7,000. It is 358 miles from Portland on the O. R. & N. R. R., and the county seat of Baker County. The pastors of the First Baptist Church in the latter part of this period have been Rev. George R. Varney, from Sept., 1907, to June, 1908; Rev. Alexander Blackburn, from 1908 to May, 1910, and Rev. Daniel G. Dunkin from Sept., 1910, to June, 1912. All these men wrought well. The only fault any of the members of the church apparently found with their pastorates was that they were too short. Each of the three men was intensely evangelistic. Brother Varney was especially active in civic reform measures and much to his honor aroused the hostility of the saloon element and the allied forces of evil in the town. In 1908 52 members were added, 24 by baptism, mainly in Mr. Varney's pastorate. During Dr. Blackburn's pastorate one of the notable features was a union evangelistic service conducted by Evangelist

Dan Shannon of Michigan. After the meetings there still remained in the town a new interest in everything religious. Dr. Blackburn wrote to *The Pacific Baptist*: "Of the thousand who made some sort of confession, between four and five hundred have shown up in the churches. In the First Baptist church 12 have come into full membership and others are coming. These were received in the old-fashioned way of all giving the hand of fellowship at a special communion service. At the Second church 52 have been received, nearly all by baptism. A law and order league has been formed and is only waiting to gather strength to take up a movement to rid the city of some of its outbreaking evils. While sin still abounds we are looking for better things in the days to come. Baker is not a boom town, but is making healthful and steady growth. Baptists are easily in the lead in all religious work. The beloved brother George T. Ellis makes his home here and is as good a layman as he was a pastor for so many years. Only his impaired health keeps him out of active work in the ministry." Early in January, 1910, Dr. Blackburn wrote: "Watch Night was observed by the First Church, Baker City, and was well attended. The reports of the business meeting showed finances in good condition. The budget for the coming year includes all current expenses and benevolences; total \$2,682. The outlook is good for raising the whole without doing extra work. Additions during 1909, 146— of whom 114 were baptized; net increase, 129; present membership, 424. After a social hour Dr. Blackburn preached a short sermon and at midnight with bells tolling the whole congregation bowed in prayer of consecration. Twenty received the hand of fellowship at the January communion." But in April, 1910, Dr. Blackburn resigned the pastorate after nearly two years of delightful and successful work. The church had increased in numbers and every department was in good condition. The immediate cause for the resignation was the fact that he and Mrs. Blackburn were to take an extended trip abroad, going as delegates to the World Missionary Conference in Edinburgh and then to the Orient. In the fall of 1910, the report was: "The new pastor, Rev. D. G. Dunkin, is getting a grip on the entire situation. The congregations are large. Conversions take place constantly. The pastor has organized a study class, which meets every other Friday night in the homes of the members. About 60 are enrolled. 'The Sunday School Teacher's Bible' is the text book. The "Conquest" class in the Sunday school, taught by the pastor, has an attendance of 25 to 30. Cottage prayer meetings are planned. The Junior union meets every Sunday afternoon; 75 were present Oct. 23. The old gas lights have been replaced by electricity at an expense of \$150, raised by special subscription. A new church building is projected; 500 collection barrels have been distributed to be opened at Christmas. The prohibition fight is on at Baker. The pastors preach prohibition in pulpit and talk it on street corners."

The work of the First Church does not by any means overshadow the work of the Second Church of Baker. At the close of this period (1910) a member of the Second Church writes of their prosperity as follows: "The Second Baptist Church is in a flourishing condition. The highly esteemed and efficient pastor is Rev. C. H. Eyman, a graduate of William Jewell College. His pastorate began Sept. 1, 1908, and he is now well on in his third year of service. This is his first real pastorate, though he had student-pastorates in Missouri. During the first two years, 114 members were received into fellowship, 81 of these by baptism. There has been a continuous revival. New members have been welcomed nearly every month. A spirit of unity prevails. The prayer meetings are well attended. The Sunday school has an enrollment of 105."

La Grande

Girt around by snow-capped mountains, 305 miles east of Portland, on the O. R. & N. R. R., stands the city of LaGrande, with its 5,000 inhabitants, or thereabouts. The "Old Town" is a mile from the post-office, and up hill, but is a higher, healthier, grander sight, with its stretch of landscape for 20 or 30 miles on the north and east. Its elevation is 2,700 feet; the Grand Ronde valley is about 18x30 miles in size; and here they have winters with 72 days of fine sleighing; the thermometer sometimes 40 degrees below zero, the wind strong and keen the year round, with only occasionally a day off. The soil is rich, the crops large, the fruit abundant and excellent, and it is a fine country for those who like it. A great sugar factory is here, calculated to use 3,500 acres of beets per annum. The "New Town" stands "bias" to the "Old Town," is on the railroad, and has the usual accompaniments of a bustling business center of a wide-awake community. In the summer of 1909 Rev. W. H. Gibson wrote: "July 29 I tendered my resignation as pastor of the First Baptist Church of LaGrande, effective Oct. 1, 1909. Four happy and prosperous years have been spent here. During this period 72 members have been added to our church and \$13,600 has been collected and expended in the maintenance of the work and our mission treasures. Our people are hopeful and united and the field will respond faithfully to wise and loving culture. The new irrigation project will add to our population and resources and make of our already thrifty city of 6,000 a more desirable and promising field."

Ontario

Our church here has an excellent building and is situated to do a most excellent work. Ontario is a most strategically located town. It is in a district that is being developed rapidly through irrigation projects and is to be more and more of a railroad junction. The railroad to Vale

leaves from Ontario and this is going to be built beyond Vale and probably to extend on through Harney and into central Oregon. There are also rumors that the O. R. & N. and the Short Line division point may be located at Ontario instead of Huntington. All these and other things make Ontario a most excellent field. Our people there are faithful and are looking forward to an enlarged work that shall make our Baptist church even a greater power in the community. Brother Myers resigned some months ago and the church is now anxiously looking for the right pastor. Evangelist G. W. Taylor held meetings in Ontario, of which he gave this account: "We have just closed the greatest union meeting here in the history of this town, resulting in 437 professions, sweeping the whole gamut of human experience, from a little child of four to an old soldier of 70; from moral business men and society women to the drunkard and queen of the redlight with her girls, closing the resorts. The total membership of the churches will be more than doubled."

Enterprise

Just before Rev. W. H. Gibson closed his work as district missionary in the Grande Ronde Association, Colporter C. H. McKee visited Enterprise, where Brother Gibson had put in some of his hardest work, and wrote as follows: "The colporter for Eastern Oregon spent a portion of the summer of 1910 in Wallowa county and a week or two of that time was given to Enterprise, which is the county seat. It is an attractive town of about 1,200 people and growing quite rapidly. Several years ago we had a Baptist church there, but owing to various unfortunate circumstances the property was lost and the church nearly or quite disappeared. Several months ago Rev. W. H. Gibson began work on that field and by God's blessing has wrought wonders. In September we were shown the lots that had been purchased, but the only work done was the driving of a few stakes, showing where the corners of a church building were to be. Almost exactly four months later the colporter was again in Enterprise and preached in one of the most attractive houses of worship in Eastern Oregon. The building is admirably adapted to the needs of modern methods of church work; it has besides a beautiful auditorium five rooms. There does not seem to be a single thing inside or outside repellant to good taste and the location is central and every way advantageous. The building and lots will cost including furniture and heating plant about \$6,600, of which over \$2,000 is yet to be raised. It seems wonderful that Brother Gibson has been able in so brief space to raise about \$4,500 and successfully to manage the many difficult problems inseparably connected with such a work. His past success is prophetic of further triumphs in financing the enterprise. It has been no easy task, but Bro. Gibson is a man who does successfully

hard things under great difficulties. He has had some faithful coworkers. One sister, who earns her living over the washtub, has given already \$200 and some others have made heroic sacrifices. Bro. Gibson is soon to leave the state—a circumstance deeply to be regretted. The new church, which was dedicated Feb. 19, 1910, represents a total investment of \$7,200; the cost of the lots was \$925, of the building \$4,795, and equipment \$1,480. Of the entire amount \$4,450 had been provided before dedication. The church has 42 members.

Eastern (now Umatilla) Association

The first annual session of the Umatilla Baptist Association was held with the Athena Baptist Church May 22-24, 1906. Delegates were from seven churches: Athena, Adams, Echo, Helix, New Home, Pendleton, Weston. The hope of covering the field of Umatilla county with a missionary giving his full time was the chief thought of the body the second afternoon. The Pacific Baptist and the A. B. P. Society took the forenoon. The next day came the W. B. H. M. and W. B. F. M. Societies, and the following resolutions: "That it is our earnest belief that the Lord blesses temporarily and spiritually those who practice the tithing system, and therefore request that every church member of the association adopt and practice that system of benevolence. That we endorse and commend most heartily McMinville College, and pledge to its President our prayers and support."

The Association says: "We believe in the aim of the A. B. P. Society. Our hearts are grateful to God for the lasting mighty influence in the Sunday schools of the West. We believe our schools should patronize and support the Society. It can thus be made one of the strongest agencies in creating a denominational consciousness in our boys and girls, something sometimes woefully lacking even in children. We desire the help of the Society in the practical problems of our schools, and believe that one most important thing for us at present would be a conference with our officers and teachers upon their own fields. A week spent thus by a worker in our Association would mean much for us."

"The need of Sunday schools is not a thing of the past. Christianity has not outgrown its usefulness. The body needs arms to feed it; the church needs Sunday schools as feeders. In out of the way places Sunday schools are organized and conducted before the organization of a church, and also largely in city mission work, first the Sunday school, then the church. But for the Bible school in many places, the church organization would be delayed from a quarter to a half century. Our courts would have many more applicants for a divorce if children did not bind father and mother, husband and wife together. Many churches would disband, would actually die, were they not bound together by the Sunday school. The Bible school of ten becomes the medium of a

revival. Many churches would close their doors when pastorless, only for the Sunday school. The pastor goes away on a vacation; many church members go; and there is no preaching; the Sunday school seldom closes. The religious condition in a large part of the territory of this Association is deplorable. If Baptists are to give the whole truth it is time to be up and doing. Others are going in and planting Bible schools and training the young for themselves. If we have a message for the people let us give it and be quick about it. If we can't plant churches in these destitute places, let us start a Bible school."

Umatilla county has 175 school districts, and 35 Sunday schools of all denominations; 27 of the Sunday schools are in the seven towns, consisting of one school district each, leaving 160 school districts without a Sunday school. Morrow county has 50 school districts, and nine Sunday schools, having 41 school districts without any Sunday school. Gilliam county has 33 school districts and seven Sunday schools, leaving 26 school districts without a Sunday school. This makes a total of 227 school districts within these three counties without any Sunday school of any denomination. According to the state law, each school district must have at least six children of school age in order to maintain a district, and the average is about 10, and some will run as high as 50. Rev. A. L. Wadsworth, the field editor of *The Pacific Baptist*, writes of the situation of the Umatilla Association in 1910: "In the Association are 12 churches, four now pastorless. Three have over 50 members; the others are smaller, except Pendleton, 159; Athena, 67; Adams, 58; total in Association, 461; non-resident, 101. Baptized last year, 59; property valued, \$32,700; church expenses, \$41,652; total benevolent offerings, \$602.62. The field of the Umatilla Association is a vast wheat country. None of the towns are growing in population at the present time. Instead of large holdings being cut up into small holdings as in the case of California, the large holdings are becoming larger, acres are added to acres by present owners. Under this condition a large increase of population cannot be expected. The wheat crop for this year is said to be promising. Certainly the immense fields of waving grain on hill and in valley, present a picture of rare beauty. One thing gave me great joy--the closed saloons everywhere, and the consequent absence of bleary-eyed, bloated, beastly faced human beings."

Out of the 35 Sunday schools in Gilliam, Morrow, and Umatilla counties, embraced in this Association, our churches reported 11; or nearly one-third. These 11 schools had an enrollment of 726. Pendleton and Athena show large increase in enrollment; the other schools show good attendance and good work. Some mission schools might be organized and maintained. The home department might enroll many in districts where schools could not be maintained.

In 1909 Mr. Wadsworth canvassed the Association and gave a good

survey of it: "I began my canvass of Umatilla Association in Freewater and Milton, ten miles south of Walla Walla. Included also is the New Home church, two miles north in the country. The New Home church has no pastor. A Sunday school is maintained. We have a good church property. The meetinghouse is in excellent condition. A church of some 25 members was organized in Freewater-Milton a year or so ago. No pastor, no services of any kind, yet I was informed that there are many Baptists in this section. A good pastor could work this entire field. Ten miles south on the O. R. & N. is Weston, in the midst of a fine wheat country. Here is a small community of 100 or 200 persons. The Baptist church has 19 members. Rev. P. S. Rogers lives here and acts as pastor. This is the only church in the association I did not visit. Three miles from Weston to the south is the beautiful village of Athena, with a population of about 500. The Athena church is pastorless, the former pastor having just joined the Disciple church. Here is a good field, with a good church property and a good church membership, for some consecrated, common sense pastor. It is with this church that the Rev. Geo. T. Ellis of Baker City wrought so long and well. The Caledonia Society of Umatilla county had captured the town. A great crowd gathered in the city park. Six names are on our mailing list, a gain of 100 per cent. Adams is five miles south of Athena, a small place with 100 to 200 population. The Baptist church is the only church in the community. Pastor J. W. Stockton ministers faithfully and well to the spiritual needs of the people. His congregations are excellent. Mr. Stockton's wife and family are a great help to the church work. Mrs. Stockton is a teacher in the public schools. In this church of 49 resident members, we have now eight subscribers. We have a good church property. The building has recently been enlarged. The main part is of brick. Ten miles northwest over hill and dale is Helix, another small community with two churches—one a Baptist. Pastor Stockton is also pastor here. He preaches twice a month. Pendleton is the largest city in this section. It is a railroad junction of the O. R. & N. and Northern Pacific. Rev. Ralph E. Storey is the pastor of the Baptist church, in his second year of pastorate, beginning December 1, 1908. He is a graduate of Brown University and the Newton Theological Institution. He is, however, an Oregonian by birth and has returned to his own. 100 new members have been added during the present pastorate, one half by baptism. Many of the new members are staunch workers, devoted to the welfare of the church. Nine have been baptized during the last five weeks. On May 1, the pastor gave the hand of fellowship to eight. Harmony characterizes the church life. The Sunday school is the largest in the city and the second largest in the county. Mr. Ben F. Hill is the enthusiastic, wide-awake superintendent. The primary department is of the finest. This is in charge of

Mrs. J. G. Miller, assisted by Mrs. Storey and Mrs. Hill. In May Pastor Storey delivered a strong, stirring temperance lecture at Athena. On Sunday, morning, May 22, he preached at McKay Creek, 80 miles south, to a neighborhood gathering—an annual affair, when the neighbors get together for social converse, with a picnic dinner, and have a religious service, the only one for a year, though a Sunday school is maintained. Pendleton shows a gain of nearly 400 per cent in subscriptions to The Pacific Baptist. Westward from Pendleton 25 miles is Echo, where the Baptists have an organization, but no church building, no Sunday school, no prayer meeting and no preaching. Recently a Presbyterian church of 26 members was organized. Four new subscribers were secured in a stop over of an hour or two. At the new town of Hermiston, with a population of 600, an irrigated section, there is a fine cement-block church building with a parsonage adjoining. Rev. Herbert T. Cash has just arrived on the field as the new pastor.”

Hermiston is a town of Eastern Oregon where, in the latter part of 1906, there was nothing but sand and sage-brush; but today there is a thrifty community of some 1,500 people. The town is the center of the government Umatilla Irrigation Project of 20,000 acres, and in addition there are several private projects in the vicinity which more than double the acreage to be placed under water. The population is increasing very rapidly, and there is every prospect for a large and prosperous center. In March, 1907, less than a year from the time the town was started, the chapel car Immanuel, in charge of Mr. and Mrs. E. R. Hermiston, commenced services, and the next month a Baptist church was organized. Choice lots in the center of town were secured from the town-site company, and subscriptions from the people, in addition to loan and gift from the Home Mission Society, made possible a beautiful church of cement blocks, dedicated on June 21, 1908, and valued at \$6,000.

Middle Oregon Association

1905. For several years past the Middle Oregon Association have been co-operating, at least nominally, with our Oregon State Convention. During this time every church within our bounds has, we believe, in one way or another, received aid from the Convention. The aid extended to us this year is less than during any previous year for some time, only four of our churches being now assisted in supporting their pastors. The reason of this is not to be found in the unwillingness of the Convention Board to assist our field. The sad feature we have to record is, the failure of most of our churches to accord the Convention proper financial support. For this year, by a special arrangement between the Executive Board of the Association and the Board of Managers of the State Convention, Associational and State Missions have been merged into one.

The State Board undertook the support of our Associational Missionary and Colporter in co-operation with the American Baptist Publication Society, on the condition that the churches of our Association raise the sum of six hundred dollars for State Missions. Your Associational Board accepted the arrangement, and apportioned the sum among the several churches. Our missionary colporter, Brother C. P. Bailey, was elected corresponding secretary of the executive board, with the view of having him visit the churches and get collections for this purpose. He has faithfully endeavored to discharge this duty both by personal visitation and by correspondence. The report of our treasurer, however, shows that, of the \$600, asked of us by this arrangement, the sum of \$192.93 has been paid in, leaving a balance of \$407.07 to be raised before the close of the Convention year, Oct. 1 next. Let us say that this obligation ought to have been paid in quarterly installments of \$150.00 each, which would have saved the Convention from the necessity of paying interest on our shortcomings. Middle Oregon Association had a Mission Board substantially similar to that of the Umatilla Association.

The digest of church letters shows a fair condition. The Sunday school, young people, and different societies all are flourishing. So also the "Baby Bands" and "Busy Bees," and Ladies' Aids. Prayer meetings fairly well attended. Some revival meetings with additions; 16 baptized, congregations good, with one or two exceptions, "no debts," debts small. Some complain of obstacles and difficulties to discourage; but harmony and peace generally prevail and pastors and loose ministers are mostly free to help the needy, if possible; and occasionally a colporter passes. Three baptisteries built or nearly finished. Two new churches. With a few exceptions, services but once a month. Rev. C. P. Bailey is leading a most excellent church in a building project at Prineville, where he hopes to secure a \$10,000 church edifice. Warnic has no house. Brother I. D. Jewell assisted pastor for six day's meeting last January.

Brother Bailey, in resigning as associational missionary, speaks highly of the A. B. P. Society, and adds: "I would not forget to speak a word concerning our State Convention. It came to our help and very kindly advanced \$100, and has stood back of the Association, good for \$400. Surely it deserves kind words and also deeds of love, in return for its help in our time of need." In 1909 Rev. C. P. Bailey was able to do some district missionary work in Middle Oregon, although his labors have been primarily with the Prineville church. As a missionary at large, Rev. G. T. Ellis did most excellent work in the Umatilla and Middle Oregon Associations in 1905. In addition to his care of the church at Athena he held seven series of meetings which resulted in the addition of 81 to the membership of our churches. He traveled 2,706 miles at an expense of \$40.90, and received on salary from all sources \$763.35. Though under appointment, he served entirely at his own

charges in this work, besides relieving the Convention of the care of the church at Athena.

In 1905 the Middle Oregon Association had three ordained ministers and three licentiates and 16 churches, but half of them were pastorless, though the most of them kept up Sunday schools, and several had women's societies. Three houses were being built, and one parsonage (Condon). Some of the churches could get no preaching for a year. There was great destitution all over the field.

The Dalles

"The Baptist church at The Dalles is doing splendid things under the efficient leadership of their pastor, Rev. G. S. Clevenger. It was my pleasure to spend two weeks with them (Jan. 1-15) in special services. Fourteen were added to the church. The church is strongly aggressive in its work. Bro. Cross (formerly of Oregon City) has a delightful work in the Sunday school. Large young ladies' and young men's classes, elderly people's classes and primary department form an up-to-date Sunday school. C. H. McKee, colporter."

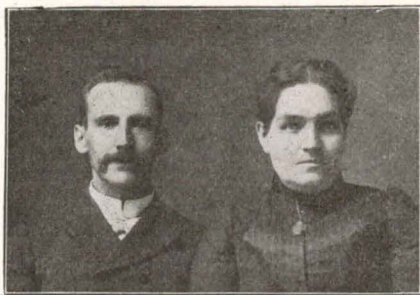
Heppner, Ione, Grass Valley

From Heppner Junction, a 45-mile run, on a branch line, amid towering hills, brings one to Heppner, population, 1,200. Pastor C. H. Davis has resurrected our work here by hard, self-sacrificing toil. We have a church edifice and parsonage. Ione is 17 miles north of Heppner, a small village, with two churches—Baptist and Congregational. The Baptists have a good meetinghouse, well cared for. Pastor Davis of Heppner preaches at Ione twice a month. The people are responsive. The church membership, though small, is choice. Grass Valley is 39 miles from Biggs on a branch line in Sherman county—a wheat and cattle country. Rev. J. C. Havnaer is the pastor, since last September. A parsonage has been bought. He closes his pastorate September 1.

Grass Valley

The Baptist and First Methodist Episcopal churches of this place joined in union revival services for the past three weeks; forgetting denominationalism and working together harmoniously, they have accomplished a great deal for the Master. The local pastor of the Methodist church was assisted for the past ten days by Rev. E. H. Hicks, the former pastor of the Baptist church at this point; now pastor at Roseburg. Our brother is a forcible, fluent speaker, and a man of God. He has now reaped the harvest of his former sowing here. Eight were baptized into the Baptist church, a number have taken a definite stand to serve the Lord, and all, with the exception of not more than three

or four, were members of the local Sunday school. This emphasizes once more the importance of the Sunday schools and other church auxiliaries.



REV. T. S. DULIN AND WIFE

Representatives of Eastern Oregon North of a Parallel, Including the Middle Oregon Association.

The Chinese Mission

Deacon J. G. Malone writes: "The last mention made of the Portland Baptist Chinese Mission in Baptist Annals of Oregon is in 1886. In 1900 they parted with their chapel building which was on the old church property purchased by Henry Failing. After the death of Mr. Failing the property was needed for business purposes. The Chinese being unable to move the building, it was sold for \$250, and the money applied by the trustees of the First Church in paying their rent until it was exhausted. The loss of their chapel building was, and is yet a great misfortune to the Chinese. In 1901 Rev. Fung Chak, their pastor resigned to take up work in Canton City, China. From 1901 to 1908 they were without a pastor, when the privilege and responsibility of the Chinese work was laid upon me (Malone). I found them meeting in a small and unsuitable room on Second street, paying \$20 a month, the Women's Baptist Society of Chicago paying one-half of this amount, and using the room for their school work with the Chinese children. They were greatly discouraged, but not soured. Soon after Dr. Brougher came, the First Church relinquished the oversight of the Chinese Mission, which had been much neglected for some years, and it became a mission of all the Baptist churches of the city. While this was beautiful in theory, it was a complete failure and a grave mistake. But later they were taken up by the Portland Baptist Union, and are now under their direction. Their membership is with the First

Church, and at one time numbered nearly 100, but is now about 30; five have been baptized within the last few months. Will any question the sincerity or genuineness of a converted Chinese when they note that this small group during the seven years when they were without a pastor, and under most trying conditions, kept together, holding regular services in Chinese on Sunday evening. Two of their members, Brother Ng Tong and Brother Gee Suey, alternating with the service; taking a text and preaching a sermon. In 1907, Brother Gee Suey went to China to take up special work, leaving Brother Ng Tong to continue the services. These two Chinese members did this service gladly without pay, contributing their part towards the expenses of the mission. In September, 1908, Rev. Fung Chak returned, and by the aid of the Portland Baptist Union and the H. M. Society again became their pastor. Their present place of meeting is 352 1-2 Oak street; not a desirable place, but they have learned to be grateful for the undesirable; but hardly as Paul in Phil. 4, for under Rev. Fung Chak, their pastor, they are looking forward in prayer to the time when they shall have a place of their own, and for that purpose they now have in cash and pledges about \$2,000. The work of the mission consists of a night school, conducted by Rev. Fung Chak from 7:30 to 9:30 in the evening; and attended by about 15 pupils; Sunday school from 7 to 8 and a service in Chinese, attended by about 20 to 30. The Chinese Society are paying one-half the rent, and have Miss Mary W. Berkley, a consecrated, faithful, and efficient missionary working with the women and children. In conclusion: The present membership of the mission is 31; not all resident. There have been a few additions by baptism since I became associated with the work. Conversions come exceedingly slow. Unless governmental conditions between our country and China change, the future of our mission is not bright. Rev. Fung Chak, the pastor, an exceptional man of God, has resigned, and expects to return to China next month, having the conviction that far more can be accomplished for China in his home land."

Fung Chak says of the children: "My sons were born in America, the oldest one born at Seattle, Wash., on May 28, 1897; his name is Paul, is a bright and smart boy. The second was born in Portland, Nov. 20, 1898, name Timothy; is a very quiet and gentle boy. They are like Paul and Timothy very much, and I hope they will grow up like them for Christ."

Chinese Women and Children in Portland

"There are about 150 Chinese women, besides children, in this city; the majority in a section known as Chinatown." We have quoted the opening sentence in a report written by Poy Ling Seen, our "Pauline," who graduated from our Training School in the class of 1906 and who since has been associated with Miss Morford in work among the

Chinese in Portland. Being herself a Chinese young woman familiar with her people, both in China and America, her messages will be read with peculiar interest, and be especially worthy of acceptance. She continues: "These Chinese, as we have found them, are full of idolatry, and under the power of their religion, they do a great deal of worshipping. No matter what they propose to do, they pray to their idols, and expect them to favor their plans and bless their undertakings; and they go on clinging to the vain hope in their idols. Time after time Miss Morford and I have gone into the homes, and in order to secure their attention and pave the way for gospel work, have tried to teach them to read, watching for the opportunity to convince them of their souls' need, and make Christ known to them as the Savior. We have not always succeeded, for these women seem to have more realization of their bodily needs than of their souls. Very few of them can either read or write. Some have spent the greater part of their life in slavery, and have been so shut up in the house for years, that the outside world is but little known to them. The hearts of some are as hardened as stone, so that they would not listen to the gospel. But we know how great is the power of God, who is able, even of these stones, to raise up children unto Abraham. So we work on, hoping that among these women are many destined to become children of the kingdom of our Lord and His Christ. During the months I have been here Miss Morford and I have spent much time and strength ploughing the ground and we thank God that in some cases there has been such a softening that we are encouraged to hope that, as there are homes in which we are warmly welcomed, so there are hearts ready to sow. In many homes, from which children come to our school, the parents seem glad to have us come. Our day school is well attended, and several bright boys have recently been added. They seem pleased to hear the Gospel, and eager to sing the songs; and this is another of the hopeful signs. We have planned the lessons for the coming year. In the sewing school we will teach Old Testament lessons, beginning with Creation; and in the Sunday school we will use the New Testament, teaching the life of Christ."

German Baptists of Oregon

We give a good summary of the report of the sixteenth Pacific Coast Conference of German Baptist Churches in the last year of this period. It held its annual session with the Second German Baptist Church of Portland, June 15-19, 1910. The opening sermon was preached by Rev. Christ Bishop, choosing his text from 2 Kings 2:9. Each day's work was begun with a devotional meeting and closes with preaching in the evening. The churches were represented by 48 delegates and 75 visitors. The reports from the churches give us the following facts: In the Conference there are 22 churches, with a membership of

1,926, a gain of 184, of which number 144 came into the churches by baptism. We have 30 Sunday schools, with an enrollment of 1,348 scholars and 233 officers and teachers; 77 scholars were converted in the Sunday schools. The contributions of our conference amount to \$31,886.72; for local expenses, \$23,892.65; for home missions, \$3,368.10; for foreign missions, \$7,994.90, and \$563.82 for ministerial education. After the usual missionary sermon preached by Bro. F. I. Reichle an offering for the Home Mission Society was taken in cash and subscriptions, amounting to \$1,200. It was no easy matter for our Second church in Portland to entertain the Conference. The church served meals to 250 persons twice a day and on Sunday to about 400 at each meal. To help meet the expenses the church had in serving the meals, the conference gave a farewell offering at the dinner hall on Sunday and the offering amounted to \$52. The conference will convene next year with our church in Lodi, Calif.

Rev. J. Kratt of the First German Church of Portland sends the following statement about the German Baptist churches since the year 1900:

Portland—The First Church has now a membership of nearly 400. Rev. J. Kratt is still the pastor, now in his fourteenth year with the church. In 1902 the Second German Church was organized, Rev. G. Eichler, then our missionary, becoming pastor, but staying only a short time. Since 1903 Rev. F. Bueermann is the beloved pastor. The church has now about 140 members, a fine building and a parsonage, all free of debt. In 1906 the First Church started a mission on the East Side. A lot was bought for \$1,050, with a temporary building. In 1907 the First Church started another mission in St. Johns, a suburb of Portland. A lot was bought for \$900 cash and a chapel built, costing \$1,100. A church was organized on this field June 14, 1910. Rev. C. Feldmeth is our missionary.

Salem—Rev. G. Schunke left the church in 1900 and Rev. F. Herrmann became pastor; the church building was enlarged and a parsonage built. In 1905 Bro. Herrman left for North Dakota. Rev. G. Schunke became pastor for the second time. He is still on the field. It is growing and in a good condition. Has several outstations.

Salt Creek, near Dallas.—Rev. H. W. Wedel left for Kansas, and Rev. F. G. Ehrhorn became pastor in 1905. He is well beloved and is doing a splendid work. Just before Bro. Ehrhorn came about 25 members left the church and organized a Mennonite Brethren church, but some of them have since come back to the Baptists, where they belong. The building was enlarged.

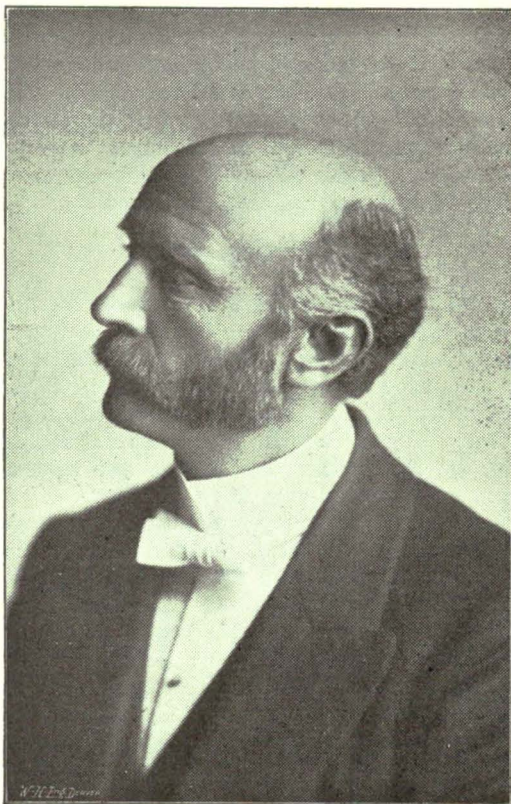
Bethany—This is the mother church. Rev. J. A. H. Wuttke left for Tacoma, Wash. Rev. A. Becker became pastor, but stayed only one year. In 1908 Rev. G. Peitsch became pastor of the church.

Stafford—Rev. A. Graner left for Seattle, Wash., and Rev. C. Wæhlte became pastor. He left the field a few months ago on account of poor health and the church is without a pastor.

Albany and *Turner* disbanded.

The Dano-Norwegian Work

The Dano-Norwegian work (at first called the Scandinavian work) was aided more or less every year to and including 1907, by the State Convention, with occasional comments in relation to its work, Rev. O. L.



REV. O. L. HOIEN

Hoién in 1902 was paid \$150 for three months, and then for the rest of the year at the same rate, he to raise \$25 per quarter from the field

for the Convention. The same year another event worthy of more than passing notice was the organization in the spring of the First Dano-Norwegian Baptist Church of McMinnville, with eight members, which is the second Dano-Norwegian church in the state. A large number of Scandinavians are coming into the state, and some of them are Baptists. The church has already pledged \$300 towards the support of the Dano-Norwegian work of the state during the coming year. "In 1906 work was done throughout the year by Rev. O. L. Høien among the Danish and Norwegian communities within the bounds of our Convention on the same financial basis of cooperation as heretofore. Of the direct results of Brother Høien's labors, it is difficult to speak with any degree of definiteness, owing to the widely scattered communities in which he has labored, many of these settlements being somewhat isolated, and the pioneer condition existing in these communities making it difficult to do systematic definite work." In 1907 Rev. O. L. Høien continued his services as missionary among his people of the state. The work has been kept up for a number of years, but the visible results are not very encouraging, as the progress made has been very slow."

Scandinavian Work

Afterwards the name was changed to Swedish Baptist. The first workers were Rev. O. Okerson, — Liljeroth, (aided by Portland First Church and H. M. Society), N. Hayland, U. N. Brauer, and A. J. Westerberg, who made efforts at Nehalem Valley, Deep Creek, and Fish Hawk. Afterwards came Revs. David Oberg, C. A. Halbert, Charles Aspund, and August Sandell. And in the sixth period the Danes and Norwegians, the Hungarians, and Italians also made some efforts, but results as yet are just beginning to be manifest.

During all this period the Oregon Baptist State Convention had a general state missionary on the field. About half of the time it was Rev. Gustav Johnson; for 1906 and 1907 it was Rev. C. A. Boberg; for the rest of the time it was Rev. A. C. Sandblom. Rev. B. A. Osbrink closed his work as a general missionary with the Swedes in Oregon in 1901. Also the same year (1901) Rev. John Samuelson closed his work for the Swedes at Astoria on April 30 because of a lack of support. In 1902 the Swedes put their cooperation with the Swedish Conference and therefore the Oregon Board paid only "on condition that the Swedish Conference pay into our treasury the sum of \$262.50, in quarterly amounts."

The Hungarians

About the close of this period General Missionary F. C. W. Parker wrote as follows of a visit to the Hungarians of Orenco: "It was my

privilege again to visit the Hungarian brethren near Orenco, some ten miles from Hillsboro. These Hungarians, for the most part Baptists, are most devoted and faithful ones. They hold their membership in the Hillsboro church and yet as many of them cannot understand the English language, some of their own number hold services in the settlement. About a year ago my heart was greatly touched by an observance of the Lord's Supper with this humble and devoted people. I never have seen such true reverence and deep yearning for this means of grace. While we could little understand each others' language, I am sure that we appreciated the spirit of the Hungarian brethren as they sang and read the Scriptures and prayed and we were made one in that service of peculiar spiritual significance. At that time through an interpreter, the brethren talked of the possibility of a little chapel and I encouraged their plan. On my recent visit it was my privilege to dedicate this chapel which had become a reality by the sacrifice and devotion of these faithful Baptists. These people are poor in this world's goods and are purchasing little homes from the Oregon Nursery Company very largely by payments from their salary. For this reason they have none too much money; their homes are the very simplest, but their little chapel, while plain, has upon it the marks of their love for it. Most of their homes are unpainted, but their little chapel is painted, inside and out, and one of the Hungarians in Portland has made a very neat stand for the pulpit. If American Baptists would all show as much loyalty, devotion and self-sacrifice as have these brethren in a strange land, our Baptist cause would prosper far more."

Oregon Baptist State Convention

1901. The Annual for 1901 has one of the best summaries of Baptist affairs in Oregon at that time. A large portion of it appears in the last period, but several items are brought over.

Churches 151; aided 36; self-supporting 15; preaching irregular, 41; not cooperating 37; not aided 22. Ordained ministers—Pastors 67; not pastors 23; in special work 15; total 105; licentiates 20; total 125. In 1901 of the East Oregon Convention churches eight churches reported 388 members, and nine churches with 247 members did not report.

Convention finances.—October, 1901, debt.....	\$11,645.25
Credit	11,960.47
Balance to credit	\$ 315.22
A. B. H. M. Society Account.—Debit.....	\$11,028.21
Credit	11,165.23
Credit balance to Convention.....	\$ 137.02

Cash on hand.....	178.10
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Credit balance to Convention.....	\$ 315.12
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Including the colporters, 37 missionaries were employed and expenses were larger than last year by \$1,115.69. Some salaries were increased; some cut down; some churches had become self-sustaining; and some new fields were added, and there was an increase in all lines of work. The churches contributed more money for state missions, and every item showed progress. These missionaries labored 1,588 weeks, preached 4,833 sermons, supplied 50 churches and 34 out-stations, had an average attendance of 2,730, baptized 208, received 268 by experience and letter, had 2,452 members, who raised \$14,936.38 for all purposes. 47 Bible schools are reported with an enrollment of 2,674 and \$875.24 contributions for school expenses, and \$162.55 for benevolences.

1902. Oregon Baptist churches in Convention, 118; Western Association, 17; Grand Ronde, 11; unassociated, 1; German Conference, 8; total, 155. At this time we have 2,081 school districts in the State of Oregon. It is probable that our organized churches cover about 180 of these, leaving 1,900 districts in which we are not represented. In 12 places in the state with more than 1,000 population Baptists are not represented in any organized way,—Huntington, Sumpter, Park Place, Clackamas County, Milwaukie, Cottage Grove, Englewood, Woodburn, Summerville, Wallanowa, Cornelius, Hood River, Sheridan.

With many encouraging features we have to acknowledge that we have gone forward with halting steps. Our progress has been short of our opportunity. The appalling destitution pictured in the report of the Beard last year, remains almost untouched. About 25 of our churches have no services at all, while wickedness flourishes unrebuked in these places, and men and women, boys and girls exist and die without ever hearing that existence is not life, and that death is not cessation of existence. Other denominations, with less clear apprehension of some phases of divine truth than we, have recognized, as we have not, the responsibility resting upon them as God's messengers, and have given far more liberally, and gone far more swiftly than we.

Last October there were due the Home Society \$1,737.83. There were in the treasury \$325.01, which reduced the net indebtedness to \$1,412.12. The Society offered to give us \$1,000 if we would pay the balance within three months. At the Convention, within fifteen minutes, \$650 were pledged for this purpose; and, *mirabile dictu*, all this has been paid except \$10, from one church, as well as \$3.50 that were not pledged! December 23, the entire \$737.83 were sent, and the debt of years' standing cancelled. During the year there have been received from churches and individuals \$3,092.99, for advertising in the annual \$55.80, from interest on the invested funds \$100, and for the colportage

wagon \$226.74, or \$4,191.84 from all sources and for all purposes. To this the Home Mission Society has added \$7,356.32, and the Publication Society \$166.67 and the expenses of the colporter. There were \$325.01 in the treasury at the close of last year. Hence there have been expended \$11,865.30, which leaves a balance in the treasury of \$174.45. Our missionary work, including the cost of the colportage wagon and the worker, has cost us \$10,127.56 this year. We are grateful to the Home Mission Society for its continued and enlarged gifts to our work. Its appropriation has increased from \$6,000 to \$6,500 a year on condition that we raise \$3,000, or a ratio of \$13 from the Society to \$6 from the Convention. With a promise of the same amount the ensuing year.

1903. Early in the proceedings it was announced that the business of the year showed a deficit of \$221.92, but pledges were at once offered to cover it. The Board held three meetings, at which Rev. A. J. Hunsaker was chosen President, and larger appropriations were voted than ever before in the history of the Convention. The report pressed the necessity of churches becoming self-sustaining as early as possible—a well supported State Convention, the aiming point. We are gratified that Dr. Woody is rewarded by increasingly large offerings for this work from our state, and earnestly recommend for it a still larger place in our hearts, in our offerings, and in our prayers. The corresponding secretary, Leonard W. Riley, bears testimony to the faithfulness of these brethren in the discharge of their duties. They have left their own work without a word of murmuring to grapple with the delicate and difficult problems connected with the state work. Though not so announced, fidelity has been their watchword.

The Convention had appointed during the year 40 missionaries, for 38 churches, and mission stations; 1,720 weeks; 4,839 sermons; or specific work, at a total appropriation of \$10,066.67. April 1, Rev. Geo. R. Varney resigned as general missionary. There were 384 baptisms during the year; 364 by letter; the total membership, 2,728. Money raised by the missionaries, except the general missionary, was \$2,242; two churches became self-supporting. Worthy of special mention, as ministering largely to the progress during the year, is the work done by Rev. A. M. Petty and wife as evangelists, and by Rev. B. B. Jacques and Thomas Moffat with the Chapel Car Immanuel. Last October our accounts closed with \$175.15 in the treasurer's hands, and a credit with the Home Mission Society of \$137.07. During the year \$4,082.88 have been raised on the field. To this the Home Mission Society has added \$6,500, and the Publication Society \$400, making a grand total of \$11,298.10. Our total expenditures for all purposes, including the annual, the colportage wagon, and interest on quarterly deficits, have been \$11,520.02, leaving a balance unprovided for of \$221.92, October 12. Thus the receipts from the state for the regular

work of the year exceeded the contributions of last year by \$616.91. Thus through the blessing of God the expenses of the work outlined by the Board one year ago have been almost met, and that in the face of difficulties which at times threatened to leave our work in disastrous condition.

In union there is strength. We are therefore today stronger than ever, inasmuch as at its meeting last June the Grand Ronde Association reaffirmed their vote of last year to co-operate with our Convention, and elected a member of our board of managers, Mr. I. O. Maxwell, who is with us today. A number of their churches made offerings for the work of the Convention during the year. At its recent meeting at Lakeview the Eastern Association took similar action and elected Rev. L. A. Myers, pastor at Lakeview, a member of the board, and also a delegate to the Convention, paying his expenses thereto. In this there is cause for gratitude and encouragement, for renewed effort, and greater faith, inasmuch as our field of labor is by so much enlarged, thereby calling for larger operations.

There have been under appointment for the whole or a part of the year 37 different missionaries, including the colportage wagon worker, or only one more than last year. The expenditure for their services has been, however, larger than the amount appropriated last year by \$1,115.69. This is due almost entirely to the fact that upon eleven of the old fields the appropriations were quite largely increased over those of the previous year, because of the inadequacy of their support, while thirteen new fields were aided. Eight fields that were aided the previous year have received no aid the past year, which is due, except in two cases, to their failure to claim money that was ready, while on only five old fields has the appropriation been less than that of the previous year.

The following action was taken:

"Whereas, Brother C. H. Mattoon has, for the past twenty years, been engaged in compiling a history of our denominational work on the North Pacific Coast from its earliest inception to the close of 1900; and

"Whereas, He desires the sanction and encouragement of brethren in this work; therefore,

"Resolved, That our Historical Secretary, Rev. W. H. Latourette, be made the chairman of a committee consisting of Rev. C. A. Woody, D. D., Rev. H. L. Boardman, Rev. C. P. Bailey, Rev. A. B. Waltz, Deacon H. F. Merrill, and Hon. S. K. Crowley, three of whom shall constitute a quorum, and whose duties shall be: 1. To carefully examine said work, making such revisions and corrections in such a way and manner as they may consider advisable, so that it may be acceptable to the denomination. 2. To make such arrangements as they may find necessary in order to complete, publish, and distribute said work among

our people. Provided: That this committee shall have no power or authority to involve or render this Convention liable in any way for any financial obligations incurred in any operations of this committee.

Rev. A. J. Hunsaker, Ex-President of the State Convention, also helped in the revision, and as he was a co-laborer with the author from the very first, his labor was a great assistance in making the work authentic and reliable.



H. WYSE JONES

The evangelist says: "My meetings have nearly all been held in small churches. Only a small minority of the churches have over 100 members. In the work I have had to be entirely alone, with not even a singer or personal worker. The pastors have proved royal helpers.

Audiences, however, are small, buildings inadequate, singing often poor, and workers untrained. In such communities the numbers saved, the additions to any one church, and the financial results are of course small. Barring these obstacles there is not a grander state for evangelistic work than Oregon today. The people are hungry for the simple story of God's love and sacrifice. They are tired and sick of "isms," sensationalism, and clownishness, and are clamoring for manly men with a message. Evangelists have an opportunity in Oregon now, and, I am told, in the entire Northwest, such as never has been possible before."

1904. The Convention again came up with a deficit in 1904 of \$400, but the debt was soon canceled by personal pledges. One of the first direct acts of the Convention was to elect Dr. C. A. Woody to represent the State Convention at the World's Baptist Congress in London, England, in July, 1905; and to ask the other conventions to join with it in making him a Coast delegate, and in sending him to the meeting. Next, the Convention secured \$3,065 in cash or pledges towards paying a debt against McMinnville College. The board reported 18 new ministers having entered the field, whilst but 11 had left; the net gain therefore was 7. The total appropriations during the year were \$11,910.83. Rev. H. Wyse Jones, of the Cedar Street Baptist Church of Buffalo, N. Y., was asked to take the work of State Evangelist for one year, which he accepted, and stayed in that work until 1908.

For Dependent Ministers: The committee reported a case worthy of help, and needing aid soon, and recommended a standing committee to be appointed with authority to expend the funds now on hand for that purpose in supplying this need; and with authority to call on the churches of the Convention for any further funds that may be needed, and with instructions to report to this body at its next session.

We have had for the whole or a part of a year, 42 missionaries under appointment, and they have labored 1,699 weeks, supplying 55 churches and 30 outstations, baptized 346 candidates, and received in other ways 370, making a total added to our mission churches during the year of 716, or a net gain of 498 this year. It is worth noting that only three of these churches had the assistance of an evangelist during the year. The meetings held were conducted by our pastors and missionaries. They report a resident membership of 2042, a total membership of 2,890, and 41 Sunday schools with an enrollment of 3,176. They also report the organization of 12 new Sunday schools. They have voted salaries to \$10,960.26, paid on building, improvements and debts, \$4,711.65, or a total raised for expenses of \$16,914.32. They have raised for benevolences \$2,711.34, making a grand total of \$19,964.41. The total amount of the appropriations claimed for the support of this work is \$11,142.63 for last year.

Progress may be written over every department of the work of the

State Convention during the last year. Every branch of the work has been marked by a forward movement. In many instances, increased offerings from the field, more baptisms reported; a goodly per cent in the net gain of the membership; harmony in the body has been promoted throughout the state; a number of churches have been organized; new edifices erected; some churches have assumed self-support; spirituality has been deepened; interest in the progress of the Kingdom in our state quickened; and zeal for work intensified. It is a significant fact that few churches (and these churches among our stronger and more able ones) have fallen in their offerings of last year; whilst many of them have not only held their own, but have reported a substantial increase in their giving. This too in the face of a financial stringency, determined not only by the greatly reduced product of the farms and gardens, but augmented by the wave of general depression sweeping in from the East. This speaks well for the deepened consecration and quickened interest of the membership of the churches in our home work.

1905. From all parts of the world comes the glad news, "Jesus Saves." The religious work of the past year has been essentially "soul winning." In this great world movement of evangelism, our state has had its share. The chief elements of its blessing to us may be found in the coming to us of the state evangelist, Rev. H. Wyse Jones; in the faithful work of such a large number of consecrated pastors, who have the evangelistic spirit; in the intensifying of the evangelistic spirit in the coming of the Chapman evangelists; in the untiring, persistent, and well planned work of our general missionary, Rev. L. W. Riley, and above all the evident leadership of the Holy Spirit. This has meant to our churches deepened spiritual life, and increased membership, greater earnestness, a larger realization of responsibility, and a deeper appreciation of the possibilities of the coming year. And it has also meant the addition of new churches, the commissioning of more men, and the consequent complication of problems for our already overworked general missionary, to whom more than to any one man we owe such abundant blessings.

The summary of the year's work for the whole state presents a most encouraging array of figures. We have now 122 churches including German, Danish and Swedish, and omitting those of the Western and Eastern Associations. These churches have reported 1,074 baptisms, the largest number ever reported by Baptists in Oregon. Other additions number 942, making a total gain of 2,016. The losses foot up to 663, making a net gain of 1,353, or 1,293 (omitting the Germans, which were not included last year), as against a net gain of 769 last year. Our resident membership is now 7,800, and our total 9,838. Our property is valued at \$429,375. Our debt is \$26,066. For current expenses \$47,840 were raised, and \$28,717 for debt and permanent improvement.

The amount raised for benevolences is \$9,586, a per capita of \$1.22, and the grand total, including Sunday schools and societies, \$96,185, a per capita of \$12.33. Last year to October 1, our schools paid into the treasury \$494.82. At present they have paid, since October 1, \$191.63, which is far short of our apportionment.

Real progress has been made in the matter of self-support during the year. April 1st, our church at Roseburg assumed the entire support of Pastor E. H. Hicks, and has besides built a comfortable parsonage valued at \$1,000. Pastor Hicks is proving himself the man for this important field. With the beginning of this fiscal year the Third Church of Portland, Rev. E. M. Bliss, pastor, and the Grants Pass church, Rev. J. B. Travis, pastor, become self-supporting. Brother Bliss reports 41 additions during the year, 25 of them by baptism. The total membership is now 157. This church has raised \$1,344.80 for expenses and \$69.28 for benevolences. The Grants Pass church, under the energetic leadership of brother Travis, has done heroic work; 48 new members have been added; 24 by baptism, and the membership is now 141.

Activity in evangelistic work has been marked, and the blessings most richly bestowed throughout the whole year. The wisdom of your board of managers in the appointment of our State Evangelist, Rev. H. Wyse Jones, has been fully justified. We are grateful to Almighty God for the gift of this consecrated soul winner. During the year he has held fifteen series of meetings almost all of which have extended over three Sundays and the two weeks intervening. He has preached 337 sermons besides shorter talks and addresses. In these meetings 837 have manifested an interest in their soul's salvation, and 645 have publicly confessed Christ as Savior. The pastors aided have reported to him the addition to their churches of 348, of which number 292 have been by baptism. He has travelled 3,199 miles at an expense of \$38.13, while the advertising has cost \$50.25. These expenses have been borne by the churches served, which have also raised toward his support \$839.82. This leaves the sum of \$760.18 to be equally divided between the H. M. Society and the Convention, requiring from our missionary funds \$380.09.

Thirty-eight missionaries have been under appointment during the year, twenty-four for the entire period. They have reported 1,560 weeks of labor, 46 churches and 24 out-stations supplied, 33,932 pages of tracts distributed, 384 baptisms and eight new Sunday schools organized. The churches thus aided report property valued at \$74,925, an indebtedness of \$7,684, a resident membership of 1,797, a total membership of 2,428, and 40 Sunday schools with an enrollment of 2,875. They have paid for current expenses \$11,497, for building, debt and improvements, \$4,005, for benevolence \$2,873, and a grand total for all purposes of \$18,622. The reports show a net gain in membership of 532.

New churches have been organized at Hood River, Madras, Echo, Eagle Point, University Park Portland, and St. Johns with a combined membership of nearly 100. New church buildings have been dedicated at Bend, Mosier and Central, Second German and First Swedish in Portland. New parsonages have been secured at Moro, LaGrande, Roseburg, Condon and Central Portland.

The number of workers holding commissions for the year, or part of the year, has been 34. A summary of the work done by these missionaries is as follows:

Weeks of service	1299
Sermons preached	4208
Number of persons baptized	267
Received by letter, etc	208

The Societies contributed \$7,000; leaving the Convention \$5,522.10. The treasurer's books show only \$5,518.74 raised on the field, or a deficit of \$303.36, which was pledged by the Convention. In buildings, nine churches have finished, or will finish soon; one has material on the ground; one made extensive improvements. Rev. L. W. Riley resigned as general missionary in order to take the Presidency of McMinnville College. His administration had been one of marked efficiency and the work made great advance under him. Rev. W. B. Pope, who had been general missionary in Colorado, was chosen to succeed him.

The committee on Oregon Baptist Annals, by Rev. C. H. Mattoon, reported as follows: "The first volume covering the period from 1843 to 1886 inclusive, was issued from the press of the Telephone Register Publishing Co., of McMinnville early in the present year. The committee is fully aware of a number of imperfections, typographical and in the matter of dates; some of these inaccuracies we hope to correct in the books yet to be distributed. There were printed a total of 2,000 copies. These are bound only so rapidly as the market requires. Thus far about 500 have been bound and the number of sales has been about 275. Great difficulty and delay have been experienced in securing satisfactory agents to canvass for the book. We hereby submit a statement of the financial transactions from the beginning of the work of this committee up to October 15, 1906: The syndicate who advanced the money to publish the first volume were Deacons V. H. Caldwell, Joseph Craven, James F. Failing, D. C. Latourette, L. T. Davis, and George E. Martin; and aside from a complimentary copy or two of the book, neither of them has ever called for a cent of remuneration.

Receipts—Advanced by private individuals to aid in making possible the publication of the Annals, \$591.90; from sales of the book, \$286.65; total, \$878.55.

Expenditures—Cuts, freight, cartage and other incidental expenses,

\$142.39; printers and binders, \$692.75; balance cash on hand, \$43.41; total \$878.55.

1907. The Convention met with the church at Salem in 1907. During the year there were 1,170 additions to our churches; 166 by baptism. Including the membership of our German, Swedish, and Danish churches, our statistics show 11,939 Baptists in Oregon. This, however, does not include the membership of unassociated churches, estimated at 150. This would give us 11,489 as our numerical strength in Oregon. A budget of \$15,000 was voted last year. The actual expenditures have reached about \$14,500, an increase over last year of over \$2,500. Up to date our receipts promise to be about \$8,700, against \$6,228.23 last year, or a gain of \$2,500, or about 40 per cent, in receipts. This still leaves a deficit of \$475, which is less than the amount the Home Mission Society reduced our appropriation for the year.

Very early in the year the executive committee faced a new and unexpected experience as the result of almost fatal injuries sustained by General Missionary Pope in a railroad accident near Hermiston, Eastern Oregon. It was soon evident that the committee must be responsible, not only for planning the work, but for the execution of the plans as well. A general appeal was therefore made to the pastors and churches to put forth special effort in a financial way, and not to wait for a visit from the general missionary or anyone representing him. The committee's appeal was appreciated, and the response thereto was hearty and generous. As a result of this cooperation, we come up to the convention this year with sufficient money in the treasury to meet all obligations to October 1, and with a small balance on hand. And the offerings for state missions have not fallen off, but the amount shows a respectable gain over former years.

1908. Rev. F. C. W. Parker was chosen as the state missionary, in the place of Rev. W. B. Pope, resigned. Unusual activity was required of the Executive Committee, because of Brother Pope's hurt; twelve extra meetings were held, besides the regular quarterlies. They were very faithful to the interests of the Convention, and their labors did much to make impossible any limitation of the year's work, from the lack of a general missionary in the field. We had during this difficult period the services of Rev. John Bentzien and Rev. M. M. Bledsoe. Brother Bentzien, while continuing his work as Superintendent of City Missions in Portland, assisted Brother Pope during his illness, and after his resignation became acting corresponding secretary of the convention. With fidelity and efficiency he has borne this added burden of state work, and the continued progress of the year has been due in large measure to his plans and labors. Brother Bledsoe, the convention pastor, has also performed faithful service in caring for much of the field work usually the work of the general missionary.

The Convention declared its purpose to cooperate with the Northern Baptist Convention. Rev. H. Wyse Jones resigning as state evangelist in order to become general evangelist for the Pacific Coast Division, the Convention said: "We record our gratitude to God for calling Mr. Jones to labor with us in the gospel; we declare our love for and faith in the man, and we extend our congratulations and best wishes to him as he enters the larger service." The Convention employed 32 missionaries during the year but some labored only part of the time. Not counting Brother Jones, the weeks were 1,067; sermons, 2,911; baptized, 224; received by letter and experience, 285. A comparison with last year shows an increase in the weeks of labor, and while there were fewer sermons preached, there were many more prayer meetings conducted, and over 3,000 more calls made. The number of baptisms was increased by 108, and there were 114 more who joined by letter and experience. Ordained ministers, 121. President C. M. Hill read a report on conditions at the Pacific Coast Baptist Theological Seminary at Berkeley, and requested an Advisory Committee from this state. Voted to appoint the committee as requested, and the chair named the following: F. C. W. Parker, F. C. Stannard, G. L. Hall, H. S. Gile, A. L. Veazie.

A deficit of \$200 was presented, and to meet it a subscription of \$210 was taken. Dr. Blackburn introduced to the convention Mrs. S. J. Henderson, daughter of Rev. Ezra Fisher, pioneer missionary to Oregon, who, in memory of her father, gave \$1,600 to McMinnville College last year.

The financial condition of the Convention Oct. 25, 1908, was reported as follows:

Unpaid bills:

To American Baptist Home Mission Society	\$1,655.02
To American Baptist Publication Society	383.33

Total indebtedness	\$2,038.35
Balance on hand, Convention funds	1,925.13

Deficit (covered by pledges at Convention)	\$ 113.22
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This year our work has been planned at a large increase of expenditures, the year's budget having been placed at \$15,000, the largest amount ever voted. Of this amount the Home Mission Society appropriates \$5,500, which leaves \$9,500 to be raised by Oregon Baptists. This amount calls for a general increase of 50 per cent in the offerings of Oregon Baptists. During the last three years the following building has been accomplished: Roseburg, LaGrande and Albany have replaced old buildings with new; Brownsville, Medford, Amity, Newberg have enlarged or rebuilt; Eagle Point, Arleta, Fossil, Klamath Falls, Hood

River, St. Johns, Hermiston have built first buildings. For this period our churches have expended the following for permanent improvements: 1906, \$14,710.26; 1907, \$30,653.47; 1908, \$45,638.89. In spite of the large increase which we have made in our state mission work for the present year, there are left 70 churches, organized, that have no pastoral service, save the occasional preaching of a visiting missionary or some wandering preacher. In other words, nearly as many of our churches are unsupplied with pastors as have pastoral service: With regular pastoral service, 74; without regular pastoral service, 70.

1909. The Convention met at Roseburg, Oct. 20, 1909. During the year the Convention Board employed: one general missionary at \$1,600 and his expenses; to fill a vacancy for three months, \$37.50; a city missionary, \$1,500; two district missionaries, \$50, \$400; one missionary at large, \$1,325; stewardship missionary, \$500; two colporters, \$200 each; one associational missionary, \$112.50; Chinese, \$250; Swede, \$800; one colored missionary, \$150; total, \$7,125; 27 missionary pastors, \$6,605.08; grand total, \$13,730.08. Total number of missionaries, 37, but some had duplicate commissions, occupying different fields. Churches served, 38; outstations, 12; weeks of labor, 1,471; sermons, 4,309; baptisms, 362; received by letter, 309; number of ordained ministers, 127; licentiatees, 6.

A summary of the financial condition of the convention Oct. 31, 1909 showed receipts to this date, \$17,205.78; disbursements, \$17,205.78; A. B. H. M., & A. B. P. funds, less Convention funds, leaves \$330.65, less unpaid pledges. This leaves a net deficit of \$126.40.

Voted on motion of Dr. C. A. Woody that the president name a committee of not less than five to report at this Convention or some subsequent convention to take up the matter of the support of aged ministers in our state and suggest some workable plan for raising funds for the same. W. T. Jordan spoke on "The Summer Assembly, Shall It Be Ours?" Voted that a committee of three be appointed to co-operate with similar committees from other organizations in taking steps looking toward the establishment of a permanent Baptist Assembly for Oregon. W. T. Jordan, I. N. Monroe, and Miss Millsbaugh were appointed.

The Historical Committee of the Convention made the following statement: "We are glad to hear that Brother Mattoon is planning to bring out his second volume of Baptist Annals of Oregon. We wish him success and that the book may receive liberal patronage. He tells us that several prominent brethren of our State Convention have promised their assistance, and that they will largely aid him in making his book, if possible, much superior to Volume I. Both volumes are about the same size and of about the same general appearance. The manuscript is being revised, and at least an outline of Baptist history of the

state brought down to the latest date, is being prepared. The work is being crowded with all possible speed, and we hope that an occasional notice in *The Pacific Baptist* will keep the subscribers posted as to its progress. The work will be done under the supervision of the same committee as the first volume. We are greatly pleased to be able to state that the great work of our brother is likely to be so soon put before the Baptist brethren of Oregon."

Thirty-seven missionaries have labored in the service of the Convention during the year and these have served 38 churches and 12 outstations. These workers have included a pastor-at-large, a district and associational missionary, Swedish, Chinese, Colored Missionaries, Superintendent of City Mission Union, 2 colporters, 27 missionary pastors and a general missionary. Their work is partially indicated by the following statistics, which show a gain in each case: Weeks of labor, 1,471; sermons, 4,040; received by baptism, 363; by letter, etc., 307. Churches organized, 3; churches dedicated, 3; ministers ordained, 1; new ministers arrived, 18; ministers leaving the state 10; ministers' deaths, 6; ministers changing locations, 23.

When in the public sessions, the work of the Convention was presented, C. P. Bailey spoke for the Middle Association and perhaps the abiding impression of his talk will be the monotonous persistence with which he had to say of this church and that, "No pastor on the field." "We have rich men out there; if they could be won to Christ, we could have their wealth for extending the gospel." F. C. Lovett told how in the two counties of Rogue River Association there are 30,000 people and less than 800 Baptists, or one in 77; \$27,000 is the value of the property owned by the churches. H. D. Pease, in reporting for Umatilla Association, had time only to tell of the town of Hermiston, the Home of Happy Hustlers; "We are making money there and we are going to do something for missions." E. G. O. Groat rejoiced that so much is being done in Umpqua Association. A. B. Baird told of what is being accomplished in West Willamette Association and of more that ought to be done in the outlying fields. J. F. Heacock was the representative of Willamette Association, containing one-third of the population of the state and more than one-third of the Baptists of the state. "If you are going to save Oregon, you must save Willamette Association." John Bentzien showed how Portland is one of the bright spots in our Baptist work in Oregon. The Congregationalists there are saying, "Watch the Baptists grow." Colporter C. H. McKee gave glimpses of his work in Coos and Curry counties—of a place where he was warned not to speak about religion in the school house, but was given permission to talk about the Bible all he pleased; of a town where twelve persons were induced to come to a preaching service while all the rest of the people were at the theatre; and of a place where not a single Baptist was to be found, only

a man who had once been a Baptist, then a Methodist, and "finally backslid from the whole business."

1910. The Convention in 1910 met with the First Baptist Church of Portland. The Board of Managers held its usual meeting on several sessions on different days of the Convention, October 19-22. The work of the year was thoroughly discussed and plans made for a still further advance. As a gain of about 10 per cent had been made in receipts for the previous year and a large advance made in the amount of missionary work accomplished, it was not thought advisable to attempt too great an advance for the new year. However it was determined that the maximum budget, which was \$15,000 for the previous year, should be \$16,000 for the year just closing, and made their appointments accordingly. At its last session, the Board organized for the year by choosing W. T. Jordan as President; and J. R. Comer, J. F. Failing, and W. T. Jordan, members of the executive committee for the term of 1900-1912. N. C. Christensen and D. C. Latourette were chosen to fill unexpired terms of brethren removed.

We come to the close of this year of advanced work, itself following one of very great advance, with a deficit of only \$178.75. (Reduced to \$118.97 by other receipts.) Our missionary force has consisted of 45 missionaries, who have served 42 churches and 21 out-stations. These workers have included 4 district missionaries, a Swedish, Chinese and Colored Missionary, Superintendent of City Missions, 2 colporters, 34 missionary pastors and the general missionary. The following is a summary of part of the work accomplished: Weeks of labor, 1,590; sermons, 4,621; baptisms, 298; letters, 445. We also have an increase in both church organizations and in church buildings. The annuals give full details.

The enlarged work of the year has been possible only because our people have increased their gifts. Our work has been increased by about \$1,350, making a total of missionary business for the year of \$15,789.33. The increase in receipts that made possible the enlarged work has been largely in the offerings of the churches—from \$4,915 last year to \$5,884.15 this year. Forty-five churches have raised the full apportionment. Seventeen have exceeded their apportionment. Twelve other churches have increased their offerings over those of last year. The board had planned the work for the coming year upon the basis of an \$18,000 budget. This means increased apportionments and increased offerings. Rev. F. C. W. Parker, general missionary during the year, traveled 25,338 miles, visited 81 churches and churchless fields, delivered 133 sermons or addresses, sent out 8,444 form letters, participated in 6 dedications, been present at all the meetings of the Board and Executive Committee, attended the Swedish Conference, 6 Associations, the Field Workers' Conference in Colorado Springs and the Northern Baptist

Convention in Chicago. He also had a share in planning for the Summer Assembly. Rev. H. B. Foskett, formerly pastor-at-large in Wyoming, has been chosen for the same kind of work in Oregon. He comes to us therefore, with wide experience, as well as with the highest recommendations.

Oregon has never presented so great an opportunity for missionary activity as at the present time. It is a question whether any state or section of the country has ever offered the possibilities of our state at just this time. The development of the Inland Empire, of Central Oregon, has long been held in check by the lack of railroads. But at the present time, railroad construction is active in various sections of the state. Into Central Oregon, they are building from the south, east and west, and from the north two railroads are entering to secure the great traffic of that inland empire. To the coast a railroad is building to Tillamook, and the Harriman system has given assurance that the construction of the road to Marshfield and the Coos Bay district is not far off. In addition, the Hill interests are constructing an electric system from Portland to the Tillamook region, known as the United Railway system. The Hill interests, likewise, control the Oregon Electric Railway, and their entrance into the great Willamette Valley has been a sign of great promise. This means that we have got to do missionary work with a rapidity and intensity never before known or opportunity will out-run us.

C. H. Mattoon's Account of His Historical Works

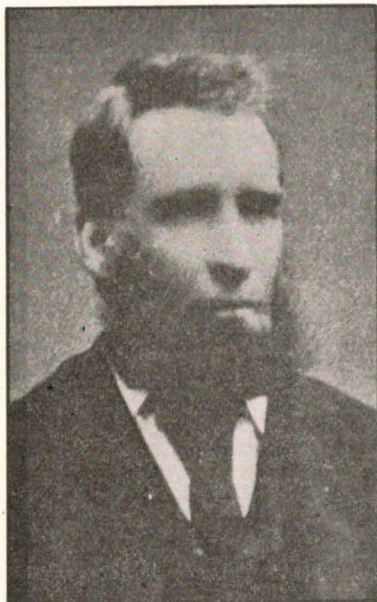
(From the Appendix of Rev. J. C. Baker's History)

I began gathering data for a history of the Baptists on the Northwest Coast mainly for my own satisfaction, with little regard for system, order, or continuity; but after 1886, I had a more definite purpose, to preserve at least an outline of the trials and difficulties met, the labors performed, and the results wrought out by our early Baptist pioneers.

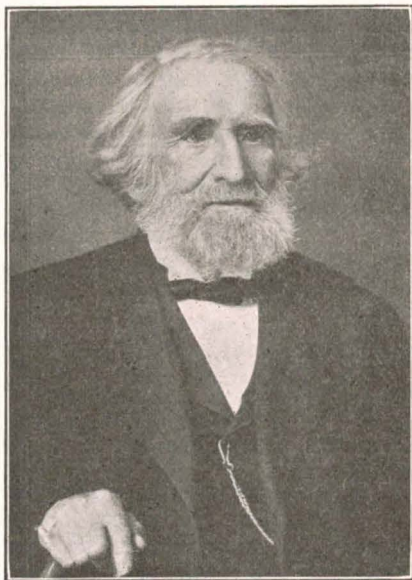
The field to be covered by the work was old Oregon, embracing Oregon, Washington, Idaho and British Columbia; and I wished to consider all the Baptist agencies operating on this field, from the first humble beginning in the log cabin of David T. Lenox on May 25, 1844, to December 31, 1900. To carry out this program, I listed the following sources from which to obtain data: 1. Church records, which I could examine personally. 2. Full files of all minutes, annuals, reports, and kindred papers from the entire North Pacific Coast. 3. Extracts and clippings with reference to Baptists or Baptist work from all available newspapers, whether in or out of the field. 4. Personal reminiscences from brethren contemporaneous with the events detailed in the history, gathered from every portion of the field, and from every line of Baptist labor. Of course, my own reminiscences would be included.

5. Full, or nearly full, files of reports, monthlies, or other periodicals from all our eastern National Societies, especially those well filled with statistics and correspondence. 6. Files of pioneer reports, and quite a large number of miscellaneous bound volumes and pamphlets, both religious and secular, treating of early times on this Northwest coast.

THE AUTHOR OF BAPTIST ANNALS OF OREGON



AT THE AGE OF 25



AT THE AGE OF 87

To procure all this data required time, labor and expense. About 25 or more Baptist brethren subscribed \$1,000 or more to cover my expenses for about two years, while I visited the entire field, and afterward prepared the data for publication. When I began my labors I supposed that I could condense the most important data into a single large volume, and so represented it to the brethren; before I finished, however, I found that I had enough matter to fill several volumes of the ordinary size. The problem which then confronted me was how to arrange my material in the form most desirable to satisfy my readers; and my final conclusion was to so arrange it as to give a separate volume to each state or convention field, perhaps with its own editor, and all under some general title, so as to make a series of companion volumes, each a part of the

complete history. Ill health and advancing age, with its many infirmities, made it impossible to carry out my purposes, and hence, after careful consideration, and advising with friends and subscribers, it was thought wiser to divide the material pertaining to the different localities among thoroughly competent and well posted brethren, in whom we had confidence, and to let each, with the aid of the data write up the history of his own field, reserving Oregon for myself. Accordingly, after some preliminary correspondence to arrange terms and settle details, I turned over the portion of the material covering Western Washington, British Columbia and Alaska, to Rev. J. C. Baker, Rev. S. W. Beaven, and Rev. J. Cairns; the portion covering Eastern Washington, and Northern Idaho to Revs. J. H. Beaven and A. M. Allyn; and that covering Idaho State Convention to Revs. L. W. Gowen and W. H. Bowler. I had full confidence in the several brethren undertaking the work, that they would deal justly and generously with me and that they would also bring out volumes of which they themselves, their several Conventions, and the Baptists of the entire North Pacific coast will have occasion to be proud.

All of us who are engaged in the work hope and pray that these records of the trials and difficulties encountered, the labors endured, and the victories won in these early struggles of the pioneers, when scattered and few, to plant the banners of the cross on this Northwest coast, may serve as an encouragement and as a stimulus to the brethren of these later days, that they also may put forth all their talents and energies to win glorious trophies of redemption through our Lord and Savior, Jesus Christ.

To further explain this matter, the following action of the stock company, and the syndicate is added: "As soon as it may think it best so to do, the committee shall make McMinnville College the custodian of the materials preserved, to hold it in trust, preserved in fire-proof safes or vaults, for the use and benefit of future historians, and others interested. But no custodian, nor any other parties shall have the authority to mutilate, nor in any way deface or injure any part of said material. But it shall ever be subject to such general or special rules for its preservation, not in conflict with the above instructions, as its custodians may adopt. And as the material disposed of might cover different fields or conventions, a common title was recommended, such as 'Baptist Annals of the Pacific Coast,' or some equivalent expression; with a subtitle for the particular field, to be chosen by the owners. To segregate these annals and give them a setting in the historical work will add largely to the work and time taken to prepare the volume for the press, but its value will be appreciated and apparent when it is known that Bro. Mattoon has spent the better part of fifty years gathering and formu-

lating his 'Annals,' taking them personally from the records of the early churches and concourse with their constituent members."

Foreign Missions

1904. On Foreign Missions the Convention report says, "We notice that the offerings the past year from the churches of Oregon are \$1,475. The Women's Societies of Oregon have added to this about \$500; total nearly \$2,000. The total number of Baptists in Oregon is about 7,000. Thus the average contributed per member is about \$0.28. This is surely too low an average. During the last year there have been baptized 12,099. The total number of church members on foreign fields is, at the present time, 215,925. But we call especial attention to the fact that during the past 11 years there have been baptized on profession of conversion, 142,000. Surely for this great work we should lengthen our cords, and strengthen our stakes. We deem it necessary to call the attention of our churches to the fact that the greatest task which confronts the church of Jesus Christ today is the evangelizing of the nations as yet unreached by the gospel. The greatest duty incumbent upon the individual Christian is to give the gospel to others. Is the individual Christian facing this duty in its true light? Are the churches addressing themselves to their greatest task with earnest zeal, and proportionate effort? We fear that the statistics do not justify us in any complacency and satisfaction in this regard."

1906. The Convention's committee on Foreign Missions reported: "Nearly a century has passed since the beginning of the work. Never have results been so large as during the year just closed. A total of 22,586 converts have been baptized; of these 15,621 have been won in heathen lands and 6,965 in Europe. The Lord has promised that his word shall not return unto him void, but shall accomplish that where unto he hath sent it. Too much cannot be said of the faithful ministry of the Word by our missionaries in heathen lands. The results speak loudly in their praise. We have 549 missionaries in heathen lands. These have baptized during the past year 15,621 converts. In California, Oregon and Washington, we have 545 ordained ministers, the number of converts baptized by them during the past year number 3,592. Only four less ministers in these three great states than missionaries in heathen lands and yet those missionaries have baptized 12,029 more converts than all the ordained ministers of California, Oregon and Washington."

1907. The report contained these words: "This is a time, if there is a time, for increasing offerings for foreign missions. It cannot be that the Baptists of Oregon are knowingly withholding their means from the great work. It must be that they are ignorant of the needs. Our churches do their best to meet the requirement of the budget. The part

our young people should take and the effort of the laymen's missionary movement should aid very materially to effect missionary zeal and to accomplish the task suggested by the Missionary Union. We counsel that every pastor secure the necessary literature, study it thoroughly, and induce their churches to do the same. Evangelize them with the whole gospel which produces everywhere the true spirit of missions. As much as we need money and men, we need mission-heart and churches more, out of which will come the money and men we need. Each pastor should have a copy of the Prayer Cycle; it will take prayer, perseverance and patience to succeed; but it will pay. The formation of clubs for the Missionary Magazine will greatly assist in the work, as this is an exceptionally able and instructive periodical. The fact that we have with us a number of live missionaries, soon to be on the foreign field, persons who have given their lives to the work, should inspire us to do what we can for the Master, by way of sustaining these disciples in their work and sacrifice, and enable them to feel that they have a welcome in this Convention, and that in us they have sympathy and support, wherever their lot may be cast. There needs to be a study of missions in all our churches, but because there are so many other matters claiming attention it will depend, as we have intimated, largely on the pastor to awaken and maintain that interest which will secure results, and bring not only individuals, but nations into the Kingdom."

1909. "The year just closed has been full of fresh revelations that the awakening among the nations of the Orient in political, educational and religious life is not of a transitory nature, but is permanent and far-reaching. All these constitute the unparalleled opportunity for Christianity, in the midst of these changing conditions, to be teacher and guide. Indeed, so rapidly is the hitherto slow-moving Orient advancing that Bishop Thoburn, of the Methodist Mission in India, says: 'One year of the new century in missions is worth ten of the century just past.' On our own Baptist foreign mission fields we have been blest with over 8,000 conversions and baptisms. The Musohs, the primitive hill tribes of Northern Burma, have been wonderfully blest, their history reading like a chapter in the early days of Christianity. So ready were the people for the gospel, that in the seven years we have been at work among them, we have been permitted to baptize over 6,000. A very encouraging sign is the advance of the home support of the foreign mission enterprise. Under the influence of growing missionary convictions, and under the inspiration of the budget plan many of our churches are assuming a definite sum as a goal for their missionary offerings, which they set themselves to raise as definitely and conscientiously as they do their budget for local expenses. The real test, however, of the budget campaign is likely to be seen in the second year's history of this movement. If the enthusiasm of the new plan and pride for a good record when the Northern Baptist

Convention met in our field is succeeded by a spirit of indifference and forgetfulness of the growing needs of this great work, we shall invite failure and disaster. In order to hold the ground already so magnificently won, we need the cooperation of every church in this convention field in an enthusiastic campaign to raise the budget in full."

1910. "The work, as a whole, on the foreign field is encouraging. More baptisms have been reported in some fields than in others, but everywhere there is the widest possible opportunity, limited only by the means at the disposal of the missionaries and the size of the missionary force. The financial report for Oregon is as follows:

Received from April 1, 1909, to April 1, 1910.....\$4,295.97
\$1,714.03 less than apportionment.

Apportionment for 1909-10..... 6,010.00

Apportionment for 1910-11..... 6,255.00

"It is needful that the churches as a whole get on the Scriptural basis of systematic giving for both local and missionary objects. It is recommended that all pastors and teachers preach and teach God's plan for raising money for his work, and that the full apportionment for missions be raised as soon as possible."

Woman's Foreign Mission Society

In 1903 at the Convention the session of the Woman's Foreign Missionary Society was called to order by the President, Mrs. Anne Pickthorn, of Montavilla, who led in prayer, and then read a paper on "Woman's Responsibility and How She Has Met It," prepared by Mrs. D. C. Latourette, of Oregon City. After prayer by Rev. A. W. Rider, and a solo, "Lovest Thou Me," by Rev. G. A. Learn, Miss Carrie O. Millspaugh gave an address on "How the Women of Oregon Can Help and How They are Helping." Congregation sang "Morning Light Is Breaking." The work of the Woman's Baptist Foreign Missionary Societies is on the advance, and the outlook was never brighter. At the close of the year both societies were found to be out of debt and having a balance in the treasury. The receipts of the Society of the West alone were over \$80,000, which is \$10,000 more than the receipts of last year. Still more is needed for the coming year, an increase being asked by both societies. New buildings are needed for schools, hospitals and other purposes, also repairs for those already built. The greatest call, however, is for educated young women, who will go as teachers, nurses and medical missionaries. The call for teachers is especially urgent. New laborers have gone out the past year, who are beginning their work nobly. Others older in the service have gone to their reward leaving places that must be filled.

1904. It was voted that the Corresponding Secretary be permitted

to use her time at her own discretion, and that \$50 be added to her present salary. Pledges were made as follows: Dallas, \$10; Scio, \$10; Immanuel, Portland, \$10; Mt. Zion, The Dalles, \$5; Oregon City, \$5; Seniors and Juniors of Dallas, \$5; Pendleton, \$5. Following is the Treasurer's report:

Total received	\$87.40
Deficit for 1903-4	12.60
Deficit for 1902-3	59.87
<hr/>	
Total deficit	\$72.47
Paid Miss Millspough for present year	87.40
Amount still owing	72.47
Disbursements for postal cards and stamps	40

It was voted that the Secretary be instructed to inform the societies of the amount required to liquidate the debt of \$59.87, and that it be forwarded to the Treasurer within 30 days. An offering of \$10 was taken for the support of the work of Missions.

In 1910 Mrs. E. S. Latourette, secretary of the W. B. F. M. S., wrote in *The Pacific Baptist*: "Nearly six months of our year have gone, and with the approach of the winter months we must plan for mission study. The new book, 'Western Women in Eastern Lands,' seems in every way desirable and may be obtained from the Literature Department of the Society of the West, 450 E. 30th St., Chicago. The price the same as for the others, 30 cents in paper, 50 cents in cloth binding.

A series of meetings in which our women are interested is being planned for several dates in October, which will be definitely announced in due time. Miss Weyburn, our field worker, has already been active in some of our associations, and, by the time you read this, will be among the churches in Portland, and a little later for a short time at McMinnville and other nearby points. She will be in attendance at the state convention. I bespeak for her a careful and attentive hearing, for the sake of her message, and a warm hospitality on her behalf. The state apportionment committee, of which your secretary is one, acting under direction of the Northern Baptist Convention, has assigned some amount, however small, to every church in our convention, for woman's work. Let there be a hearty and unanimous response when the letters come to you, from myself or the associational secretaries. There is no reason why this should not be a most successful year in our women's work, and there is every reason why it should be. The message which has made us glad should be eagerly given to those who so sorely need it. Let us follow the example of Him who 'came not to be ministered unto, but to minister.' "

During the hour devoted to women's work in the West Willamette Association in 1910, Miss Carrie O. Millspough gave an address on the

Sunlight Mission, describing Indian life and customs among the Hopis. Mrs. E. Northup gave a general report of women's Home and Foreign Mission work, speaking also of local endeavor. Mrs. J. Sherman Wallace spoke of work in the home land, among the foreigners, negroes, Japanese, Chinese and Indians. "The Effectiveness of Women's Work in Burmah as I Saw It" was the theme of J. E. Rhodes, who spoke from his own experience and observation. Pastor J. B. Murphy gave a thrilling account of his own experience with the native Africans on the Congo, describing the conditions, difficulties, needs and success of missionary endeavor in that dark region. Mrs. Martell read a report prepared by Mrs. Ida S. Miller.

American Baptist Home Mission Society

The Church Edifice Fund

The story of building meetinghouses is full of significance and interest. It shows the zeal, persistence and self-sacrifice of many who have struggled to secure for their beloved church a suitable house of worship. In some cases the leaders have been women who have shown great capacity for leadership in such good work; there are many instances of most liberal giving, when men and women have at great personal sacrifice given for the building of the meetinghouse. The story shows most impressively the value of a house to a young church; it is what a nest is to birdlings; what a fold is to a flock; what a house is to a family. Not the least impressive part of the story is the great value of the Church Edifice Gift Fund; the timely aid from this has proved to be the one controlling factor turning defeat into success. In many cases a suitable house of worship means peace, prosperity, progress, permanence; while the absence of it means difficulty, discouragement, despair, and disaster. The C. E. F. department of the A. B. H. M. Society is separate and distinct from the other departments. The money received by the Society for its general missionary and educational work is applied wholly to that purpose; none of it is used for church edifice work. It is well for this distinction to be kept clearly in mind by those who are interested in it, as it will save many misunderstandings.

In the southwestern part of our country the Methodists have grown faster than the other denominations and the question is asked, why is this the case? One principal reason is found in the fact, they spend more money in church edifice work than any other. Wherever any locality gives promise of developing into a town, they are always on the ground ready to build a chapel; then to start a Sunday school, to hold occasional preaching services and social meetings; and thus hold the place for the future, and grow up with the town. By thus being early on the field with a house of worship, they not only hold the members of their own

denomination, but in many cases the members of other denominations go in with them and help to develop their work; with the result that they become so identified with the work that later, when a church of their own is organized, they are unwilling to change. The loss in this way to our denomination is painfully apparent in many localities; as later, when we are ready to take the field, we find ourselves at a great disadvantage from the first. No one thing would do more to strengthen our cause on this coast than to occupy all our growing towns with chapels.

In addition to the Loan Fund, there is also a Gift Fund, which is made up of interest derived from a permanent fund given for the purpose, and of contributions from churches and individuals specially designated for it. This fund is not large, unfortunately, and is entirely inadequate to meet the demands made upon it. The Society aims to distribute it widely and wisely. It scrutinizes every application, and seeks to judge as best it may of the relative merits and importance of the churches asking assistance. It cannot help all, and of course it cannot satisfy all. When the Society has distributed all the money that there is in the fund to the best of its wisdom, it reaches the limit of its power and responsibility. It cannot give what it has not received.

By the instrumentality of these two funds the Society has aided in the erection of more than two thousand meeting-houses.

1901. The report of the Board says: While the rural districts and smaller towns have been cultivated more faithfully through the increase of our missionary force, our only large city has received more attention. The Board, and the Home Mission Society feel that the cities ought not to be neglected. They are growing, and we must improve our opportunity of establishing ourselves before evil becomes so strong as to make the task doubly difficult. In the light of what the Home Mission Society is doing for us what ought we to do? They have listened to our plea and granted us \$6,000 for our work this year, and the same amount for next year on condition that we raise \$2,500 each year. We can not, and ought not, expect this liberal allowance to continue long. While we have it we ought to pay our debt, and carry the Gospel into parts of the state where we have never gone. In the light of the needs of the state what ought we to do? Of the 114 churches in co-operation with the Convention, only 15 are self-supporting and have pastors; 13 have pastors but receive missionary aid; 23 have regular but part-time preaching and receive aid; 21 have regular but part time preaching and receive no aid; while 42 have no regular preaching and are practically dead. At least 25 of these 42 churches are sufficiently alive and promising to make it worth while to spend money there, while probably 25 of the 44 churches with part-time preaching could profitably use money enough to enable them to have all-time preaching. The next best thing is to pro-

vide district missionaries to preach to these sleeping churches, and to enter new fields. Of these new fields there are multitudes.

1903. In many respects the work of the Home Mission Society during the past year has been the greatest and most helpful of its entire history. Enlarged usefulness has followed closely upon the heels of enlarged possibilities. The measure of its obligations, if determined by the supply of its means, has been reached and trespassed. Churches have been built, schools established and maintained, and missionaries supported. Of the missionaries 37 have received their appointments in Oregon. This, however, is only an earnest of what would have been accomplished had the Society received the support from our people which it had the right to demand. If its motto, 'North America for Christ' is ever to be realized, there must be a stronger support in every way given by the Baptists of this country to the carrying on of its work. There has been a falling away in the offerings in some localities, and especially in the west. In our own state, the amount raised for the Society was \$320.00 below what it was the year before. Here, with 160 churches, and a reported membership of 8,700, the contributions to the Society were only \$867.07. This was a little more than \$5.33 per church, or a little less than ten cents per member. In the face of the increased demand upon us, normal growth, immigration, and the acquisition of territory; in view of the doctrines and principles which we, as Baptists hold and teach, these offerings instead of being thus curtailed, ought to be multiplied many times.

1904. The work of the Society is constantly enlarging in many directions, making constantly increasing demands upon a treasury into which there is not going commensurately increasing offerings. There was grave possibility of a considerable reduction in our appropriations for the year. Only the kindly offices of our Superintendent secured the same basis of co-operation as that of last year. We cannot reasonably expect the same basis to continue forever, and must therefore recognize the necessity of either retrenching our missionary work, or contributing more largely for its support. We cannot do the former and continue true to our Master. To increase our offerings for the work is the only alternative. The results of this year's work, both spiritually and financially, lay the responsibilities heavily upon us.

1905. We are at the close of another prosperous year in the work of our Home Mission Society. The evidence of constant growth and expansion during the past 61 years of its history is proof sufficient of God's approval and blessing upon the Society. The Home Mission Society is being used of God in the salvation of the world and our churches ought to rise to its support as never before. In our own state the work has never been so encouraging as now, nor has there ever been greater opportunities for work here. We have had 46 missionaries in Oregon

the last year, six new churches have been organized, six buildings erected. New work has been begun on various fields; notably the placing of two men in Portland. Oregon would do well to remember that the work of the Society on the Pacific Coast is in charge of one of their own members, and we should have a just pride in making his work as successful as possible. During the past year but forty-eight churches made a contribution to the work of Home Missions, which is two less than the number which contributed last year. The amount contributed during the last fiscal year of the Society was \$1,798.47, an increase of \$600.00. This shows a gratifying amount received, but larger effort should be made to secure contributions from the non-supporting churches. The Society has contributed for all purposes to the work in Oregon more than \$220,000.

1909. It may be well to call special attention to the large part the society has had in developing our Baptist work in Oregon. There are but few of our churches in the state which have not at some time received aid, and a considerable number of them, including some of our stronger churches of today, could hardly have been in existence without such aid. A total of over \$230,000 has been given by the society for our Oregon churches. During the past year the Society, in co-operation with the Oregon Convention, has given \$6,000 for missionary salaries, besides giving \$1,300 for church buildings, and making loans on church buildings amounting to \$1,800.

Our contributions from Oregon to the Society for the year ending March 31, 1908, amounted to \$2,632. The amount asked for this year according to the new budget plan is \$3,600 for our state.

1910. We are glad to be able to state that the good hand of the Home Mission Society is still open and that our relations continue on the same generous basis, viz.: \$6,500 from the Society, provided our Convention shall add \$3,500; or a ratio of thirteen dollars from the Home Mission Society to seven dollars from the Convention. We give grateful expression of our appreciation of the continued support of the Society, and of the able efforts of Rev. C. A. Wooddy, D. D., Superintendent of Missions, on our behalf. The number of missionaries in the Western field of the Society is 954, and of these 289 are in the Pacific Division, under the supervision of C. A. Wooddy. "The Evangelization of America" is our great watch-word. This is the most pressing duty on all the churches in this country today. The vast influx of foreign-speaking people presents a serious problem. We must give them a proper conception of Christian civilization. We need a million dollars a year for the next ten years for the evangelization of the foreigners among us. More than one million immigrants came to our shores last year. The Society has taken up the work of evangelization

among the students of colleges, both by the appointment of resident workers, and by special evangelistic services.

W. A. B. H. M. S. in Oregon

By Carrie O. Millspaugh

For lack of time I have not been able to secure very much information concerning the work of the women of Oregon in home missions in the early days. So far as I can learn, however, Miss Alice Voss was the first missionary of the Women's Baptist Home Mission Society—as it was then called—in the state, working for a time in the churches of the denomination, aiding in evangelistic and other meetings and doing house-to-house work. While engaged in this service she became very much interested in the Chinese of Portland and other cities, and started several classes which proved helpful. In October of 1895, Miss Irene Johnson was sent to Portland to take up the work among the Chinese. When she was transferred to another field, Miss Voss took her place and labored faithfully until failing health compelled her removal to another climate, where for years she has suffered with a nervous malady. Miss Clara Clark, Miss Mina Morford, Miss Pauline Sern and Miss Mary Berkeley have each labored earnestly among the Chinese since then, winning some jewels for the Master, and exerting an influence for Christ that will no doubt be greatly blessed in coming years. This work has been seriously handicapped by lack of a suitable building and adequate equipment, yet Miss Berkeley has a large number of little Orientals in her day-school who are learning Bible verses, Bible stories and beautiful hymns as well as English. She also has a Bible school each Sunday afternoon for boys and girls and an evening Bible class for adults, besides a number of week-day classes in Chinese homes. In this way she is able to reach a large number of homes each year with her beautiful Christ-like ministry. She is greatly loved by all the Chinese people.

Coming to the Coast in 1898, from the Baptist Missionary Training School in Chicago, the writer of this chapter—Miss Carrie O. Millspaugh—served the Woman's Baptist Home Mission Society, the Woman's Baptist Foreign Missionary Society and the B. Y. P. U. of the state for ten years as field secretary, visiting the churches of the state as frequently as practicable, and seeking to aid them in every possible way, both in evangelistic meetings and house to house work, as well as in the matter of organization. Sunday schools, junior and young people's societies, women's mission circles and children's bands were organized in different places. Since then for more than four years she has served the Woman's American Baptist Home Mission Society as district secretary for nine western states, Oregon being included in the territory. During

these years offerings for mission work have grown larger from year to year with a growth of the churches and larger information on the part of the members. A number of young women have gone to the Baptist



MISS CARRIE O. MILLSPAUGH

Missionary Training School from Oregon—one of whom, Mrs. Addie Williams Short, has rendered large service in evangelistic meetings in many churches. Two young women, Miss Amy Purcell and Miss Lillie Harrison, will finish a course at the Training School this year.

During the last fifteen years, Mrs. Virginia Watson, now Mrs. Blackburn, Mrs. George Jamison, Mrs. James F. Failing and Mrs. O. P. M. Jamison have served the society efficiently as state vice-presidents. Many women have also given loyal aid as associational directors and mission circle officers. Too much credit cannot be given to many of the members of local societies for their devotion to the cause and for a degree of faithfulness that has spelled success where otherwise this would not have been possible. All local organizations have been union home and foreign circles for many years and the cooperation has been complete. The brethren have also supported the work most heartily.

Were there space I should like to mention the names of several who have rendered most valuable aid.

Miss Elizabeth Merrill of Albany is the capable state secretary of work for young women and children under the direction of the Society. Miss Winifred Elyea, belonging to the well-known Beaven family, came to Oregon in June of this year to take up work under the society in co-operation with the state convention. She will work with the weaker churches, especially, perhaps, in Eastern Oregon. Mrs. C. A. Wooddy, Mrs. C. M. Badgley and other large-hearted women became much interested in the Italians of Portland a few years ago through their study of home mission needs and problems and began a work which has resulted in much good. Mrs. Badgley was employed for some time by the Woman's Home Mission Society. An Italian Baptist minister, Mr. Sanella, is now employed by the Baptist City Mission Union, to work among his people. Many women have given loving voluntary service to the Italian missions which have been started, in the industrial and Bible schools which have been held. Miss Eva Hill, for years a devoted missionary of the society in the Southland, has recently come to Portland to take up city mission work. We are hoping for large results from her consecrated efforts.

The work of a frontier missionary is exceedingly varied. There are times when she goes into places where there have been no pastors on the field for months, and where the work which she can do in the public service and in the homes is very much appreciated. Sometimes a series of gospel talks or Bible readings is a means of great encouragement to a struggling church. Again a series of meetings for boys and girls results in the conversion of several souls. Sometimes there are several accessions to the church as a result of such meetings. Nearly every week the missionary is invited to lead a B. Y. P. U. meeting or give an address on some topic of interest to the young people. Nearly every week she can have a missionary meeting with the sisters of a church or a public missionary meeting for all. Very often she has an opportunity to lead an afternoon devotional or temperance meeting. Sometimes she has an opportunity to conduct a jail service or to give a gospel talk to prisoners in a meeting conducted by another. Sometimes she can make herself useful in a workers' conference, taking her own place and that of two or three others who have failed to appear. Very often she visits every Baptist home in the town where she is working and the homes of many others who are indifferent to religious matters. Sometimes she visits every house in the town where she is doing some special work. Frequently she holds evangelistic meetings afternoons and evenings for ten days or two weeks. Sometimes she simply assists in these services, having earnest talks with those who are unsaved, in some instances having the privilege of leading souls to definite decision for Christ. Always

she has a busy, happy life. Pray for her that she may be more and more effective in the Sunday school, the young people's meetings, the evangelistic services in which she engages, the house to house work which she loves, and in whatever other place she can find anything to do for the Master whose she is and whom she serves.

These figures will in some measure represent the work of the year, ending March 31, 1910: Calls 1,460, letters 2,189, Sunday school sessions labored in 47, Children's meetings 51, evangelistic meetings 37, missionary meetings, with about the same number of addresses 395, young people's meetings 48, prayer meetings 49, Bible readings 16, conferences 189, conversations 300, state conventions 7, associations 16. I have also attended the Northern Baptist Convention and many other meetings. As always there has been a great amount of work which cannot be classified. The letter writing of a district secretary is of a varied character. There are letters to unsaved people, chiefly boys and girls; there are letters to young people who are not living close to God, urging them to be more faithful; there are letters to Sunday school teachers and junior leaders, to secretaries of mission circles, to pastors concerning appointments and to many others. A few times during the year it has been my privilege to lead some one to Christ.

Miss Mary Berkeley sends this report at the close of the period: "The work with the Chinese of Portland for the year ending March 31, 1910, has been much like that of the preceding years; though, with an added interest, I think, on the part of the Chinese. New ones are asking to be taught and my time is fully occupied. I am obliged to give up my noon hour to a great extent in order to comply with these requests. At some homes I can teach two, three, or even four at the same period, and that facilitates the work. Several of these women are not satisfied with simply learning to read. They want arithmetic, geography, language, and even history. They do not object to a Bible lesson with the other studies, so that is given regularly."

American Baptist Publication Society

1901. The State Convention committee reported: Your committee having gathered the following items in regard to this society, present them for your consideration: (1) It is the American Baptist Publication Society and therefore not foreign material, but home produce, personal property; it is ours. (2) Its object is to promote Evangelical Religion by means of the Bible, the printing press, colportage and the Sunday school. (3) Its work has been successfully prosecuted during the past year. 18,000 copies of God's Word have been sold and given away by the agents of the society, while millions of other varied publications have been issued for the uplift of Zion and the glory of God.

Chapel cars and gospel wagons have been sowing the good seed and reaping goodly harvests. Its Sunday school work has been enlarged, and the outcome gratifying. This department alone commends the society to every true Christian teacher, while the sum total of the work done gives it the right to a prominent place in the esteem of the denomination. (4) Because of the work done by the society we most earnestly commend it to the loyalty and support of all of our churches. Other things being equal, always give your own society the preference. It is the best on earth for Baptist use; in home mission, in foreign mission, in colportage work, in the study, in the home, in the Sunday school, in the church, at the fireside, at the seaside, and on every side; it is everywhere the best, and the Baptist who uses it most, is the best Baptist.

1902. Terms of co-operation with the A. B. P. Society were entered into and a colportage wagon worker, on the basis of \$450 and expenses from the Society, and \$200 from the Convention, was chosen for the work. Rev. J. L. Whirry has proved himself to be the right man for the place, having done most efficient work not only in reaching the destitute places of his field, but also in ferreting out information regarding the church property of several of our weaker churches, and, in some cases, practically saving the property and cause. The Society has promised to aid us in the support of at least one more worker as soon as we have the wagon ready.

1903. Our colportage wagon worker for Eastern Oregon and Southern Idaho, Rev. L. W. Gowen, spent twenty-seven days during July and August in Wallowa county, aiding Rev. J. W. Phillips, who went into the county in June. They organized a church at Grouse, with twenty-six constituent members and one at Harrison's Ferry, Washington, with five constituent members. The membership has been increased since at both places.

1904. We are happy to record the enlargement and progress of the work of the Bible schools on our Convention field; 228 have been baptized into our churches during the year from our Bible schools; more than one-third of the total number received into our churches by baptism, and an increase of 52 baptisms from the schools over last year. In a comparison of six associations we find the teaching force of our schools to be 850, an increase of 144 teachers over last year. The enrollment for the year is 6,600, a gain of 1,327 in membership. The amount expended for all purposes by the schools was \$3,322; a gain of more than \$800.

1905. We are pleased to notice the continued prosperity of the work of the Publication Society. The number of periodicals put out by the Society for the year is 47,132,527, nearly half a million more than last year. Missionary offerings have increased, several new missionaries have been added to the force, and new wagons have been built.

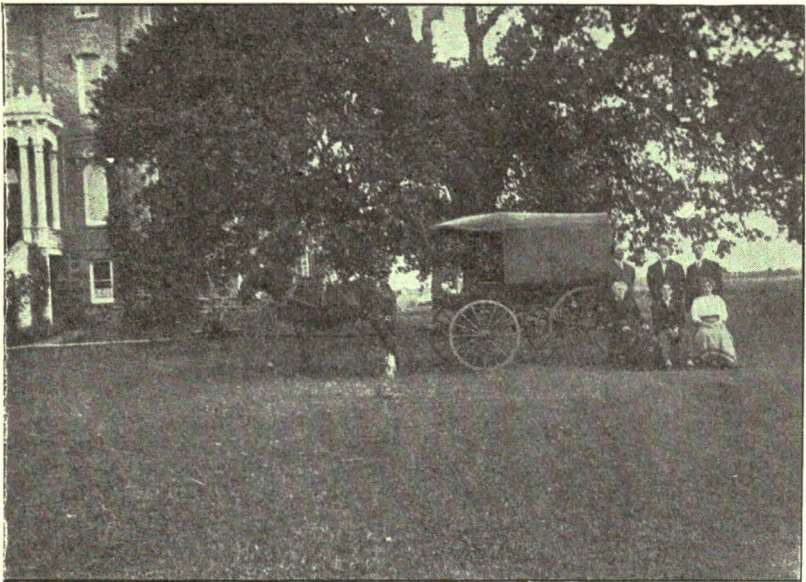
During the year the various missionaries of the Society have baptized 1,639 persons, constructed 42 churches, organized 383 Sunday schools, sold 20,907 Bibles and granted 5,278 more and distributed 1,051,063 tracts. Besides this a great number of meetings of various kinds have been held. The reports of Rev. J. L. Whirry, who has charge of Wagon No. 23, tell us that he has during the year traveled 5,687 miles, made 2,150 religious calls, found 53 homes having no copy of the Word of God, distributed 11,026 pages of tracts, sold 380 copies of the Bible and 729 other good books, and while doing all this has written 502 letters, delivered 195 sermons and addresses, and held meetings in which 74 have manifested an interest in their soul's salvation and 21 have publicly confessed Christ as Lord.

1906. One of the most fruitful agencies of the society's work is the chapel car. Latest returns show that more than 13,000 persons have accepted Christ as the result of chapel car work. Six chapel cars are now helping to enlarge the Kingdom at the rate of 1,000 souls a year; 117 church spires point heavenward and proclaim their origin due to the chapel car; 200 Bible schools have been organized in these cars and 5,000 baptisms have resulted from this work. We wish to call particular attention to the blessed work of our Brother and Sister Hermiston in our own state. During the past year they have held 503 meetings, delivered 490 sermons and addresses, made 817 visits, distributed 131 Bibles and 5,400 tracts, seen 320 people accept Christ and baptized 208 converts. Two colportage wagons have been in this field. Rev. J. L. Whirry has done efficient work with Wagon No. 23 in Western Oregon, while Wagon No. 41 has been in Middle Oregon operated by Rev. H. A. Green. The work done by these brethren has been made possible by the generous cooperation of the American Baptist Publication Society, and the character of the work done is such that it will bear fruit in the coming years.

1907. This year Rev. C. H. McKee was appointed colporter. A few items about him will be of interest.

Bro. McKee was graduated, receiving the degree of Bachelor of Arts, from Shurtleff College, Upper Alton, Ill., in 1881. He was ordained in 1882, his first pastorate being at Nokomis, Ill. Eight years were spent in missionary work in South Dakota, where he assisted in organizing eight churches, and also in remodeling or building six houses of worship. In 1894 he came to Oregon, becoming pastor at Albany. Later he did efficient work in Eastern Oregon, East Washington, and North Idaho. In the winter of 1906 and 1907 he led in the erection of the house of worship at Hood River, Ore. Nov. 1, 1907, is the date of his appointment as colporter for Southern Oregon by the American Baptist Publication Society to work in cooperation with the Oregon Baptist State Convention. Though 54 years of age, he is well preserved in en-

ergy and activity, being generous in nature, genial in spirit, persistent in "all things to all men;" earnest in speech and in song he is much loved in his great and good work.



REV. C. H. MCKEE AND FAMILY

As this part of the Annals is being printed, July, 1913, Brother McKee is still in the colportage work. He has done a good and faithful work in visiting homes, singing and preaching in homes, in school houses, and in churches. He has been largely blessed in participating in church and home conferences and in assisting in adjusting church difficulties. He took a large part in helping initiate and launch the colportage cruiser proposition at Marshfield, Ore. We take the following from the report of the American Baptist Publication Society session at Des Moines, Iowa, May, 1912: "Rev. C. H. McKee, of Oregon, delivered an address on 'Colportage Work in the Newer States,' of which the following is a brief synopsis: He gave personal experiences and incidents occurring in his work on a field composed of seven counties, with a population of over twenty-five thousand square miles. Curry county, he said, had no Baptist Church. A colportage boat is to be built at Marshfield, to be ready for service by October 1, on the waterways of Oregon. Rev. G. L. Hall will be the colporter in charge. Through house-to-house work,

preaching in schoolhouses and homes, and by coming face to face with the pioneer people, our colporters are doing a great and effectual work 'on the firing line.' Brother McKee's message was an earnest statement of things actually done. He dealt not in theories, but in facts. He spoke in a clear voice, with good diction, and stopped when he was through. It was like a refreshing mountain breeze."

We have been permitted to see a brief account of the first missionary tour taken by Rev. C. H. McKee in his new colportage wagon in Southern Oregon. Many of our readers will be glad to have a glimpse of this letter. He started from Medford, Oregon, on August 6 and made two calls in Central Point. On Friday, August 7, he drove to Eagle Point and on Saturday to Lake Creek, twelve miles distant. On Sunday he held services with a family in the country in the morning and in the afternoon preached at Brownsboro, with a congregation of about thirty persons. That night he drove back to Eagle Point and slept in a bed for the first time in three weeks. On Monday he started for Crater Lake, camping at a road-house the first night, where he sold a Bible and had a good conference with a United Brethren family. Other calls were made and books sold. The second night was spent at Prospect. Only one family resides there in the winter time, but in the summer there is a hotel, a store and a schoolhouse and the people in that neighborhood have never had a preaching service, although it has been more than a quarter of a century since the first settlement. A Bible and several books were sold here also. The next day was spent in driving through heavy timber and beautiful mountain scenery. That night he lighted his first camp fire. "Alone in the great forest miles from any human being, the quiet of the woods impressed me; no birds, no life of any kind save now and then a chipmunk. The Lord seemed near." After passing over a mountain road at an altitude of over 6,000 feet he found himself looking into Crater Lake, "which beggars description." Thence he drove eighteen miles to the head of Klamath Valley to get feed for his team. A lady asks to buy a Bible before he has breakfasted. No services are held at Ft. Klamath; occasional services at Klamath Agency. Friday night the colporter camped on an Indian ranch. He buys two trout of the Indians and has his first experience at frying fish, meeting with marked success. All day he drove by Williamson River through timber "sufficient to build houses, ships and cities for the world, and then some." After leaving this river it is sixteen miles to the nearest water, which proves to be only a hole inhabited by frogs, and many other creatures. The letter which we saw was written in a forest "fifty miles from any destination, Silver Lake. Surely Oregon has a great future when all of her resources are developed. There are about 1,200 Indians on the reservation."

1908. In the summer of this year Mr. James Edmunds, who had

been rendering such efficient service as Sunday school missionary and expert, was appointed superintendent of Normal Work for the Pacific Coast, as the following letter from Secretary R. G. Seymour indicates:

"Philadelphia, Aug. 31, 1908. The memorial of the Baptist Conventions of the Pacific Coast to the American Baptist Publication Society concerning the Society's Sunday school work has had the most careful consideration on the part of our Executive Department, and after a full and personal conference with Mr. James Edmunds we beg leave to make response to the petition—that we will extend Mr. James Edmunds' territory to embrace the states of Montana, Utah, Idaho, Washington, Oregon, Nevada, Arizona and California. We gratefully acknowledge the interest of the brethren represented in the important work which the Society has done, and is endeavoring to do in this large field. We sincerely hope for the heartiest cooperation upon the part of all conventions, associations, churches, and Sunday schools. The Society is more than anxious to have its work not only wide-reaching but effective." In communicating this information to the state convention President Riley wrote: "This generous action on the part of our Publication Society affords abundant reason for extending hearty congratulations to the Baptists of the entire Pacific slope. Mr. Edmunds has wrought well in the conduct of his various campaigns and has won the approval of all his brethren. This action will enable him to do in an official capacity what he has already been doing for all the Coast through the columns of *The Pacific Baptist*, and will make possible its more effective prosecution. So important is the work of gathering into our Sunday schools the young people of the Coast that Mr. Edmunds should have the fullest support in the development of all his plans. Twenty years hence the results of enthusiastic cooperation with him will be apparent in the strong young blood introduced into our churches. Pastors and Sunday school superintendents, I am sure, will, for the sake of the cause of Jesus Christ, avail themselves of all the assistance in the way of counsel and information which Mr. Edmunds stands ready gladly to furnish. His library contains the largest collection of books on Sunday school work within our reach. It is through Mr. Edmunds all at our service. This action also calls for a deeper interest in the great work of our Publication Society, which has given very material evidence of its readiness to cooperate with our Pacific Coast churches in the development of their work. Let us respond to the appeals of this Society so fully that there may be no regret anywhere that so generous an action has been taken. For thus only may we expect such additional workers from time to time as the rapid growth of our population demands."

1910. The A. B. P. Society tells us that it believes that all the Baptist missionary enterprises should be carried on under one head, operating through departments, and appointment of a commission to consider

the uniting of the missionary work of the H. M. Society, and that of the Publication Society, and the latter Society publish all the denominational literature. The publishing department in 1910 paid the usual amounts to the missionary department, and also to the Y. P. Union \$875.53 as their share of the profits and \$3,500 for colporter and publishing work in China. In addition, they aid the Y. P. Union largely otherwise, and aid Rev. J. D. Springston in Sunday school work in Oregon and Washington, and maintain two colporters with wagons, to some extent under the direction of the state convention. 90 per cent of the small appropriation (\$1,200) for Oregon last year, (\$1,173.84) was raised. Including grants of literature and gifts the Society spent in Oregon this last year \$4,000, and urge upon the churches, (1) The payment of the small amount apportioned to them by the Society. (2) The use of the Sunday school literature and books and supplies of the Society. (3) A larger use of the new graded Sunday school lessons. The Convention committee urged the appointment of two more colporters for Oregon, one east of the Cascade mountains, and the appointment of a Sunday school missionary, to give all his time to Oregon.

McMinnville College

From 1901 to 1912 Inclusive.

This period has been one of steady development as the facts herein recorded will clearly indicate at its opening. President H. L. Boardman was in the fifth year of his administration and continued until June, 1903. His successor was Professor Arthur M. Brumback, who served from July 1, 1903, to June, 1905. Rev. Leonard W. Riley began his term of service March 1, 1906, and is still in charge.

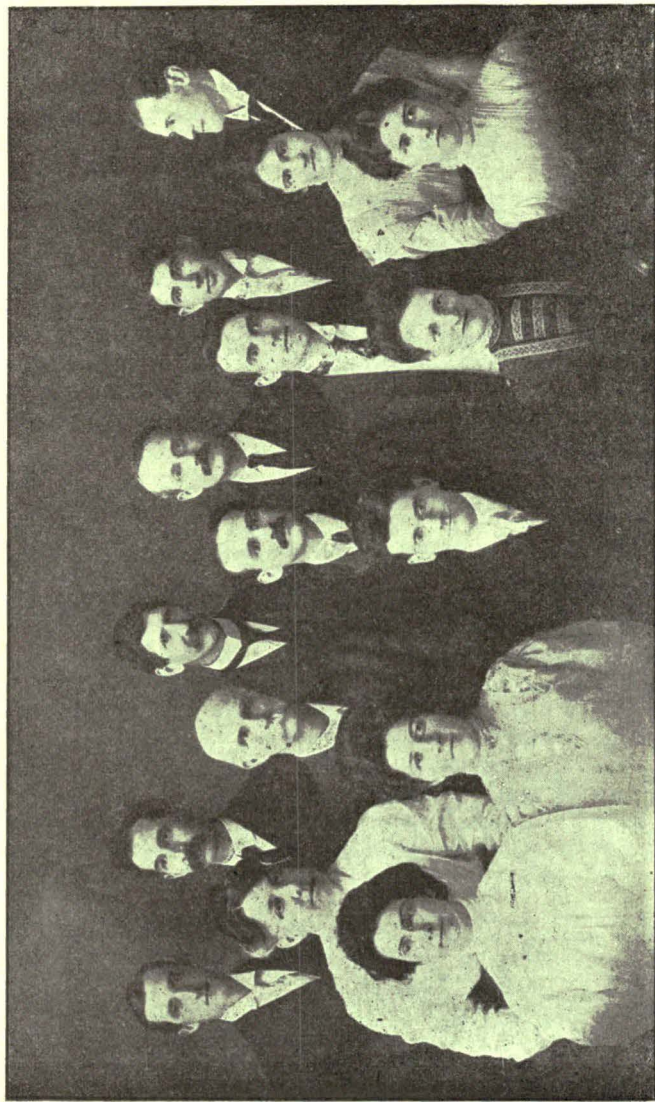
The most significant growth is seen in the following comparison of the Faculty of 1900-1901 with that of 1911-1912:

1901—H. L. Boardman, A. M., President, History, Philosophy and Pedagogy. 1912—Leonard W. Riley, D. D., President; Isabel M. Grover, A. B., History; Fred G. Boughton, A. B., Philosophy and French.

1901—Emanuel Northup, A. B., Dean, Mathematics and Greek. 1912—Emanuel Northup, A. M., Dean, Mathematics; Nelson E. Thomas, A. B., Greek and German.

1901—A. M. Brumback, A. B., Natural Sciences. 1912—Edgar B. VanOsdal, A. M., Chemistry and Physics; Olof Larsell, B. S., Biology and Geology.

1901—R. E. Storey, A. B., English and Public Speaking. 1912—Eugene S. Gardiner, A. M., English; J. Sherman Wallace, A. M., B. D., Public Speaking and Bible.



Faculty of McMinnville College, 1909-1910

1901—Isabel M. Grover, A. B., Latin and German. 1912—George W. Payne, A. M., Latin.

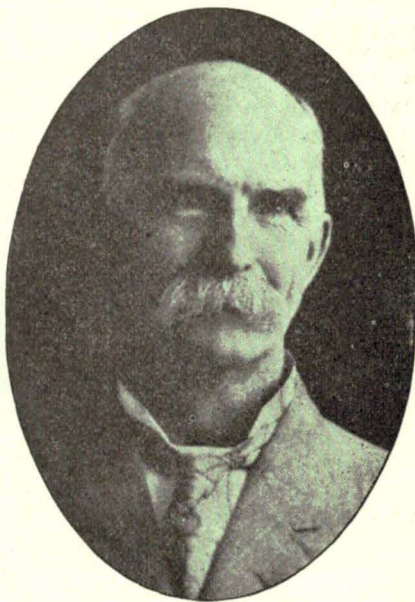
1901—Rose M. Trumbull, B. M., Principal of Conservatory of Music. 1912—Mrs. Carrie Casler Potter, B. M., Dean of Conservatory, Voice; Maude E. Sweeney, Piano; Nettie Leona Foy, B. M., Piano (half time).

1912—Curtis P. Coe, B. L., Principal of Commercial Department, Pedagogy; Ellen M. Hassenger, Stenography and Typewriting.

McMinnville College in 1901 had a faculty of six as compared with a faculty of fifteen in 1912, besides three student assistants and Dr. W. B. Hinson of Portland, who gives regular instruction in Biblical subjects twice each month.



MISS ISABEL GROVER, A. B.,
SEPT., 1898



PROF. EMANUEL NORTHUP, A. M.,
SEPT., 1888

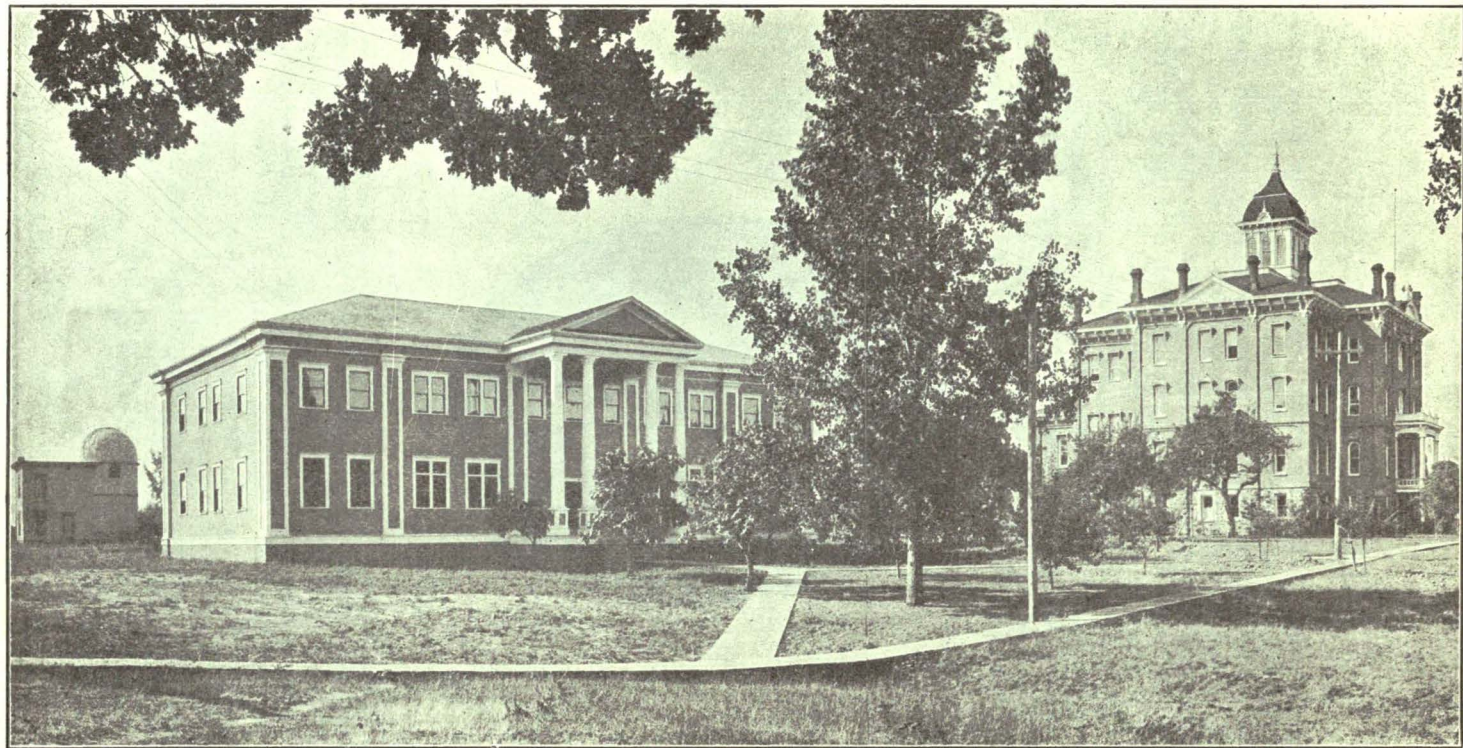
Similar progress is seen in the attendance of students. The total attendance in 1900-1901 was an even 100; in 1911-1912 it was an even 200. The average for the years 1901, 1902, 1903 was 146; for the years 1904, 1905, 1906 was 187; for the years 1907, 1908, 1909 it was 218, and for the years 1910, 1911, 1912 it was 196. The average for the

twelve years is 187. The largest attendance was in 1907-1908 when it reached 229.

Similar progress has been made in the development of the courses of study. In 1901 the Catalogue offers the Preparatory student but one course of study. In 1912 he may take his choice of three,—Classical, Philosophical or Scientific. In 1901 the college student had his choice of five courses,—Classical, Scientific, Ministerial, Literary and Teachers'. In 1912 he may take his choice of ten courses,—Classical, Scientific, Philosophical, Latin-Philosophical, Music-Philosophical, Pre-Engineering, Pre-Medical, Biological, Ministerial and Teachers'. In 1901 the College offered but six years of work above the eighth grade of the public schools; in 1912 it offers eight years of work above that grade. In other words McMinnville College is now up to the recognized standard of courses for colleges as fixed by the Carnegie Foundation. These courses of study and the present faculty thus enable McMinnville College to do a grade of work in both rank and quality which is fully up to the standards of our best colleges and universities.

The campus has grown also. Thirty acres composed the campus of 1901, twenty donated by the Cozines, five by the Chandlers and five purchased. In 1912 it consists of nearly forty-one acres, seven and thirty-six hundredths being purchased of Judge George H. Williams for \$1,300; two acres of Professor Playfair Anderson for \$300; and one and one-quarter acres of E. Estes for \$1,600. These purchases were made possible through a gift of \$1,000 from J. O. Maxwell, Haines, Oregon, and an annuity gift of \$1,600 from Mrs. Sarah J. Henderson, Portland, Oregon. These additions were made in 1908. During the year 1908 two new buildings appeared on the campus,—Music Hall and the heating plant. Music Hall measures fifty by 100 feet and is two stories high. It contains ample accommodations for the Conservatory of Music and has rooms also for the departments of Greek and German, Latin and English. The entire cost approaches \$6,500. The heating plant contains an eighteen foot boiler and has capacity for double the heating now called for. It cost about \$4,500. In the fall of 1907 the campus was carefully surveyed and a beginning made toward the working out of a suitable plan for the future development of the institution under the direction of John C. Olmsted, the well-known landscape architect.

The growth in the way of new equipment is even more marked, though not so easily discernible. The Commercial Department, added in 1901, has been given commodious quarters on the fourth floor, provided with twelve standard typewriters, a Burrough's Adding machine and proper offices for teaching bookkeeping. Two new pianos have been added to the equipment of the Conservatory besides providing the ample quarters of Music Hall. The Department of Biology has five new university microscopes and an excellent stereopticon lantern, besides much

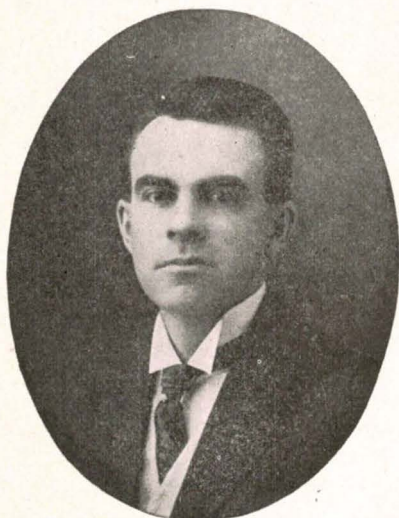


THE OBSERVATORY, MUSIC HALL, AND MAIN BUILDING, McMINNVILLE COLLEGE

smaller equipment. The Department of Chemistry and Physics contains a greater amount of new equipment than any other department, items too numerous to mention, besides occupying greatly enlarged space.

The library has been moved from the third to the main floor, and given two rooms instead of one. Many new books have been purchased with the funds secured by charging an incidental fee of \$1.00 per term, one-half of which goes into the library fund. In the fall of 1910 the library was catalogued according to the Dewey system by an expert cataloguer, and much worthless material and many duplicates eliminated.

In 1906 a Registrar, Professor Fred G. Boughton, was appointed, a new method of registration adopted, a new set of books devised and printed for keeping the records of the students, and a room assigned for



PROF F. G. BOUGHTON, A. B., 1906

the use of the Registrar and the Treasurer. The books cost about \$55. A complete set of books was also purchased for the use of the Treasurer at an expense of over \$25. The President's office was likewise equipped with a stack containing sections for letter filing, card indexing, etc., in which \$67 were invested. The Main building and Music Hall are now connected with the city water system, giving protection from fire, and are lighted by electricity. The old windmill has been removed, and the gas plant is now used only for laboratory purposes. Improvements have also been made in the general administration of the College. In 1906 a new set of By-laws were adopted which called for many changes. A

Finance Committee of three now has charge of the permanent funds, and a member of the faculty serves as Treasurer. The requisition system, adopted for paying out funds, enables one to learn from either the Treasurer or the Secretary how the income of the College is expended.

The recognized field of the College has also been greatly enlarged. Today it is far more widely known as the Baptist College of the Northwest than formerly as the Baptist College of Oregon. In October, 1906, the two State Conventions in Washington voted to recognize McMinnville College as their denominational college. The next October the Montana and Idaho conventions took similar action. The following year these Conventions placed McMinnville College in their budgets for regular offerings from their churches. Apparently it is not the purpose of the Baptists in these states to repeat the blunders of the past educationally. Concentration of effort will accomplish in the days to come in developing our educational institutions what lack of it failed to accomplish in the past.

In January, 1904, the College began to publish a quarterly Bulletin which has continued to the present and which has aided in extending abroad a knowledge of the institution. These have numbered from one to ten thousand per issue, some being excellent pictorial editions. In this connection it is interesting to note that in the Catalogue of 1900-1901 every student was registered from Oregon. In 1906, eleven were registered from Washington; eighteen in 1909, twenty-five in 1910, twenty-nine in 1911 and thirty-four in 1912. In 1912 seven were registered from California, four from Idaho, three from Arizona, two from Colorado, two from British Columbia, and one each from Nevada, Montana, West Virginia, Ohio, District of Columbia, Alaska, Philippine Islands and China.

The Commercial Department.

The work of the Commercial Department began in September, 1901. The first principal was Professor Frank B. Rutherford, who had entire charge of the instruction for four years. Mr. Sol Angst was in charge two terms of the year 1905-1906, the work being closed the third term. Rev. Frederick W. Carstens was principal the next two years, and under his direction the Literary-Commercial course was added to the Business and Shorthand courses which had been offered previously. This course was a combination of the Commercial, and the regular Preparatory course, and was designed to prepare the student for either college or a business career. In 1907 Miss Ida May Pope was added to this department as teacher of Stenography and Typewriting and continued two years. In 1908 Rev. Curtis P. Coe was elected principal and the following year Miss Ellen M. Hassenger was elected teacher of Stenography and Typewriting, both of whom continue to the present time (1912).

The tuition fee was \$37.50 per year until 1906, when it was increased to \$60 per year. The attendance has ranged from 26 in 1911-1912 to 67 in 1903-1904, and the average for the eleven years has been 46.6. The department is well equipped with business offices on the fourth floor of the Main building, a dozen of the best visible typewriters and a Burrough's Adding machine.

One hundred and twenty-five have completed the courses in this department, seventy-two the Business course, fifty the Amanuensis course, eleven both of these courses and nine the Literary-Commercial course.

Those who have completed the courses in stenography and book-keeping have generally proved efficient stenographers and bookkeepers. Many upon completing these courses have remained for additional work in the College. Experience hitherto seems to justify the wisdom of maintaining such a department.

The Conservatory of Music.

Music has been taught in McMinnville College since September, 1882, when the name of Miss Laura L. Goltra appears in the catalogue as "Teacher of Music." In 1887-1888, a full four-year course is outlined above the "Preparatory Department." This was still further developed in the catalogue of 1897-1898 by the addition of a full four-year course in voice. The following year a statement appears concerning the History and Theory of Music.

The first statement concerning the fees appears in 1886-1887, when two hours per week were given for \$6 per term, or a one-hour lesson per week for \$3. But the price gradually was raised until since 1906 it has been \$20 per term. The attendance has ranged from 52 in 1904 to 100 in 1910, the average for the twelve years being 69.7. The degree of Bachelor of Music was first conferred in 1902. The total number receiving the degree, including 1912, is 34, 24 for the completion of the course in Piano, and ten the course in Voice.

The teachers in this department are here given with the first year of service indicated, each doubtless having served until her successor was elected: Miss Laura L. Goltra, 1882-'83; Miss Belle Johnson (now Mrs. Frank J. Martin) 1885-'86; Miss Julia H. Barrett, 1889-'90; Mrs. Flora E. Wolfenden, 1890-'91; Miss Rose M. Trumbull, B. M., 1896-'97; Katherine A. Glen, B. M., 1897-'98; Mrs. Anna Evenden, B. M., 1898-'99; Miss Rose M. Trumbull, B. M., 1900-'01 (Miss Marguerite F. Thomas, B. M., 1901-'02 and Miss Jennie Crawford, 1901-'02, assistants); Miss Sue Annette Gordon, B. M., 1902-'03 (Miss Gertrude M. Allen, B. M., 1902-'03, and Miss Lena V. Tawney, B. M., 1902-'03, assistants); Miss Floy Kesson, B. M., 1903-'04 (Lena V. Tawney, B. M., and William T. Spangler, B. M., assistants); Mrs.

Carrie Casler Potter, B. M., 1904-'05 (Miss Elizabeth Babbitt, 1904-'05, assistant); Mrs. Lynn Lancefield and Miss Lottie W. Pengra, 1905-'06, assistants); (Miss F. Jane Lawrence, B. M., 1907-'08, assistant).

In 1908-'09 Miss Wilma Waggener, B. M., was elected head of the Piano department, and Mrs. C. C. Potter, head of the Voice depart-



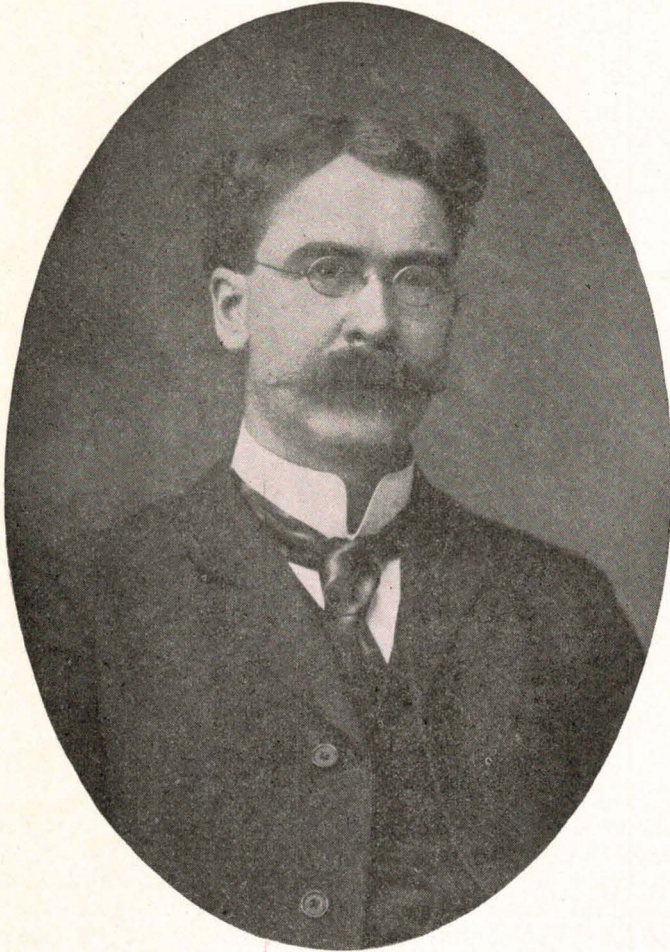
MRS. C. C. POTTER

ment, with Miss Ethel M. Wood, B. M., as assistant in the Piano department. The following year Miss Carrie Hope McKee, B. M., was the assistant. In 1911-'12 the custom of employing assistants was discontinued and Miss Maude E. Sweeney was elected as full-time teacher of Piano, and Miss Nettie Leona Foy, B. M., for one-half time service, the remainder of her time being given to instruction in Portland.

The motto "Ohne Hast, Ohne Rast" (Goethe) appears for the first time in the Catalogue of 1900-'01, evidently selected by Miss Rose

M. Trumbull. An excellent grade of work has been done by this department of the College and the cultural value of music is such as abundantly to justify giving it a large place in the life of the institution.

Music Hall, 50 by 100 feet, erected in 1908, furnishes commodious quarters for all the work of the Conservatory and for other class work of the College as well.



ARTHUR M. BRUMBACK, A. M.

President of McMinnville College, July 1, 1903, to July 1, 1905.

Prof. A. M. Brumback as President.

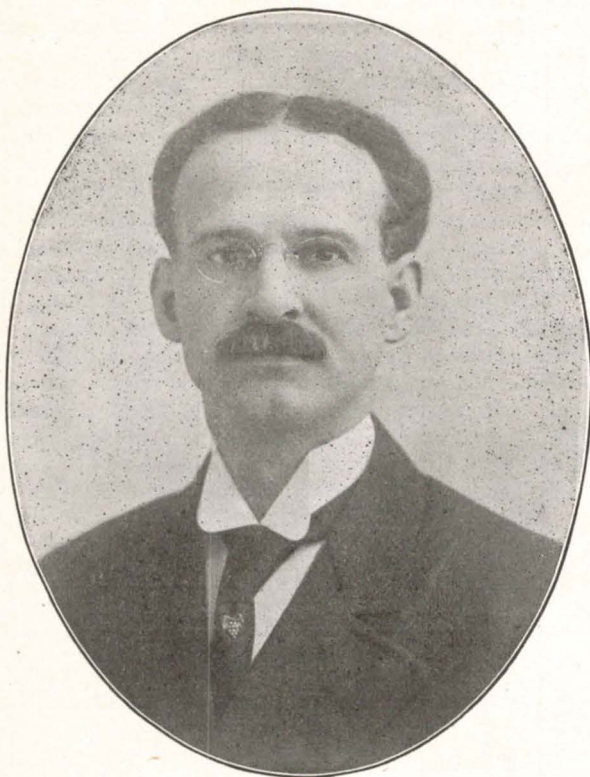
On July 1, 1903, Arthur M. Brumback was chosen president of McMinnville College; President Boardman having resigned January 1, 1903. President Brumback was born at Boise, Idaho, in 1869; married in 1893; graduated at Denison in 1892; principal at Grace Seminary, Washington, from 1894 to 1896; Professor of Science from 1896 until 1903 at McMinnville, when chosen president.

Rev. H. L. Boardman, D. D., wrote of President Brumback in 1905: "When, two years ago, I tendered my resignation as president of McMinnville College, with the satisfaction to see my colleague, Professor A. M. Brumback, in that position, I hoped and believed that the new administration would be a long one. It has been with profound regret that I have noticed his resignation. The loss is great, both to the school and to the wider educational community of Oregon. My first impressions of Professor Brumback were that here was a man of sterling worth. These impressions, years only confirm. Scorning superficiality, always exemplifying simplicity, sincerity, and genuineness, it was like a tonic to be with him in the varied associations and activities of the college work and life. He was, and is, a man of few words, but his words were meaningful. On the few occasions when he could be prevailed upon to address the students, in assembly hours, he uniformly sent them away benefited and thoughtful. In his case the demand for 'chapel talks' far exceeded the supply. In Christian character and conduct he was above reproach, living in his daily life the principles he thus most effectively taught. Professor Brumback was a teacher born. He had the rare faculty of imparting truth to other minds in the case of the subjects handled. With this went also the impression always of resources untouched, even after the most exhausting drain of class-room work. He never ran dry. His teaching was luminous, his method fair but exacting, his influence inspiring to the student. As professor of chemistry at Denison University, President Brumback's success is assured from the start."

Administration of President L. W. Riley.

Rev. Leonard W. Riley was elected President of McMinnville College in January, 1906, and assumed the duties of President March 1, 1906. He was born in Marietta, Ohio, graduated from Denison University in 1894 and from Rochester Theological Seminary in 1897. His first pastorate was at Lebanon, Ohio, with the East Side Baptist Church, where he remained from August, 1897, to March, 1901. He became pastor of the First Baptist Church, McMinnville, Oregon, July 15, 1901, and resigned to accept the call to the Superintendency of Missions for Oregon May 1, 1903, which position was surrendered in order to accept the Presidency of McMinnville College. At this time a special McMinnville College number of The Pacific Baptist was issued.

Articles most highly commending and approving the choice of Rev. L. W. Riley as President of McMinnville College were sent by Rev. Herbert J. White, D. D., Tacoma, Wash.; Rev. J. Whitcomb Brougher, D. D., pastor of First Baptist Church of Portland; Rev. C. A. Woody,



LEONARD W. RILEY, D. D.
President of McMinnville College, 1906.

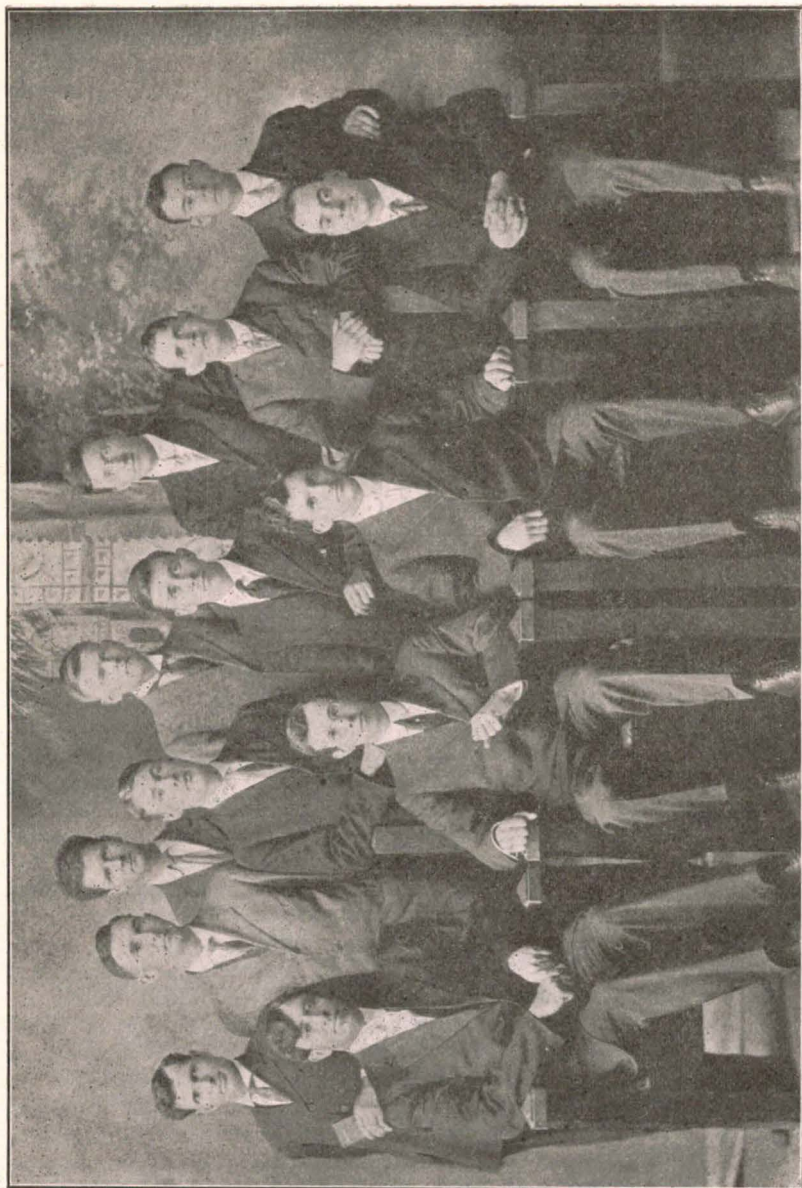
D. D., District Secretary of the Home Mission Society; Rev. A. J. Hunsaker, President of the Board of Trustees; Rev. F. H. Adams, pastor of McMinnville Baptist Church, and the College pastor also; Rev. Alexander Blackburn, pastor of First Salem (Mass.) Baptist Church, and numerous others; in fact, by our Baptist people of the Pacific Coast very generally.

Of course McMinnville echoed the sentiments. The Mayor of the city, for example, said: "You have a good faculty there. They

know their business. The citizens of McMinnville have faith in them and are behind them in every sense of the word. Best of all, you have a man at the head of that institution who is going to make McMinnville College stand at the head of the list of educational institutions in the Pacific Northwest. We believe in him; we believe in the faculty, and pledge to you our hearty support in making 'our' College the best in the Northwest." President Riley made a statement regarding the future policy of the College, containing these significant words about the faculty: "After all, this is the most important phase of a Christian college's life, and the one in which every parent should be most keenly interested. After personally observing the influence of instructors in eight educational institutions, it has become the fixed purpose of the writer to send his own children to that institution, every member of whose faculty is positively and aggressively Christian. One member of a given faculty, be he an agnostic, an atheist, a higher critic full of negations, or a worldly Christian, may go far toward undermining and undoing the good influence of all the rest of the faculty. Such teachers may have their place in a state institution, but assuredly have no place on the faculty of a Christian college. McMinnville College is a Christian institution, born of the prayers and sacrifices of devout men and women. Its object is to provide thorough mental and physical training *under Christian influences*. Under the present administration this object shall be carefully and prayerfully cherished."

McMinnville College now has in the hands of its Finance Committee various funds amounting to \$60,233.86 classified as follows: Endowment, \$48,466.53; Annuity, \$7,500; Scholarship, \$2,223.43; Building, \$1,169; Prize, \$376.35; Miscellaneous, \$498.55. The College then, according to these statements, which are in the main very conservatively made, has assets amounting to \$152,183.80. It has liabilities, as reported at the semi-annual meeting of the Board of Trustees in January, 1913, as follows: Warrants issued prior to 1906, with accumulated interest, \$8,177.38; mortgage on campus and buildings, \$10,000; notes to banks and individuals, \$5,913.65; interest on notes and mortgage estimated to date, \$381.62; salaries of teachers unpaid, \$9,460.50; miscellaneous bills unpaid, \$565.25; making a total of \$34,498.40. The assets thus exceed the liabilities by \$117,685.46.

The one plan of the trustees which now (June, 1913) overshadows all others is the campaign for an endowment of \$300,000 which is scheduled to begin in September, 1913. This amount, \$300,000, was determined by Mr. James J. Hill, who has promised McMinnville College \$50,000 when that amount will bring our endowment up to \$300,000. The College now has about \$50,000 of endowment funds, so that \$200,000 in cash must be raised by November 1, 1915, in order to meet Mr. Hill's conditions. It is the purpose of the trustees, however,



STUDENTS FOR THE MINISTRY IN 1911-1912.

to raise \$250,000 in addition to Mr. Hill's \$50,000 in order to retire all indebtedness, and to meet all the expenses incident to and during the campaign. At the present time there seems to be no insuperable obstacle in the way of the success of this campaign, especially in view of the fact that we have the promised cooperation of the Baptists of all the Northern and Western States. At the sessions of the Northern Baptist Convention in Detroit in May, 1913, the Education Board of the Convention promised \$50,000 toward the endowment fund of the College, and \$5,000 annually for two years on the current expenses. Thus we may close our survey of our beloved College with well-grounded hopes of a future even more useful than its honored past.

The Pacific Baptist from 1900 to 1913

The editorship of Dr. C. A. Woody began in May, 1890, and is accordingly treated in the preceding period of this volume. In connection with his work for the American Baptist Home Mission Society Dr. Woody gave something like a dozen of the best years of his life to the paper; those who were associated with him in the work know that he made great personal sacrifices in order to keep the paper alive. As an item not mentioned elsewhere in this book it should be stated that Rev. F. L. Sullivan became field editor in June, 1891. Later on Mr. Willis W. Brooks became associated with Dr. Woody on the paper; Dr. Woody writes, "While he acted as office editor and did most of the work, I do not recall that he was ever known as editor." Thus far one of the most significant items in the history of the paper was the securing of the agency for the Sunday school supplies and periodicals of the American Baptist Publication Society. In *The Pacific Baptist* of May 27, 1903, the name of Rev. Myron Cooley first appears as editor. Mr. Cooley's editorship continued until the issue of the paper for March 30, 1904. Dr. C. A. Woody said of him in the paper for the following week: "I am sure that if all the readers of *The Pacific Baptist* knew all that I know, they would unite in my opinion of the services rendered *The Pacific Baptist* by Rev. Myron Cooley during the time he has served as editor and manager. Loyal to the truth, courteous in its expression, and zealous for its success have been his utterances. In his associations with his brethren in the office as well as in the city he has been beloved, and there is a real sense of loss as he goes from them."

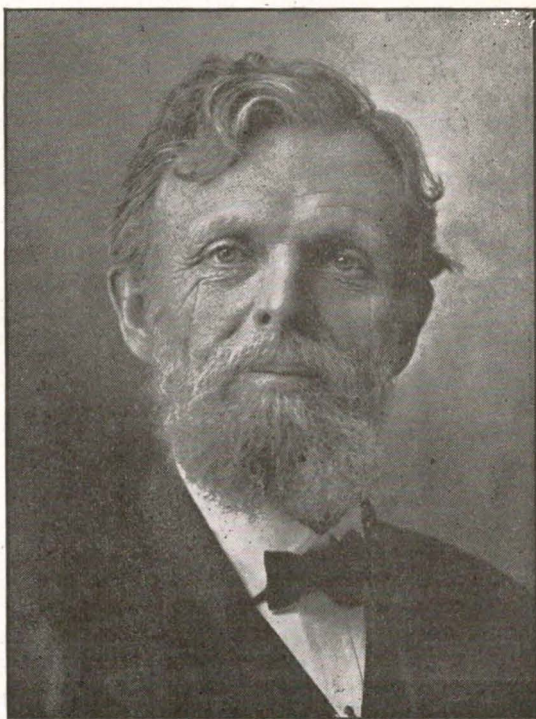
Mr. Cooley was succeeded as editor and manager by Rev. James A. Clarke, a Kentuckian by birth, whose collegiate and theological training had been received in Rochester, N. Y. He had had but one pastorate before coming to the Coast—at Wallingford, Conn., from October, 1897, to November, 1903. The first issue of the paper under his editorial care—April 6, 1904,—contained this statement of the ideal of the

new management: "To be Baptists without being sectarians; to seek the Kingdom without neglecting the churches; to exult in the beauty of art and literature and life without condoning their insincerities; to serve the section without overlooking the nation; to love America without forgetting the world; to magnify the Bible without discrediting research; to see God in the past without banishing him from the present; in short, to find in Jesus Christ the harmony of all opposing tendencies, the Way and the Truth and the Life—towards this star our faces are turned." In October, 1904, Rev. Arthur Leonard Wadsworth, a graduate of Brown University and Newton Theological Institution who had had several pastorates in Southern California, became the field representative of The Pacific Baptist. He had been a continuous contributor to the columns of the paper since October, 1891. As field representative he has served the paper tirelessly until now. He has written many signed articles for The Pacific Baptist and almost every issue has contained news letters from his pen. He has visited every town—almost every hamlet—on the field of the paper and to his energy is largely due the marked growth in the paper's subscription list. April 1, 1904, The Pacific Baptist had 16 pages, 2,160 subscribers, local debts to the amount of about \$300, debt to the Publication Society of \$1,600, equipment none. April 1, 1906, the paper had 20 pages, 3,338 subscribers, no local debt, a debt of \$1,400 to the Publication Society, no equipment. April 1, 1908, the paper had 24 pages, 4,730 subscribers, no local debt, no debt to Publication Society (the remaining debt had been wiped out through the payment of pledges made in behalf of the paper at the first Coast Conference at Portland in April of 1906); no equipment. April 1, 1910, the paper had 32 pages, 5,006 subscribers, no local debt, old accounts with investors in the last period settled, and an equipment of a linotype, upon which was due \$2,953. April 1, 1913, the paper has 32 pages, 5,459 subscribers, no local debts, a printing plant, \$6,125 of the cost of which has not yet been paid.

In explanation of the paper's material equipment this information should be added: In the summer of 1909 it became evident that the paper must own at least a type-setting machine in order to make advantageous terms with the printers. It seemed impossible to raise the necessary money (about \$4,000) by an appeal to the constituency. The Pacific Baptist Publishing Co. had been dissolved by governmental proclamation some years previously because it had not paid its taxes. Editor Clarke was willing to borrow the money for the initial payment on a linotype machine only if assured there would be no legal complications later as to ownership. Since he had supported the non-income-producing paper five years, the stockholders gave him sole possession of The Pacific Baptist; he borrowed about one-fourth of the purchase price of the linotype and gave notes for the remainder. The machine is now paid for,

except the sum borrowed for the initial payment. In October, 1911, the shop which had been doing the printing of The Pacific Baptist was for sale, and in order to prevent advances in the cost of printing it seemed necessary that the editor should buy the plant. He did so by borrowing \$7,000 on his personal note from a local bank. It is estimated that within seven years—which will be sooner than the machinery will have to be replaced—this note can be paid in full. If the prosperity of the last few years be continued, The Pacific Baptist will own a well-equipped printing shop by 1918. The paper has been printed in McMinnville since May 9, 1906.

Obituaries



Rev. W. H. Latourette

After an illness of practically two years, half of which time he was confined to his home, Rev. Willard H. Latourette departed this life at

McMinnville, Oregon, on November 14, 1911. His illness began with sciatic rheumatism, developing later into Bright's disease. He was born at Oregon City August 7, 1852, of parents who were Oregon pioneers of 1848. His father was L. D. C. Latourette, a native of New York. His stepmother, Mrs. E. A. Latourette, of Portland, is still living. He was a grandson of Oregon's pioneer Baptist preacher, Ezra Fisher. He was converted at Forest Grove under the ministry of Rev. Joseph Hoberg, a pioneer Methodist preacher of the state. From that time the young man felt called to the work of the ministry. After his graduation from Pacific University at Forest Grove in 1874, he became a student at Rochester Seminary, completing the course there in 1881. He was ordained the same year and became pastor of the Baptist church at Clyde, New York. Rev. W. H. Latourette was the first native Oregonian to be ordained to the Baptist ministry. After serving a year at Clyde he was called to the work of general missionary in Southern California, which position he filled for three years. He then became pastor at Los Gatos, serving a year and a half, when the missionary work for Northern California became his field, and for fifteen years he served arduously and well this territory. Impaired health compelled him to take a rest of two years. He then became financial secretary to McMinnville college for a period of two years. In 1898 he was general missionary to Alaska. For the last seven years he has made his home at McMinnville, taking a great interest in the commercial and moral well-being of the community. While at Rochester in 1880 he married Miss Carrie Todd, who survives him. There remain three children, Mrs. Beulah Walters of Carlton, Mrs. Ruth Walters of Portland and Lyman Latourette of McMinnville. The death of another daughter, Mrs. Arthur Harlow, occurred last January. Three brothers and two sisters also survive him.

Thursday morning, November 16, at the First Baptist Church of McMinnville, the funeral service was conducted by Pastor H. Wyse Jones. Prof. E. Northup spoke of Mr. Latourette's unfailing helpfulness to the students of the college, and Rev. A. J. Hunsaker and Rev. F. S. Lawrence, a classmate at Rochester, gave brief reminiscences of their departed friend. The classes at the college were discontinued at the hour of the service and the church was filled with students, citizens of McMinnville, and friends and relatives from abroad.

In most parts of the Pacific Coast will be members of our churches who feel that in this death they have lost a personal friend. Only two weeks ago we alluded to his abiding concern about all matters of denominational interest. Yet he was no narrow sectarian; members of all the churches in the town are repeating instances of his helpfulness to Christians of their faith. A generous, optimistic, courteous, diligent servant of the Lord and his kingdom has gone to his reward. His family have the sympathy of a multitude of friends in all parts of the world.

Rev. W. E. Thornton

Rev. W. E. Thornton died February 27, 1910, at the age of 69 years. Brother Thornton was born in Missouri in 1841, and came to Oregon in 1865, and settled in the Umpqua Valley. In 1871 he accepted Christ and united with the Deer Creek Baptist Church and ten years later was ordained a deacon in the Looking-glass Church. He later moved to Maysville in Eastern Oregon, and on March 30, 1890, was ordained to the ministry at that place. After a residence in Palouse County, Washington, he returned to Oregon and became a member of the Springfield Baptist Church, and his widow continues a member there. Brother Thornton before his ordination was most active in the work of spreading the Kingdom. In Mattoon's "Baptist Annals of Oregon," Vol. 1, on page 197, is a picture of him and others on the trail to the Coos Bay country. This suggests the pioneer spirit that was his. He has held pastorates in Oregon and Washington, and his last was with the Creswell church. He was a valiant and active promoter of Baptist interests to the utmost of his strength.

Rev. W. H. Pruett

William Hamilton Pruett, was born in Ray County, Missouri, December 7, 1844. He early came to Oregon and spent some time as a student in McMinnville college. He was ordained at Alsea Valley, Oregon in 1871. He served as pastor at Weston ten years, at Pendleton five years at Pilot Rock two years, at Heppner three years, at Mountain Valley five years and at Dayton, Washington, two years. Owing to a throat affection he had not been able to preach regularly for a long time. He died at his home on a farm, near Weston, July 29, 1902. Brother Pruett was a man of indefatigable self-denying labor. Most of the churches named above were organized by him and have always felt the influence of his earnest devoted life. Doubtless his active ministry was cut short by his exposure to the hardships incident to the work of a pioneer preacher. He never lost interest in the work of our denomination, and his prayers and offerings were constantly coming up before God. As a citizen, as a neighbor, a friend, a Christian brother, a father and a husband he was greatly beloved. Young preachers who came to Oregon always received from him a hearty welcome.

Deacon H. W. Estes

Deacon Hardin W. Estes died at Baker City, June 2, 1910. He was born in St. Joseph, Missouri, 1828, and was one of the early pioneers of Oregon. He went through many of the hardships of the early pioneer, but by hard work and integrity reached a position where he could enjoy a fairly comfortable old age. In 1874 he experienced a remarkable conver-

sion and joined the Baptist Church at Wingville. He later became a constituent member of the First Baptist Church of Baker City. He took a very large part in all of its activities and assisted greatly in the erection of their house of worship. He was ordained a deacon by that body. For a number of years he has been a member of the Second Baptist Church of Baker City, and has given to it faithful and helpful support, as was always his custom.

Supplementary Items

Associational Minutes, 1910

Seven of these were published in the state convention annual. Aside from statistics and obituaries the following items cover everything in the lot worth preserving, or of much interest to the general reader: The Rogue River Association made an effort to employ an associational missionary, and also to publish a digest of the church letters. The Umatilla Association had resolutions on the State Convention, Sunday schools, and home missions; and also agitated uniting the Umatilla and the Mount Pleasant Associations; expressed appreciation of the progress made in the association the year before; and pledged themselves to do all in their power to hasten the coming of the Kingdom of Christ through their organized work. They also disapproved of advertisements in our Sunday school supplies, and hoped for improvement soon. The Willamette Association received the only new church (the Tabernacle Baptist Church), among them all; \$122.50 was received from the Failing Fund for mission work in the association. Dr. Woody outlined the new relation between the missionary societies and the Northern Baptist Convention and emphasized the need for more aggressive work in the cities. Six new pastors were received into the West Willamette Association in 1910.

A. B. H. M. Society's Aid in Oregon

1845 to 1847, 2 each; '48-'9, 1; '49-'50, 3; '50-'51 3; '51-'52, 4; '52-'53, 3; '53-'55, 4 each; '55-'56, 3; '56-'60, none; '60-'63, 1 each; '63-'64, 2 each; '64-'66, 2 each; '68, 3 each; '68-'71, 2 each; '71-'72, 5; '72-'73, 7; '73-'74, 5; '74-'75, 3; '75-'77, 2 each; '77-'78, 2; '78-'79, 5; '79-'80, 4; '80-'81, 9; '81-'82, 15; '82-'83, 10; '83-'84, 13; '84-'85, 17; '85-'86, 14; '86-'87, 10; '87-'88, 27; '88-'89, 26; '89-'90, 23; '90-'91, 29; '91-'92, 35; '92-'93, 36; '93-'94, 32; '94-'96, 34 each; '96-'97, 30; '97-'98, 26; '98-'99, 33; '99-'1900, 40.

(The word "each" means each year intervening. Many of the missionaries had their commissions renewed more or less, with intervals, perhaps, nor were all for full years.)

For State Missions

The most important enterprise for Baptists of Oregon is to make Christianity dominant in our borders. Home missions and foreign missions are important, but state missions are pre-eminent. Aiding weak churches should be continued, but each should be urged to develop strength as rapidly as possible and assume self-support. Some aided churches should be compelled to support themselves. Aid for some new fields is imperative. Strategic points demand attention. New districts must be occupied by Baptists now, or they will be lost to us. Many places need from the beginning attractive places of worship, and preachers of a sound gospel. Sparsely settled sections are altogether too much neglected; whole counties are doing little or nothing. In some few, if any, religious services are held. Should not we help supply this need? Several capable evangelists should be employed, devoting their entire time to this work, not so much to the larger, as to the weaker ones and more destitute localities. Are so many missionary pastors really needed? And further, should not colporters and general workers give more attention to remote, weak, and uncultivated fields?

In 1910 the State Convention had churches organized, 2; consolidated, 1; houses dedicated, 8; parsonages built, 3; ministers ordained, 2; died, 1; new men entering convention, 32; in special service, missionaries, 9; college professors, 4; licentiates, 24; leaving convention, 25; changing location within convention, 12; pastors, 96; not in service, 34.

The State Convention used the publications of all our Eastern Societies; the Eastern Oregon Convention using those of the South mostly, and generally advocated the peculiarities of the different sections, and sustained the different societies, including the Women's Training school at Chicago—such as Sunday schools, denominational literature, proper deportment, Sunday observance, systematic beneficence, everything important in Christ's requirements, the rights of women, the claims of education. The First Church of Portland for a while sustained a dispensary for the sick too poor to pay. Dependent ministers were looked after. The full right of any and all to co-operate where they pleased was generally recognized. The Convention made its most important collections on the "Wheel Plan," fraternizing with ministers of other denominations in their public gatherings; encouraged fundamental principles for the extension of Christ's Kingdom. Bible schools, colporter work and gospel wagons, and all the general work of the A. B. P. Society were fully sanctioned and encouraged.

Errata

Page 23. Elder J. H. Miller of The Dalles asks the insertion of the following statement to correct errors on pages 22 and 23, which had

already been printed. The author wishes to say that he had never seen this statement in print, unless it had been in *The Baptist Sentinel*, which had been lost and forgotten. But as he has always regarded Brother Miller as a reliable man, he cheerfully allows space to make the corrections desired: "Elder J. H. Miller came to The Dalles in the latter part of February, 1894, and finding some dissatisfaction among the members of the Baptist church, on account of the strict principles on which the church had been organized by W. H. Shearman, held a council with the members, and it was decided unanimously to disband the organization and form a new one; giving all the members the privilege to go into the new church as charter members. The result was that 21 brethren and sisters resolved to adopt the church covenant on strict Baptist principles, and so entered into church fellowship, leaving out those who favored alien immersions. Peace and harmony prevailed. Soon after, in 1894, the church was received into the Middle Oregon Association."

Page 28. Fourth line from bottom read, "everything," not "every body."

Page 91. Near the middle, read "Merlin," not "Berlin."

Page 94. Near middle of page, read "Summer," not "Sumner."

Page 109. 5th line from top, read "in harmony with," not "in."

Page 113. 7th line from top, read "He is a" and "Brother Ellis was."

Page 113. The Cove article omits an item dropped from copy. After the word "debate," this sentence is in the copy: "Some of the citizens met at the church to consider some improvements in the cemetery, but the dance was not held in the grave yard."

For the beginning of Chinese work on page 138, overlooked. On viewing the Chinese work the reader will notice that it is considered from different standpoints. Fung Chak is the pastor, laboring mostly with men to win converts; Mrs. Baker and Miss Voss labor mostly in the schools with women and children. Results may differ at the same time with no contradiction, and be told in different places. An apparent discrepancy only is not necessarily a contradiction nor out of place.

Page 62, 63 on the trouble in 1889 should follow the article on the same topic on pages 42, 43, with perhaps a little revision, and its location should be with the later article as it really belongs to the Central Association. The separation was an oversight too lately discovered to correct.

Page 237. Rev. Ronald McKillop represents the Willamette valley.

Page 237. Rev. Robert Leslie represents the Umpqua and Rogue River Associations.

Page 239. Rev. George W. Black represents Southeastern Oregon.

Pages 299-300. By an accident, the following tributes for Misses Skinner and Walton, returning missionaries, belonged on pages 299 or 300, but were dropped and by oversight were not inserted. The kind words for Miss Skinner were written to her by a fellow missionary at parting: "What I do thou knowest not now, but thou shalt understand hereafter." John 13:7. Our prayer of faith is always answered, not always as we expect, but always in the best way. Do not suppose that all our lives have been sunshine. We have had sickness and privations, but our text is ever proving true, and my dear sister, you will, I believe, live to find it true in your case. Do not suppose that it is because He has no use for you, that He is laying you aside now. Neither would I have you suppose that He has recalled you because of some mistake you have made. That is not the way the Father, the loving Father, treats even His mistaken child. He prunes for a very different purpose. (See John 15:2, last clause.) I hope to see you in India again, and to see you in more congenial surroundings, unhampered by so many circumstances. I have watched your work, and have only admiration for your manner of conducting yourself in places where women should not be put. My sister, do not be cast down; I believe the Lord has a work for you to do yet. Only do not be in too great a hurry to do it. Let Him go before you. Read the last verse of the 739th hymn in Songs and Solos; or even the entire hymn. We will pray for your speedy restoration to health and return to India. May the blessings of Numbers 6:24-26, be yours. Your friend and brother in Christ, John McLaurin, D. D."

Of Miss Mattie Walton these items have been gathered from different sources: "At the meetings of the Missionary Board in 1893 the report from the examining board concerning Miss Mattie Walton was read, and proving satisfactory, she was accepted as a missionary, to take the place of Miss McPhillips at Osaka. Miss Walton's application was sent to the Missionary Union with the request that it appoint her as our missionary at the Japanese station, which request was afterwards granted by the Union," and was located with our missionaries, Rev. J. H. Scott, and wife at Osaka, Japan. Miss Walton was born in Iowa and came with her parents to Oregon, who settled in Clackamas county. She professed Christ at 16, uniting with the Mt. Tabor Baptist Church. She graduated at McMinnville College. Her first impressions were that she must prepare herself for home mission work; but afterwards the conviction came that her work was in the foreign field. After her appointment, before starting, she delivered several addresses on missions, at different places, on the Pacific coast, which were highly commended, and sailed in November, 1893. Here she did faithful work in study, and was learning fast that she might impart the gospel to others. She says of her first year: "It has been a pleasant year in many respects;

one filled with hard study at the language. The first half of the year was spent in almost uninterrupted study." I hope to soon be able to use the language more fully and to be more independent of the teacher." But even whilst she was doing so well with the language, God willed otherwise. Her eyes failed her. And even whilst unable to use her eyes, she, out of her own salary, was supporting a little girl in Himeji. Towards the close of 1896 she was compelled to submit to the advice of her physician and prepare to return to the United States. In January, 1897, she writes: "Only our Father knows what disappointment this is to me, yet we know the work is the Lord's and that he is not dependent on human agencies. He is not bound that he must work through certain persons, or not all." She reached San Francisco March 17, 1897, and has not since been able to return to the foreign work, because of the condition of her eyes. But the report of 1899 says that she met with the Board at times when able and spoke of her work in Japan.

Page 314. For J. C. Rich, read J. C. Richardson, Mo.

Page 364. Read from bottom of top paragraph as follows: "Rev. Charles Rutherford has been the Foreign Missionary Pastor of the First Baptist Church of McMinnville, Oregon, for several years."

Page 365. Please reverse the names under the photos.

Page 369. G. J. Burchett, not G. C.

Page 370. W. R. Meadors, not Meadows.

Page 454, top three lines have years 1911, 1912, and 1903, 1904, change places.

Because of an oversight the cut of the First German Baptist Church of Portland, with its pastor, Rev. J. Kratt, which should have appeared facing page 410, now appears on page 477.

References

For an index we have put references to some of the more important items. Within their scope the minor points are mostly included. Thus we condense much, and gain space for more important matter. A few symbols or contractions are used, as follows:

The first four Periods of these Annals all belong to Volume I, and allusions to them belong there, unless otherwise directed. In this Volume, all references before page 320, belong to Period V; and all after that page belong to Period VI.

A star (*) when before a name means "deceased;" if put with the name of a church, it means "extinct," or in its last dying struggles.

Two stars (**) means that the party has been excluded; or has left the denomination; or Oregon, as is supposed, permanently.

A plus sign (-|-) means that the party is in some general work, or an

itinerant and thus his labors are too much scattered to follow closely.

(||) means that the ministerial labors of the party began in Oregon, and his license or ordination, or both, was by our own churches.

Transient visitors were seldom noticed unless for some special cause.

Temperance, 176-178; Y. P. work, 178-180; Y. P. work at McMinnville College, 180; Y. M. C. A. work at McMinnville College, 180-183; Y. W. C. A. work at McMinnville College, 183-186; The Pacific Baptist, 186-191; The Baptist Sentinel, 191; The State Convention: rules adopted, 194-195, 198; contention between city and country, 199-203; counties without a Baptist minister, 4; Women's Baptist H. M. Society, 1893-36 churches had on hand \$345.59; F. M. Society work, 210-21; alien immersions, —; a new plan of mission work and policy, 1894; H. M. Work: plans, 215.

Central Association—Ordained men in 1905, 8; in 1909, 10; licensed men in 1905, 3. Umatilla Association—Ordained men in 1909, 5.

A. B. P. grants 1898-99: Bible Dep. and parts, grants, 3; copies, 166; value, \$18.41. Books or tracts—Grants 12; value, \$13.90. For Sunday school—23 grants, \$161.89; total value of grants 1865 to 1898, \$3,330.60; 1899, \$194.20; total, \$3,524.80; receipts, 1898-99, mission department, \$101.91; Bible department, \$27.48.

Acres of Land Open to Settlement, Population and Race, 1910

Willamette Association—Six counties: Clatsop, Columbia, Washington, Multnomah, Hood River, Clackamas.

West Willamette—Five counties: Yamhill, Polk, Benton, Lincoln, Tillamook.

Central—Two counties (one church in Benton): Linn, Marion.

Corvallis, (Umpqua)—Three counties: Lane, Benton, Coos.

Rogue River—Three counties: Jackson, Josephine, Curry.

Oregon and California—Two counties: Klamath, Lake.

Grand Ronde—Five counties: Wallowa, Union, Baker, Malheur, Harney.

Umatilla (E. Oregon)—One county: Umatilla.

Middle Oregon—Seven counties: Crook, Gilliam, Grant, Morrow, Sherman, Wheeler, Wasco.

Totals of same Associations in the same order:

Association.	Sq. Mil.	Acres	Negro.	Ind.	Chi.	Jap.	Popla.
Willamette	85,125	54,748,100	1,844	1,176	6,755	2,022	312,416
W. Willamette .	4,211	2,695,040	69	1,903	147	243	54,809
Central	3,481	2,227,840	59	604	912	57	65,393
Cor. Umpqua ..	10,819	6,924,161	36	28	466	120	73,604

R. R.	5,859	3,749,768	9	65	278	30	52,984
Ore.-Cal.	15,323	9,809,920	29	1,124	88	19	13,212
G. R.	27,975	17,904,000	84	67	274	335	56,896
Umatilla	3,116	1,994,240	62	960	98	34	20,511
M. O.	20,906	11,378,840	37	170	871	150	47,692
Grand total	176,820	111,431,909	2,229	6,097	6,889	3,010	697,517

There are also 18 Hawaiians (all in Multnomah County), 4 Filipinos (1 in Marion county and 3 in Multnomah county), and 3 Koreans (1 each in Baker, Clackamas and Marion Counties.)

This from the Oregonian News Bureau, Washington, Dec. 3, 1900: Oregon has a population of 672,765, as shown by the 13th census, announced today. The population ten years ago was 413,635. The increase in the past ten years, therefore, has been 62.7 per cent. The population in 1880 was 313,767. The increase in 20 years has been 114 per cent.

The Census Bureau's figures, announced this afternoon, indicate that Oregon will be entitled to another representative in congress two years hence, even if the ratio of representation is increased, in accordance with custom.

The figures show that there are in Multnomah county, outside of Portland, 19,047 persons. The population of the county is given as 226,261, the population of Portland having been announced previously as 207,214. The whole county shows an increase of 123,094. The county has more than doubled its population in the past ten years. It had a population of only 4,150 to 1860, the first year in which there is a record of the county's people.

The state in 1850, when the first census was taken, had a population of 13,294. The state has an area of 96,030 square miles, of which 1470 square miles are water surface.

Financial abstract of aggregates of state Convention Annual for 1910:

Account for 1902-3:

Summary by Associations

Central	\$ 264.64	821	.32
Corvallis	210.40	516	.41
Eastern Oregon	464.45	522	.51
Grande Ronde	44.75	203	.22
Middle Oregon	89.61	219	.41
Rogue River	527.83	465	1.13 or .27
Western	13.30	32	.42
West Willamette	500.04	674	.74
Willamette	1,173.19	1774	.66

Receipts From Other Sources

Dano-Norwegian Conference	\$ 300.00
Swedish Conference	266.00
Receipts from sundry sources	428.69
Total receipts from all sources	\$4,082.88

Ordained ministers, 86.

Financial Statement for the Year

Debit.

To Home Mission Society's Appropriations	\$10,542.03
To Publication Society's Appropriations	600.00
To interest on quarterly deficits	38.08
To expense of Annual	131.12
To all other expenses	208.79
Total	\$11,520.02

Credit.

By cash on hand Oct. 1, 1902	\$ 178.15
By credit with Home Mission Society	137.07
By offerings from the state	4,082.88
By Home Mission Society's pro rata	6,500.00
By Publication Society's pro rata	490.00
Total	\$11,298.10
Unprovided for Oct. 7, 1903	222.92

Five cents per resident member of above contributing churches will provide for this deficit, and leave a balance on hand.

Have you considered what \$1.00 per resident member would mean to our state work? Respectfully submitted,

LEONARD W. RILEY,
Corresponding Secretary.

McMinnville local current expenses for the year:

Support of the church	\$2,325.00
State Convention	500.00
Home Missions	300.00
Publication Society	60.00
Foreign Missions, salary of Rev. Chas. Rutherford	800.00

Total\$3,985.00

1906. Collected by Rev. H. Wyse Jones, evangelist, and held on salary\$736.20

Convention Summary, 1910:

Balance 1909\$ 3,575.03

Receipts	22,481.73
Total	\$26,056.76
Disbursements	\$23,682.38
Balance Con. Fund	\$ 2,374.38
The year's business:	
Expenses: Deficit	\$ 330.65
Salary of missionaries	13,566.03
Sundry	1,745.35
C. E. F.	147.35
Total	\$15,789.33

Receipts

From churches	\$ 5,942.37
From individuals	61.25
From A. B. H. M. Society	6,250.00
From Portland City Mission Union	1,969.31
From Swedish Conference	400.00
From Associations	140.50
From Permanent Funds	238.52
From Sundry Sources	668.41
Total	\$15,670.36

Balance due	\$ 118.97
A. B. P. grants to Oregon 1887, \$501.36. Receipts (1901), Miss. department, \$4.00; Portland Swede, \$4.00; Eugene, \$0.20; Portland Emmanuel, \$2.10.	

In 1897 Oregon gave \$773.72 on the debt of the society.

Negro population in 1860, 128; 1870, 346; 1880, 487; 1890, 1186; 1900, 1105.

Again: The financial condition shows:

Liabilities	\$ 3,080.72
A. B. P. Society share of Con.	266.66
Total	\$ 3,347.38
Assets: Dues	\$ 724.03
Property bought	130.00
Balance on hand. Con. fund	2,374.38
Total	\$ 3,228.41
Deficit	\$ 118.97

Portland Baptist City Union, financial statement:

Receipts	\$2,202.76
Disbursements	2,239.28

Deficit\$ 36.52

Receipts from churches\$ 664.11

Balance on hand Oct. 12, 1910 1,710.27

Total balance, Oct. 13, 1910\$25,392.65

Churches not reporting:

Churches	Association	Property	Members
1—Central		\$ 1,000	75
5—Eastern		9,800	272
2—Grand Ronde			10
12—Middle		14,485	317
4—Rogue River		2,350	48
6—Umpqua		3,100	76
3—West Willamette		1,550	85
5—Willamette		1,300	31
28—Totals		\$33,585	910

1909 F. M. Receipts:

From churches and Ind., \$4,537.10; Sunday schools, \$115.23; Y. P., \$175.25; total, \$4,828.08; W. F. M., \$874.21; total, \$5,702.29. From Sunday schools: 1905, \$57.79; 1906, \$163.00; 1907, \$194.32; 1908, \$78.82; total, \$493.93.

Associational Work

No.	Name.	Org.	Pages.	Counties.	Methods.	Ndy.	Fields
1—Willamette	1848	5- 33	7½	31- 32	31-32		
2—Col. River	1885	33- 34	½	....	Ext.		
3—W. Willamette		34- 43	3½	34- 35	46-48		
4—Western	1889	43- 51	*	48- 50	46-48		
5—Central	1857	52- 64	2	D.M.	48-56,64		
6—Corvallis (Ump.)	1856	64- 84	3	77- 83	72-77		
7—Rogue River ...	1876	84- 92	3	84- 85	**		
8—S.E.Or&N.E. Cal.	1873	84- 92	3	96 -98	**		
9—Mt. Pl. & East.	1868	95-103	2	....	||	
10—Grand Ronde ...	1874	106-117	6	103	|||		
11—Eastern Umatilla	1892	117-123	1	123			
12—Middle Oregon ..	1883	123-132	6	123-126			
13—Deschutes	1912	....		....

(*) Scattered; (**) Except in spots; (||) Extinct; (|||) All E. O.

destitute except along the railroad, or the Columbia or Snake rivers, or in Umatilla county in the northeast corner of the state.

District Missionaries: Explanatory, 13, 84, 103; reports, 30, 64, 123. For city missions, 30; (See Portland churches) or Associational Missionaries see Corvallis and Rogue River Associations. And all Eastern Oregon. Associational sundries, pages 132-133. For Associational Missionaries and needy fields, see pages 133-138, or for information as to the needy fields turn to the list of ministers and address C. P. Bailey, J. F. Day, E. B. Pace, G. W. Pewtherer, J. C. Richardson, A. M. Russell, C. A. Woody, L. J. Trumbull, Miss Alice Voss, J. L. Whirry, Mrs. Addie Williams Short, W. H. Black, G. W. Black, R. Y. Blalock, M. Bledsoe, G. J. Bramblet, S. B. Chastain, B. C. Cook, T. S. Dulin, D. C. Ellis, W. H. Gibson, J. H. Grant, E. G. O. Groat, Miss Carrie O. Millsbaugh, Arthur Royse, James Hargreaves, M. F. Henton, J. E. Horn, A. J. Hunsaker, Thomas Irvine, H. Wyse Jones, C. R. Lamar, E. A. Leonard, W. A. Lindsey, C. H. McKee, C. A. Nutley, J. W. Osborn, J. W. Oliver, F. S. Stanard, C. A. McIlroy, or Jacob Kratt foreign work.

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The Oregon Baptist State Convention in 1904 reported five parsonages built; and one new meeting-house, and six new churches organized, and they became self-supporting, and their conditions all showed continual improvement.



REV. J. KRATT
Pastor of First German Baptist Church
of Portland



FIRST GERMAN BAPTIST CHURCH
OF PORTLAND, OREGON

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